

# The Plight

OF WOMEN AND CHILDREN IN BURMA

Woman and Child Rights Project (Southern Burma)

Issue No. 3 / 2006 June 2006

## REPORT:

### Analysis on the Domestic Violence against Women in Burma

#### I. Introduction

The universality of violence against women is the outcome resulted from positioning women as inferior creatures. The sexual, physical and mental violence against women happening over the world needs to be internationally acknowledged.


The Burmese military junta and its women's organizations states that there is no gender-based discrimination against women in Burma, but also that woman have equal rights as men.

#### II: Methodology: Domestic violence

Domestic violence is a worldly issue. However, the accurate information about this sphere of violence is very difficult to be available. Also is very difficult to discuss or debate this issue. Summed up the experiences of many women, it includes violence against elderly people, taking sex from kinswomen (including girl-children, teenager-girls) through violence, having sex with one's own wife against her desire, and elder brothers' violent treatments upon their younger or elder sisters. Strifes and disagreeability among



Infantry Battalion No.(62) in Mon State



**REPORT:**

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## Message From

### Woman And Child Rights Project (Southern Part of Burma)

Woman and Child Right Project (WCRP) is an cooperative activity with Human Rights Foundation of Monland (HURFOM) and it has main activity in collecting the information related to the human rights violations of women and children in southern part of Burma (Myanmar). It also aims to get world community's awareness for the protection of the rights of women and children.

The Burma's military regime, State Peace and Development Council (SPDC), ratified the Convention on Elimination of All Forms of Discrimination against Women (CEDAW) in 1997 to guarantee the rights to women in Burma. Similarly the regime also ratified Convention on the Rights of the Child (CRC) in 1991 to guarantee the rights to children in Burma. However, the regime has failed in their implementation of the conventional rights and the human rights violations against women and children systematically.

WCRP is dedicated to inform the world community what happens to general women and children in Burma and plans to educate them to know about their rights as the following objectives.

1. To monitor and protect the woman and child rights, by collecting information about their real situation by referencing the CEDAW and CRC, and distribute information to world community.
2. To strengthen women and children community, by providing on their rights accordingly to CEDAW and CRC ratified by regime and encourage them to participate in the struggle in the protection of their own rights.

family members make women pessimistic about their social environment. Some women feel frustrated to an extent that they want to commit suicide. Some get psychosis and it leads them to an unpleasant situation of inner family relationship, especially, harm the fresh and fragile emotion of the children in the family. As they could not feel their parents' warmth, psychological affects, humiliation, losing self-confidence and other undesirable emotions happen to them.

In Burmese cultural setting, domestic violence is regarded as internal affair between two opposite spouses of a family, and interference is rarely made into it; everyone from outside is too reluctant to make a settlement between quarreling man and his wife. Most people think that other people's domestic problem should not be related to them and they usually take a blind eye to it.

It tantamount that traditional Burmese culture repulses making interference into a family from outside.



Members of Myanmar National Committee for Women's Affairs

Today, in many countries, there are counseling services that help settle the problems by giving advices when a woman have a domestic problem and feels a mental or physical affect, and relief homes to take refuge in when she face a situation in which she could not keep staying at her home. In Burma, the main difficulties found in tackling this issue are resulted from the facts that there are very few providence of awareness on it and assistance for identifying specified problems and that domestic violence is rarely taken as a problem and most women dare not to disclose their own problems. In Burma, there is not any assembled discussion on the situation confronting women so as for them to understand it, and few right to do so.

### III. The form of domestic violence in Burma

*The traditional practices of the Myanmar society accord protection to our women from the time they are children up to the time they marry, and indeed, even after marriage. With such age-old relationships, culture and traditions, situations which can lead to the disintegration of, or to violence in the family, arise but rarely. Violence against women is not a major problem in my country.*

#### **Daw Ei Ei Tin, 'Statement by Member of the Myanmar Observer Delegation to the 55<sup>th</sup> session of the commission on Human rights under 'Agenda Item 12: human rights of Women**

The domestic violence happening in Burma generally takes in form of quarrelling between husband and wife with the former beating the latter blue and black, orally letting out abuses against, kicking hurt and threatening the latter, plus hitting the innocent children as the hostages being punished. According to the interviews conducted at Halockhani Refugee Resettlement Camp on the Thai-Burma borderline, it is observed that shouting insults is more common than physically harassing. It is learnt that there are physical harassment too. But the women interviewed did not expose the stories of violence against themselves.

The findings of another survey composed with the accounts of interviews with the girls and women aged 15 to 49 years in the Thai-Burma Borderline refugee camps and villages highlights that orally insulting is happening more commonly than committing physical offence of violence. It is said that there are physical offences of violence resulting in injuries in some cases. Out of total domestic violence, 20% is physical offence and 17% of the victims suffer injuries. This is the result of interview accounts while most of the interviewed women did not speak out the issue.

Despite the fact that domestic violence are happening in reality, the government does not take any measures to handle the issue, and none does not complain to any authorized body about their cases.

According to a report on violence against women, released by the Myanmar National Committee for Women's Affairs, the military government's created women organization; the violence can be categorized as physical violence and mental violence. Analyzed the violence again, it is found that there are domestic violence and inner-community violence. The report admitted that in most cases the violence against women happens inside home.

*Name: Mi Myint Oo  
Age: 32*

*At the beginning of our marriage, he was nice to me. Sometimes when he met with his friends, he got drunk. But he didn't quarrel with me. He helped with the family jobs such as cooking and washing the clothes. After the neighbours and his friends told him that he was afraid of his wife and that I told him what to do, then he would argue and fight with me. He doesn't help me any more now. When he is drunk, he swears at me. Our domestic violence began because of the neighbour.*

### IV. Key factors for domestic violence

As women are at risk of violence due to sex difference between female and male, domestic violence takes a most common form. Women daily face with the situation of violence either in mental or in physical category. It is learnt that domestic violence happens because the husband is in a state of being alcoholic or addicted to a narcotic drug, or polyandrous or jobless or able to earn only insufficient income.

A report on Migrant Domestic Workers: in Thailand states that it is observed that 69.1 % of husbands commit domestic violence as a result of narcotic drug addiction. On the other hand, it also observes that in Burma domestic violence mostly happens because of the husband's drinking alcohol and gambling. Women and

Name- Julier

Age- 42

We have been married for twenty-one years. My husband has a good mind. He likes drinking alcohol. And also, he used drugs. When he got drunk, he expressed to me what he was not satisfied me and make trouble or quarrel. He did not like me closely familiar with other men. But when he didn't drink, he didn't make any trouble to me or even he didn't say anything.

He has another love affair when our family has been for eight years. He liked living with young ladies. He sometimes wrote love letters to the ladies. Sometimes, he didn't go to work. I keep quiet regarding the family affairs as I was worried for my children future. But he has second married in 2005.

After he got married, my neighbors or even my elder sister blamed me because I haven't had good attitude to him. No one knew our problems except me such bad feeling.

Women Associations and Mrs. Paw Lu Lu from Safe House have encouraged me a lot. Church's Administer talked to me about he will handle about our divorce. He only wanted us to be reunited and lived with peace. But, my husband came and lived with our family together for a while and moved to his new-wife again.

I also do not want to re-unity with him again. He often come and say I am still his wife and if I has marred with someone, he will kill me. I want him to stop and come frighten me. I feel shy and my family too. I don't want to live this village.

Children Rights Project's observation is that in Mon State, 60 % of domestic violence are caused by the husbands' drinking only.

*"Every evening, my husband goes to the liquor shop for drinking. He doesn't do any job specifically and whenever gets drunk, he makes troubles. Especially when dinner has not yet been prepared to serve and the little child is crying, he scolds and shouts out abuses," said a woman from Yinn Yae Village, Ye Township.*

Domestic violence is ignited also by gambling. As if gambling is legalized, the two-digit / three-digit *Chai* Lottery is opened every day. Gambling on *ahni-doung*, (playing) cards, cock fighting, football match etc make peoples' morals deteriorate and consequently instigate domestic violence. It causes people to be absent from working, as well as to mortgage or sell out household belongings, houses and gardens, leading them to have their lives ruined. Women and children are the victims of such a deplorable situation.

*A woman of Myaing-tha-yar Quarter, Moulmein explained a scene: "In our quarter, there are few houses that have no quarrels between spouses. Everyday there is one or another. It is because husbands bet on (playing) cards and if lose, they make trouble upon their wives and children; when make money through gambling, they get drunk and again find faults about their wives and children. So our quarter is clamorous with the voices of scolds, abuses, and hits and child-cries when dark come.*

The low paid job is a factor of domestic violence. In Burma, a working man's salary or monthly income is 8,000- 10,000 Kyat only, while the price of a basketful rice (weighed 75 lb) is 8,000- 10,000, and a viss (1.5 kilogram) of meat is paid 5,000 Kyat; also the prices of vegetable and other consumer goods are so high that their incomes are not enough for them.

## a. Domestic Violence Religion and Culture

At any, women in Burma have to undergo gender-based harassment in their homes and communities. The cultural traditions and religion determine discrimination against women. Women, in the main, cannot confidently make any decisions for their future plans whenever they get to a critical junction in their lives. It is because their historical life has developed through patriarchal (men's ruling) social order of centuries-long times and so they have lost both self-confidence and self-reliance.

The traditionally superstitious sentiments also prohibit women from schooling as it is determined that men are destined to take responsibility for all of the family matters and women have to be good at such housekeeping chores as cooking, washing, child-caring etc; and so they have no need to be educated. Moreover, they are deprived of freely going out of home and having healthcare service. On the other hand, that a lot of water has passed through under the bridge and new economic conditions have developed make women able to do work outside home. Whatsoever new development happens, they still remain harassed by men, paid unequally with men and confronted by work insecurity through gender-based discrimination.

Also in their social environment, women are at risk of being sexually trespassed and harassed in various ways. Women have no right to stand up equally with men and, are treated with discrimination owing to their being women. In their family circle also, female creatures are discriminated since their birth. According to the Burmese social tradition, parents want their first child to be born as son.

According to the Buddha Order too, parents are willed to have at least a son because they could make their child or children inherit as Buddha's sons or son by ordaining them into monks. They regard ordaining their sons into monks as a great merit, and consequently daughters are those their parents the least want to have. For this reason they prefer son than daughter. In a family, daughters can attain love less than sons from their family members. For a queer notion, some families rule out that daughter-child should not be breastfed. Due to being female creatures, women are discriminated in different ways, for instance, they, on the one hand, have no right to have leading position and high level education, and on the other, only have to do household chores such as cooking, washing and childcare etc.

According to the Burmese customary tradition, women are compelled to marry men their parents consent and marital arrangement must be made with their agreement. So women have to live together with whoever men they like or dislike. It leads to domestic violence. It is observed that there are various forms of violence against women in Burma (for example). Among those, domestic violence takes the most parts of the observation.

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**In Burmese society, women in the main have to do only such housework as child caring, washing, cooking etc. It is observed that women are not educated, unable to seek earning, while their husbands only have to make money. It leads their incomes to be insufficient to meet household spending and consequently be an ignition of domestic problem. Despite the fact that the educated women, under**



Many Female Beggars and their children in offering festival

## **I. Wide spread of malaria in the border**

Two third percent of patients visited to the hospital and clinic in Three Pagodas Pass area have suffered from the most dangerous of two type malaria named PF and PV.

There were over 100 malaria patients including children and elderly people treated in one of New Mon State Party or NMSP's public hospital base in Palungjapan village, five kilometers far from the Three Pagoda area and 32 kilometers far from Sangkhlaburi of Thailand, from April to June and 92% of them suffered from PF, one type of malaria. Some of them suffered from PV, the most dangerous of malaria virus.

The hospital is now facing with nearly gone of medicines supported by MSF before the international organization left the area, Mon medics from the hospital said. The hospital has been freely providing treatment and medicines to the local Mon, Karen, Burmese and other ethnic nationalities. Local people have been relying on this hospital for it has more experience in treatment of the world most dangerous and fatal decease.

Even though it can kill millions of people around the world every year, but the local people including top leader of NMSP have still considering of the decease as kind of normal decease for most of them have been suffered of the decease. Some of patients do not drink all the medicines as the doctors suggested. Some poor people cannot eat enough vitamin foods for recovery of the decease. Mon NGO workers base along the border have been suffering of malaria regularly despite they went to Thai royal malaria clinic. As they have project inside Burma border, they got it while traveling to their project area or field.

Over 400 malaria patients in June were founded of malaria virus by only one clinic in Three Pagoda Pass town named Wain. Over two hundreds of three hundreds patients visited to Catana private clinic in May founded of the two type of malaria virus and over two hundreds of patients were tested and found of the two types of malaria virus in another private clinic, Arojong, which just focus on test of malaria. There are 10 private clinics and one public hospital with three MBBS doctors and some of them have no malaria-test-microscope, however, they give some malaria tablets to the patients coming to their clinic for they consider of the patients suffered of malaria. One malaria patient quoted the doctor as saying that people have mostly suffered malaria in late May and June.

Most of poor people in the area consists of over 10 villages go to the Mon or NMSP' hospital and the medics in the hospital are now so upset with the nearly gone of medicines in it medicines storage. They have no idea how to treat the patients coming to their hospital in the very near future.

Even heard of some children in Three Pagodas Pass area died of malaria, however, it is hard to confirm on how much died of the virus for there is no malaria research group. The numbers of malaria patients can just account base on the statistic of the hospitals and clinics. As the local people considered of the decease as normal occurrence some of them do not visit to hospital, instead use of only paracetamol, the type of tablet for reduce fever. Some of them do not effort to visit to private clinic while some of them have no access to hospital and clinic for they live and work in the area which very far from them to travel, instead they just rely on traditional medicines.



## Burmese Migrant women targeted in Mahachai, Thailand

As the rape case has been regularly happening in fishing factories of Samutprakang, Mahachai province of Thailand where about 100,000 Burmese migrants working, many women fear of being raped and other form of sexual harassment.

Mis Mi Leah 27, Moulmeine township native, last month was rape in her flat in early morning after her husband Mr Nai Kyaw Linn left for work. A Thai national with knife came to her flat and attack her then raped.

Neighboring people most of Thai cannot save her. Even they knew the perpetrator or rapist who lives not far to her flat, the police in the area cannot catch him. Mon migrants in the area do not satisfy with the police and also with their neighboring Thai concerning with the case.

According to Mon migrant source in the province, most of migrants living in the area have been living in fear of any attack from gangster. Last week, 20 migrants were attack, loot and beaten in the whole province some of them women. Most of women were attacked for looting and sex, the source said. As they return from the factories at very late night time for they have been forced to work overtime by their employer, they are easy to be targeted. Thai police do not care on the Burmese migrants for they have thought of not their national, the source said.

“They (the migrants) don’t dare to report to news agency or NGO hiring lawyers for they fear of another attack to them,” The source said, This province is very dangerous to the Burmese migrants and human rights or labor rights abuse can be seen daily,” he added. “The province is out of control.”

Mon youth source in the province said that NGO groups such as Rak Thai and Labor rights Promotion Network cannot protect the Burmese migrants. They want more NGO groups to help protect them from any dangerous amostphere created by the gangster.

### **the change of times, go outside home and earn money by working, the domestic violence still remain happening.**

The traditional and cultural norms, which classify women as inferior ones in contrast with men as their superiors, cause domestic violence to happen between these opposites. Typical Burmese people have a notion that male spouse of a family is the lord of house (god worshipped in the sacred place of the house), that if the firstborn child is a girl, her mother is not regarded as a good woman, and that should a mother bears only girls she is categorized as an evil woman.

A traditionally ethical saying that goes: A woman should treat her husband as God and her son as her lord shows that old style people belittles the participation of women in the community activities so that they are humiliated. So it encourages men to make violence against their spouses.

“Whenever any domestic problem happens, we usually say blaming on either of the spouses that the husband drinks alcohol or the family has poor income or the wife is uneducated.

*Name- Daw Sadar Win*

*Age - 32*

*I am a middle school teacher of State High School, Mudon, earning a salary of over 40,000 Kyat (1143 Baht) plus money coming in from tuition. But often we two spouses get into strife because I have to teach at school and tuition and have no time to do things for him. He blames me for it. For instance – That I could not serve dinner for him in time and prepare food he likes and so on are to be blamed on me. I suppose that men are not pleased that their wives can seek money more than and outsmart them. The reason for why my husband finds fault about me is: “Don’t you care about me as you can make money more than me?”*

Such an observation that educated women have to face with domestic strife although they seek money by working points out that male chauvinism causes the domestic violence.

Also the dictations using the religion as a pretext cause domestic violence. For instance: you should not let the internal fire out of your house. This means that if you find the faults and infamies of your parents, parents-in-law and husband, you should not say about these outside home. Had you done so, the husband who upholds this ethical quotation would blame you for it leading to a domestic strife. A feminist activist said such dictations could be defined as elaborated nonsense for making women live under domestic violence

**Daw Molly of Women Rights and Affairs Organization argued how women are wrongfully discriminate in Islam Order:**

*“As a leader of women, I, an Islamic woman like to say about Islam and women rights that so-called Muslims, have not carefully learn and properly process the preaching of Islam’s proper sense, and elastically adopted Islam’s code of disciplines and rules in accordance with their own desires leading their ideas to become the traditional norms that affect women rights. For example – Prophet Mohammed preached that everyone, from cradle until grave, should seek learning. This preaching does not mean to deny women rights to education.”*

*Name: Ma Mi Nacy*

*Age: 18*

*My father has always drunk alcohol. He doesn’t have a permanent job. He relies on my mother’s income. He makes trouble whenever he is drunk. The family doesn’t have peace. I don’t understand why my mother doesn’t try to get a divorce. Whenever I asked my mother about divorce, she replied that I will understand when I get married. I think if my mom divorces my father, the neighbours will criticise her and blame her because the society blames the women for the divorce and for breaking up the family unit. (Interview (1) September 2005)*

However, those who successively have carried the religions do not seemingly want to accept the status of women as human being and repeated the original preaching through up side down and confused construe and it has led women’s existence as human being to slide down to an inferior position.

Tending to uphold the traditional culture and mistakenly construing religion dictations that are suppressive to women cause them to be unequal with men and results in violence against them.

**b. The victims of violence are reluctant to leave home behind**

It is not easy for the victims to leave home behind. Wives generally are destined to stand life only by virtue of maternity instincts, and so they do not incline to let their families be neglected taking a blind eye to them. It is also because of their children. Children without either one of their parents find difficulty getting grown up, and at the same time, are discriminately treated. Mothers are the nearest and friendliest people for the children who instantly accept happiness or sadness from their mothers. Therefore, it is no longer possible for mothers to leave their children behind. Thus, most of the female spouses have not a tendency to have their families disintegrated (i.e. to leave home behind) due to facing with not so seriously enough problems for divorce.

And, it is very difficult for a woman without her husband to live her life in her community. As a saying refers to “a pagoda without a banner, a carriage without a flag and a woman without her husband” a woman cannot lonely stand in a life. Such a woman have to endure discriminating treatment such as insult, indifference etc. Foreseeing this situation, women naturally are reluctant to leave their families behind.

As mentioned above, the fact that women have to rely on their husbands in terms of family economy make their husbands conceive a mind of male domination. Women have to depend on their husbands not because of inability to live their lives, but for seeking refuge and security in their lives.

“Whether be a divorced or widow or spinster, women can indefatigably seek earnings to feed themselves but they always have to be worried about security in their life,” said Khin Hnin Yu, a great woman writer.

If a woman is deprived of her husband, she would be humiliated wherever she goes and they only are blamed for divorce as if they are stupid, unkind or tactless and so on. On the one hand, criticisms are imposed upon women’s side only, on the other, most people encourage men in form of flatter that if they climb only three steps down from home, they would become anew as if they are bachelors again.

### c. Domestic Violence and the Military

Although discussions about violence against women can be found in the activities of Myanmar National Committee for Women’s Affairs, the domestic violence is not included in the discussions. The military government neither reveals the issue of violence against women nor addresses it even superficially. It refuses to admit the existence of the issue.

The Burmese military government, in a report released to the international community stated that there is not any violence against women in Burma and its Myanmar National Committee for Women’s Affairs is providing healthcare service for women and performing the activities of empowering women. Despite the fact that it is found that according to the observations and interview accounts of human rights groups and independent women organizations, women are experiencing gender-based violence in endemic by virtue of the military ruling.

Since military’s dictated ruling, the violence and discrimination against women have become to be varied in form. Amid armed fighting of internal war women and children are the nearest targets and victims of the military that wantonly commits crime against innocent and defenseless people.

In the development projects, not only human rights violations such as forcedly setting people into labour, taking porters, arresting and beating without legal reason, threatening, killing but also sexually harassing against women are committed by the soldiers.

According to such reports as “Catwalk in the barrack” issued by “Women and Children Rights Project, “License to Rape” by Shan Women Action Network, and “Sheltering silence” by Karen Women Organization, it is obvious how the military uses sexual harassment and rape upon women in the armed –fighting-inflicted areas of ethnic people.

In these reports it is commonly stated that accusing women of communicating with armed organizations, the military commits such sexual exploitation as raping and requiring them to cook for the officers, fetch water, make bedding, serve drink, sing karaoke songs, catwalk for entertaining the soldiers.

Now that the military columns not only burn up houses, destroy the slash-and burn-paddy farms and confiscate farmlands in the areas where, they allege, the rebellion groups are hiding in but also commit such violence and harassment mentioned above, the rural people are forced to move from their own villages. These people settling in the new places face with the problems of food insufficiency, unemployment and unavailability of healthcare while their children have no accession to schooling.

Name: Ma More

Age: 30

*I have two children. I rely on my husband because I don't know how to do any jobs. My husband gambles for a living. He went to work for fifteen or twenty days. He always argues with me because I have to rely on his income. He beat me when he is drunk. My whole body still has scars on it. I felt ashamed and I didn't go out. For six years I have been beaten, since our marriage began. One day I was beaten, so I went and told the head of the village. The head of the village told me that our family often fought with each other and we have to pay 3000 kyat for punishment. He told me that if there is another fight, next time we will have to pay 9000 kyat. The head of the village, he didn't solve our conflict. ( Interview (3) May 2006)*

**Invitation for Feedback to Our Publication  
"The Plight"  
of Women and Children in Southern Burma**

Dear Readers,

With objectives to monitor the situation of women and children in southern part of Burma and to empower them with the rights described in CEDAW and CRC, which are both ratified by the current military regime in Burma, our "Woman and Child Rights Project (Southern Burma)" came into existence since 2000.

Under this project, "The Plight" Newsletter is produced quarterly and this newsletter especially describe the general situation of women and children in Burma and how their human rights are violated by the ruling regime and its army.

In a plan to evaluate our publication, we wish to get the FEEDBACK of our readers. Hence, you can kindly send your feedback. If you know anyone who would like to receive the newsletter or if you wish to send your feedback, please feel free to contact the following mailing and e-mail address.

Woman and Child Rights Project  
P. O. Box 11, Ratchburana Post Office  
Bangkok, Thailand 10140  
E-mail: [wcrpcontact@yahoo.com](mailto:wcrpcontact@yahoo.com)  
Website: [www.rehmonnya.org](http://www.rehmonnya.org)

With regards,  
Project Coordinator  
Woman and Child Rights Project - Southern Burma

It is found that not only the military personals but also kinsmen and people from the surroundings often sexually harassed women. People, under military ruling, are facing with serious problems such as social, political and economical ones. The women facing with these problems of unemployment and scanty earning become to have an acute state of mind to seek jobs in neighboring countries when the human-traffickers persuade them to do so. When their dreams are started to set into sheer reality, they are not only demanded exceedingly high payment, and sexually harassed by the human-traffickers but also shamefaced through sexual exploitation and sexually abused (raped) by the authorities when they pass the borderline checkpoints. From then on, in their workplace migrant women workers often are, by their employers, unpaid, sexually harassed, beating, threatened and so on.

#### **d. Burmese laws with regard to domestic violence**

*Gender-based violence, which impairs or nullifies the enjoyment by women of human rights and fundamental freedoms under general international law or under human rights conventions, is discrimination ... The Convention, applies to violence perpetrated by public authorities ... States may also be responsible for private acts if they fail to act with due diligence to prevent violations of rights or to investigate and punish act of violence, and for proving compensation. State Parties should take appropriate and effective measure to overcome all forms of gender-based violence, whether by private or public act...*

**(Convention on the Elimination of All Forms of Discrimination Against Women, General Recommendation No.19)**

Because the academics of legislation are only men, there still remains the discrimination against women in various forms. Most people of privilege class are men only. The laws related to domestic violence are sorts of determination that do not encourage interfering into private affairs. For example – if a man beats his wife, it is viewed as a private domestic affair and only if he makes an offence against other people of outside home, it is taken as his being guilty of committing crime.

## Activity

# Burma democracy leader Daw Aung San Suu Kyi's 61st birthday celebration

By honoring to Aung San Suu Kyi who bravely led in struggling for democracy under the SPDC suppression, democratic force based in Thai-Burma border, joining with world community, celebrated her 61st birthday ceremony.

In Sangkhlaburi town of Thai-Burma border, Women organizations and democratic forces joint and celebrated the event and the ceremony was attended by over 120 participants, most of them are Mon community base organizations.

The history of her democracy movement, her commitment in laid up her life for struggling against SPDC regime, which cause to energy to the people were presented in the ceremony. The history of her won of novel peace laureate and her name dominated for the next UN general secretary position along with other world leaders was also presented. The demand for her released and the praying for winning of democratic movement were, too, conducted by the participants.

Moreover, signature campaign for her released was conducted by participants and ethnic Mon national traditional dancing was also conducted in the ceremony.

The demands from participants in her birthday ceremony are:

- To release Daw Aung San Suu Kyi and all political prisoners immediately or unconditionally
- To stop taking offensive in ethnic area and
- To start tripartite dialogue



**Burma democracy leader Daw Aung San Suu Kyi's 61st birthday celebration**

Acronyms	
<b>CEDAW</b>	Convention on the Elimination of All Forms of Discrimination against Women
<b>CRC-</b>	Convention on the Rights of the Child
<b>MCWA-</b>	Maternal and Child Welfare Association
<b>MNCWA-</b>	Myanmar National Committee for Women's Affairs
<b>MSF</b>	Medicines Sans Frontiers
<b>NGO-</b>	Non Government Organization
<b>SPDC-</b>	State Peace and Development Council

Burma has two types of law. They are Burmese customary laws and the laws (national laws) made by the state. People said Burmese customary laws are considerably fair for women in marital issues. Despite the fact that the laws determine that if a person commit domestic violence, he is guilty of committing a crime, awareness about these laws are not provided to common people, and so, women still are being harshly treated in a narrow corner of their homes at husbands' will.

In Burmese Customary Law it is included:

*“As marital relationship is social one, only if majority people living in the country and localities where their households have been established adopt, these laws should be used as customary laws in deciding on their matters so that it will be fair to the marriage people, and acceptable and understandable for the community” (Burmese Customary Laws)*

Every law has its dual character of firmness and leakage. “For the civilian people to understand” is very difficult to do in practice. Because such a culture that asserts that a woman is beaten (by her husband) it is due to her wrong doing, has prevailed for many years, should a domestic problem happens, the woman is blamed that she cannot speak or behave properly to her husband. The domestic problem is supposed as a matter of fact. A culture that rules out that domestic matter should

not be let outside is, in fact, derived from the patriarchal sentiment and whenever it is accept by the society, domestic violence would not be taken more seriously than a simple problem between two opposite spouses however the laws refers to it.

## V. Conclusion

At any rate, women who are under the threat of violence behind public eyes are really in need of help. But in reality, their learning conceived throughout their life, the situation they are flowing in and outcomes from these make women tie up. On the one hand, their backward conceptions are not easy to be immediately changed, and on the other, while written laws also are still enforced, society has a further development that women's selfless maternity instincts are being misused. In a book “how to live happily together for a marriage couple amid strives and quarrelling between them” written by Atta Kyaw, it reads:

*“In deed, women are in need of help. Even in this situation, those who try to rescue, from falling into trouble, their husbands who do not even unexpectedly imagined that their wives are in need of help are women only!”*

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- o **Woman and Child Rights Project (WCRP)**  
P. O. Box 2237  
General Post Office  
Bangkok 10501, Thailand  
E-mail: [wcrpcontact@yahoo.com](mailto:wcrpcontact@yahoo.com)  
Website: [www.rehmonnya.org](http://www.rehmonnya.org)

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