

Exploring Gender

Issues, Insights and Discussions

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Introduction to Exploring Gender

Overview of the Content

In this course we explore the subject of gender. This includes ideas about gender, issues related to it, and ways that it influences and affects people's lives in many different ways.

- Chapter 1 looks at the difference between biological sex characteristics and gender, exploring how gender can be understood as a social construct, and how gender can be applied as a lens in the analysis of social, cultural or political issues. It examines gender roles and gender stereotypes, how these can be harmful for individuals and groups in society, and potential ways to overcome them. It explores the idea of identity and introduces intersectionality as a lens to consider how different aspects of people's identities influence their experiences or perceptions of oppression or privilege.
- Chapter 2 looks at issues around gender equality and inequality across several different areas of life including families, education, religion, work, leadership, health, and the impacts of climate change, before considering ways to overcome gender inequality.
- Chapter 3 defines the concepts of patriarchy, masculinity and femininity, and the relationship between power and patriarchy, exploring the different ways these concepts impact gender and gender equality.
- Chapter 4 examines the issue of gender-based violence, the different forms it can take, its causes and consequences, its relationship with issues of patriarchy and masculinity, and ways to address it.
- Chapter 5 discusses the SOGIE framework and explores LGBTIQ identities and orientations within that. In particular, it considers the consequences of stereotypes attached to some of these diverse communities, and the intersecting ways they impact on them.
- Chapter 6 outlines women's rights across different areas of life, and international legal protections in CEDAW to protect women's rights. It then defines and explores the different aspects of feminism and looks at different periods in its development.
- Chapter 7 explores issues relevant to the intersection of gender, peace and security, including the relationship between gender equality and peace, the gendered effects of armed conflicts on women, men and LGBTIQ individuals, and the central role of women in establishing and maintaining peace.

Chapters 1 and 2 provide a basic introduction to the topic of gender. Later chapters go deeper into this, with further focus on specific themes.

Themes Explored

Overall, there are some central themes relevant to the study and understanding of gender that run through this course and appear across different chapters.

These themes include the social construction of gender, ideas in society about male and female gender roles and concepts of masculinity and femininity. These ideas affect all people in terms of expectations, norms and behaviours in areas of life such as families, communities, work, health, education, politics, economics or religion. Gender is also an important component of people's identities and the ways they express those identities.

Issues around gender equality and inequality appear when addressing issues like health, education and religion, or the situation of women or LGBTIQ minorities affected by armed conflict. Another repeated theme running through the course is the harmful impacts of stereotypes in terms of socially expected roles and behaviours for women and men, and discrimination and marginalisation of SOGIE minority groups.

The concept of intersectionality is also raised through the course in terms of how people are affected by issues like inequality, oppression, conflict or climate change, depending on their gender, sexual orientation, class and more. The impacts of male-dominated social structures associated with patriarchy appeared in several areas of the course as well, including the sections on workplace inequality, the gender pay gap, gender-based violence and the lack of representation of women in leadership positions.

The last theme invites you to consider your own situations, identities and ideas about gender and to reflect upon how gender impacts on the lives of people in the communities around you. In particular, you are encouraged to think about and discuss ways to challenge issues related to gender like inequality, stereotypes, marginalisation or gender-based violence, through various activities like education, advocacy and awareness raising.



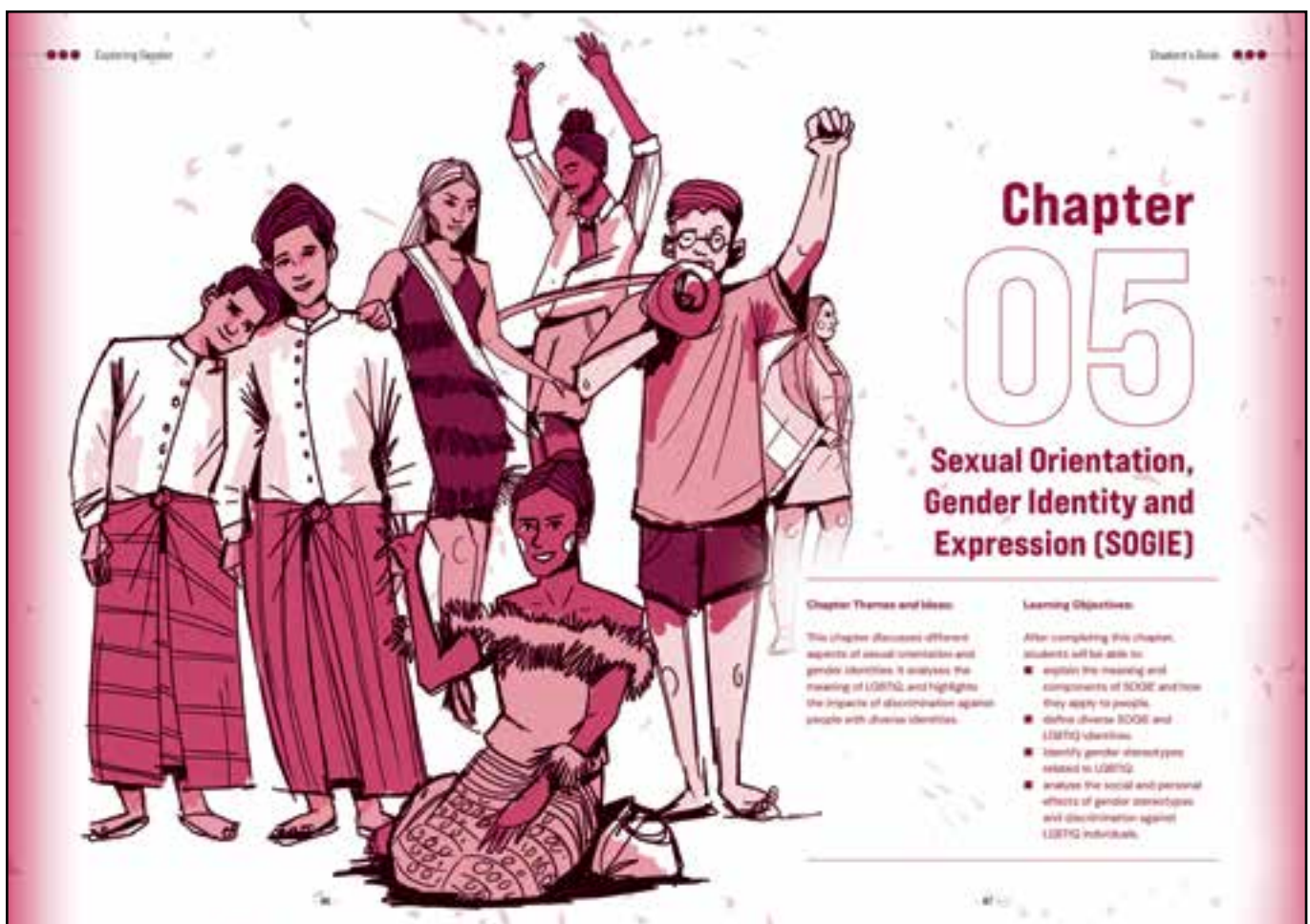
How to Use This Book

Before you use this book, read the information below. It will help you to understand how it works.

This course book is mainly designed for classroom use but can also be used for self-study by individuals. The target groups are post-secondary school students and adult learners from Myanmar.

This book is divided into seven chapters, each focusing on a different aspect of gender studies. At the end is a list of sources, if you want to dive deeper into any of the issues of focus, and a glossary of key terms in English and Burmese languages.

Before you start each chapter, read the **Chapter Themes and Ideas** to prepare you for the main topics in each chapter. Additionally, look at the **Learning Objectives**. These will help you to identify the most important knowledge and skills covered in the unit. They will also help you to evaluate your progress through the course.



To help you in your learning, there are four kinds of tasks:

- Every subsection starts with a **Preview**. These encourage you to think about the topic that you are going to study. They focus on what you already know and think about the topic.
- **Exercises** develop your ability to work with information. They ask you to find and think about information in texts by answering questions about the texts.
- **Activities** are designed to help you practise useful skills. These include interpreting data, applying concepts to your own experience, prioritising, ranking and organising information, researching topics and delivering presentations.
- **Discussions** encourage you to discuss the ideas in the text and how they relate to important or controversial issues affecting your country and community.

In addition, there are occasional case studies which look at the main theme of the section in relation to Myanmar or Southeast and East Asia.



Student's Book

4.2 | Consent

1. PREVIEW

What is consent? What are examples of consent?

Consent refers to the clear and voluntary agreement given by an individual to engage in a specific activity, relationship or transaction. It is an essential concept in various aspects of life, including personal relationships. Consent implies that individuals have the capacity to make informed decisions and are not being coerced or manipulated.

In interpersonal relationships and with sexual activity, obtaining clear consent is crucial. Consent should be communicated clearly, freely and enthusiastically, and it is an ongoing process that can be withdrawn at any time. It is essential to respect and prioritise the autonomy and boundaries of others.

2. EXERCISE

Categorise these phrases and situations as "consent" or "not consent".

1. They said "yes" previously.	7. They are drunk.
2. "We are doing."	8. They are wearing sexy clothes.
3. They didn't say "no".	9. They are not saying anything.
4. They verbally give permission to what is about to happen.	10. They said yes to something serious.
5. They are unresponsive.	11. They are enthusiastically participating.
6. They are smiling.	12. They are saying they want to do this.
	13. "We are married."

3. ACTIVITY

Read the scenarios and:

- In groups, discuss a scenario and answer the questions (a-c) in relation to that scenario.
 - What are the key issues of consent in this situation?
 - Are there potential misunderstandings or miscommunication?
 - How could the individuals involved make sure their consent is clear and respected?
- Present your scenarios and your responses to the question to the class.
- As a class, discuss:
 - What are some common themes in the scenarios? What are the challenges?
 - Do you know of any similar consent-based scenarios?

A. Mei and Aung Kyaw want to see a movie this weekend. Mei has heard friends talk about a new horror movie. Mei suggests seeing the latest horror movie. She tells Aung Kyaw that if he won't go with her, she will ask another friend to go instead. Aung Kyaw is afraid that they will not be friends anymore and they watch the movie. At home at night he can't sleep because he feels restless and afraid from the scenes of the movie in his head.

B. Tin Tin and Chris are a new couple who met volunteering for their community. Chris wants everyone to know that they are together and continuously takes Tin Tin's hand in public. Tin Tin is very shy and doesn't think it is appropriate for them to hold hands. She is also afraid of being judged by other members of the community for being in a relationship. She is nervous to speak with Chris about how she feels.

C. Chan and So Thain have been a couple for a while. So Thain likes to take private photos of the two with his phone. Sometimes Chan doesn't even know that he is taking a photo. She heard from other friends that they saw an intimate picture of her in a group chat in which So Thain is a member. When she asks him about it, he gets angry at her and blames her for being too conservative.

D. Kim is a strict vegetarian. He stopped eating meat a year ago because he feels it is wrong to eat animals. However his parents don't respect this decision and whenever he returns home, they try to feed him meat. They argue with him that it is better to eat all the food they have made for him. Sometimes they tell him that it is better to eat all the food they have made for him. Sometimes they tell him that it is better to eat all the food they have made for him. Sometimes they tell him that it is better to eat all the food they have made for him.

4. DISCUSSION

Do you think people in your friendship groups have a healthy idea of consent? What might they improve?



Chapter 01

Sex, Gender and Identity

Chapter Themes and Ideas:

This chapter explains the difference between sex and *gender* and considers gender as a social construct. It outlines gender roles and stereotypes, defines why they are problematic, and explores solutions to overcome these issues. It looks at identity in more detail and defines and outlines aspects of intersectionality.

Learning Objectives:

After completing this chapter, students will be able to:

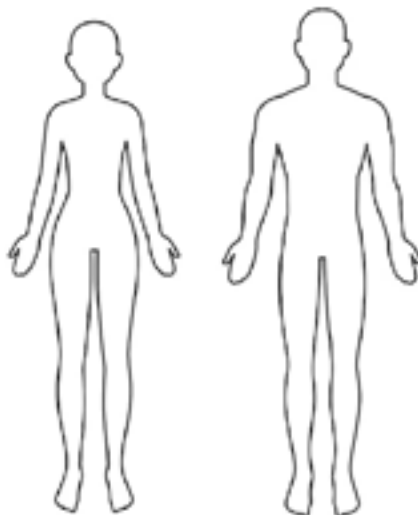
- distinguish between sex and gender.
- analyse the impact of gender roles and gender stereotypes
- explain aspects of their own identities.
- define intersectionality and apply it to real-life scenarios.

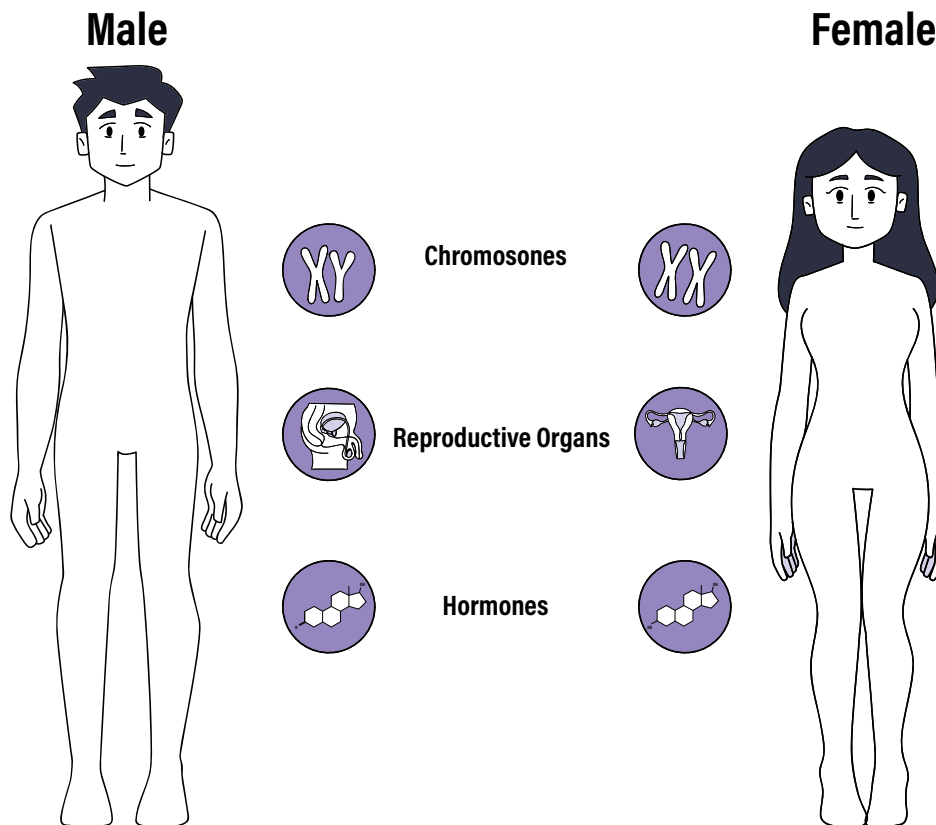


1.1 | Sex and Gender

A. PREVIEW

1. Discuss the questions.
 - a. What do I already know about gender?
 - b. What do I think I know about gender?
 - c. What do I want to know about gender?
2. Work in groups. Some groups draw a picture of a woman, and the other groups draw a picture of a man. Add as much detail as you can.
3. Join with a group that drew a picture of a person of the opposite sex. Compare the drawings carefully. List the differences you see between the drawings. Are these differences things that people are born with, or are they differences that people learn or are taught in their lives?
4. As a class, list the types of differences on the board under the headings *Differences People Are Born With* and *Differences People Learn*.





Sex refers to the different biological and physiological characteristics of males and females, such as reproductive organs, chromosomes and hormones. Biological sex for females includes having a vagina, ovaries, XX chromosomes and a higher level of the hormone estrogen. Being male means having testes, a penis, XY chromosomes and a higher level of testosterone. Biological sex is constant and generally doesn't change.

There is a third category of biological sex – intersex. Being intersex can be any combination of the sex characteristics described above. For example, someone can be born with the appearance of being male (penis, testes, etc.), but have a functional female reproductive system inside. There are many examples of how intersex can present itself. Intersex characteristics are more common than many people think. According to the United Nations Office for the High Commissioner of Human Rights, 1.7% of the world's population have intersex characteristics.

Gender refers to the socially constructed characteristics of women and men – such as behaviours, roles and relationships of, and between, groups of women and men. Gender defines what is considered “appropriate” for a male or a female to do and it is based on ideas of what a “man” and a “woman” are supposed to be or do. It varies from society to society and can change over time. Some examples are:

- In many countries, women mostly wear skirts.
- In some countries, women are discouraged from wearing – or not allowed to wear – trousers.
- In some countries, men generally do not wear single pieces of cloth around their legs.
- In other countries, men traditionally do wear these garments (e.g. *longyi* in Myanmar, *lavalavas* in Samoa).
- Weaving cloth has been, at various times and places, a male occupation, whereas in other times and places it was a female occupation or a task done by either men or women.

Both sex and gender form a part of a person's *identity*. Identity is the collection of different characteristics, experiences and connections that make an individual distinct and unique. It includes personal traits, beliefs, cultural backgrounds and other factors that shape who a person is.

In summary, *sex* refers to biological differences, such as anatomy and chromosomes, and *gender* relates to social and cultural roles, behaviours and identities.

B. EXERCISE

1. What is the meaning of *sex*?
 - a. Vagina, ovaries, penis, testes, hormones
 - b. Biological characteristics of males and females
 - c. Biological characteristics that always change
 - d. What is considered appropriate for males and females
2. What is the meaning of *gender*?
 - a. The distinct physical characteristics of males and females
 - b. Combination of biological sex characteristics of males and females
 - c. Experiences and relationships that contribute to individual personality
 - d. Ideas formed by society about typical features of women and men
3. What does being *intersex* mean?
 - a. Having the social features that are typical of both males and females
 - b. Having a combination of male and female sex characteristics
 - c. The behaviours and relationships between groups of women and men
 - d. The things that are considered appropriate for a male or a female to do
4. Which of the following (more than one) are biological characteristics of sex?
 - a. Ovaries
 - b. Hair styles
 - c. XY chromosomes
 - d. Penis and testes
5. Which of the following (more than one) are characteristics of gender?
 - a. Hormones
 - b. Chromosomes
 - c. Roles
 - d. Behaviours

C. ACTIVITY

1. Write the characteristics of sex and gender into the correct column in the table.
2. Look at the drawings you did in the preview and add any additional characteristics from them into the table.

Sex	Gender

D. EXERCISE

Are each of these statements describing characteristics of sex or of gender?

- | | |
|--|--|
| 1. In most of the world, women do more housework than men. | 10. Little girls are gentle; boys are rough. |
| 2. Women can become pregnant and give birth to children; men cannot. | 11. Boys don't cry. |
| 3. Men generally have bigger bones than women. | 12. Globally, fewer women than men join the military services. |
| 4. In most countries women earn much less money than men. | 13. Women can breastfeed babies; men must use a bottle to feed babies. |
| 5. Women are more emotional than men. | 14. Men can withstand the sight of blood; women can't. |
| 6. Men usually have stronger arms than women. | 15. Women are in charge of raising children. |
| 7. Hormones make men and women behave differently. | 16. Women do the majority of the world's work yet earn only 10% of the world's income. |
| 8. Men are more aggressive than women. | 17. Men are doctors; women are nurses. |
| 9. Men produce sperm; women give birth to babies. | 18. Boys' voices change at puberty; girls' voices do not. |

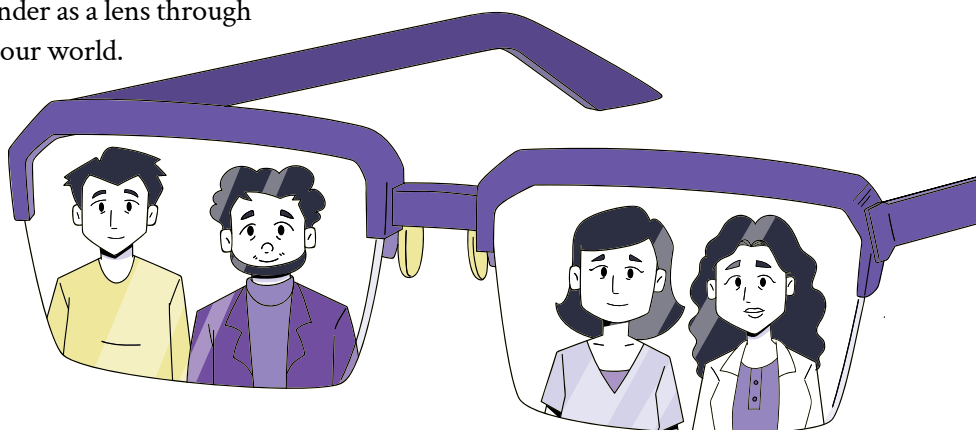
Gender: A Social Construct and Analytical Tool

Gender is often considered to be a *social construct*. That means it is a set of learned behaviours, rather than naturally occurring features. What it means to be a man or to be a woman is shaped by culture, society, norms and rules. It is not something we are born with and it is different from our sex.

Gender and the study of it addresses issues that are relevant for both women and men. Men and women are both impacted by the way culture and society define what a “man” and a “woman” are. Some individuals do not fit neatly into the categories of male or female, they are referred to as “non-binary”.

Gender is also an analytical tool. It helps to understand how social, cultural, political and economic impacts on people are different depending on whether they are male or female (or something else). We can use gender as a lens through which to analyse ourselves and our world.

This lens can help us to explore and better understand the issues that we will look at in this book, such as aspects of identity, gender inequality or the causes of gender-based violence (GBV).



E. EXERCISE

Choose all the correct answers:

1. Gender is...
 - a. a thing we are born with.
 - b. a person's biological features.
 - c. society's rules for women and men.
 - d. relevant to men, women and others.
 - e. different in different cultures.
 - f. the same all the time.
2. We can use gender analysis to...
 - a. measure economic inequality between men and women.
 - b. look at social differences between genders.
 - c. define what is a man and what is a woman.
 - d. teach correct behaviour in society.
 - e. decide someone's sex.
 - f. look at our own identities.

F. DISCUSSION

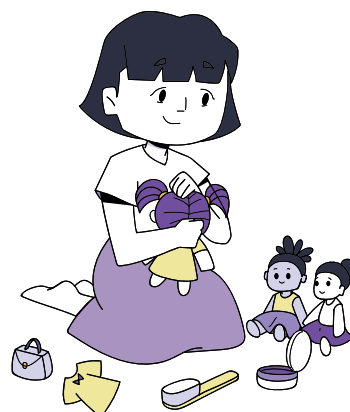
Read the quote. What do you think it means?

“One is not born, but rather becomes, a woman.”
(Simone de Beauvoir, *The Second Sex*)



G. DISCUSSION

1. A lot of languages don't have separate words for sex and gender. How do you translate the two words into your language? What other meanings are implied in these translations?
2. Gender is a learned set of behaviours. Where do you think we learn these behaviours from? Where did you learn them from?
3. What are some common beliefs in your community or country when it comes to gender?
4. In your community, what changes in gender characteristics have you observed over the last ten years?



1.2 | Gender Roles and Stereotypes

A. PREVIEW

1. Do you associate these words with male or female? When you hear each one, go to either the “male” or “female” side of the room. If you associate them with both or neither, go to the middle.

a. kind b. shy c. independent d. emotional e. brave f. clever
g. bad-tempered h. helpful i. strong j. caring k. rational l. funny

2. Discuss the questions.
 - a. Why do you associate certain words with male or female, man or women?
 - b. Why do you think we associate some words differently based on gender?

Gender Roles

Gender roles refer to the social expectations, behaviours and norms that are associated with individuals based on their perceived or assigned gender. These roles are often culturally defined and vary across different cultures, societies and historical periods. Gender roles typically outline what the “appropriate” behaviour, activities and responsibilities for individuals are considered to be, based on their gender.

Traditionally, many societies have had distinct gender roles. Certain tasks, professions or qualities are associated with men or with women. For example, in many cultures, men were expected to be the primary breadwinners, and women were expected to work around the family and household. These roles extended into areas of society like education, employment, family and social interactions.



Traditional gender roles have been challenged and transformed over time. Some societies have moved toward more gender-inclusive and equality-based perspectives.

Despite progress, gender roles still persist. They continue to be a topic of debate in social, cultural and political discussions. Challenging rigid gender roles is often seen as an important step towards achieving greater gender equality and a more inclusive and diverse society.

In Myanmar, traditional gender roles, shaped by cultural and religious practices, see men as primary earners and decision-makers, and women manage the household and care for children and the elderly. This is especially evident in rural, agricultural areas, where men plough fields and women handle planting and harvesting. However, gender roles are evolving, particularly in urban areas, where more women are pursuing higher education and careers outside the home.

B. EXERCISE

1. Which one of the following lists are all features of gender roles?
 - a. norms, expectations, individual aspirations, assigned gender, culturally defined
 - b. norms, expectations, behaviours, perceptions, assigned gender, culturally defined
 - c. norms, expectations, equal roles, perceptions, assigned gender, culturally defined
 - d. norms, expectations, behaviours, perceptions, choice of gender, culturally defined
2. A situation where a man earns money at work while a woman looks after children at home, is an example of...
 - a. equality in gender roles.
 - b. diversity in gender roles.
 - c. traditional gender roles.
 - d. challenging gender roles.
3. Over time, gender roles have...
 - a. continued to stay the same.
 - b. changed by being challenged.
 - c. been the same in different cultures.
 - d. been the same for men and women.
4. A woman works as an engineer and receives the same pay and conditions as men in the same workplace. This is an example of...
 - a. the relationship between gender roles and gender equality in the workplace.
 - b. the improvement in working conditions due to economic development.
 - c. the relationship between the man and the woman in this workplace.
 - d. the relationship between pay and conditions in engineering workshops.

C. ACTIVITY

In pairs or individually, look at the pictures below then answer the questions.

1. Where do you think the pictures are from?
2. What do the pictures tell us about the roles for men and women?

a.



b.



c.



d.



e.



f.



g.

D. DISCUSSION

1. What are some common gender roles that you can identify in your country and community?
2. Have gender roles changed over the last ten or twenty years? If so, what has changed? What has stayed the same?
3. How are you personally affected by the gender roles that are in place?



Stereotypes

A *stereotype* is a widely held and oversimplified belief about a particular group of people or things. Stereotypes are often based on assumptions, generalisations or preconceived ideas. They do not reflect the diversity and individuality within the group being stereotyped. Stereotypes can contribute to misconceptions, prejudice and discrimination.

Here are some examples of stereotypes:

- All criminals had troubled childhoods.
- All overweight people eat too much.
- Older people are bad with technology.

Stereotypes may be about gender, race, ethnicity, age, religion, nationality or occupation. They are commonly formed through cultural, social or historical influences and may be spread through media, education and interpersonal interactions.

Stereotypes are generally associated with negative assumptions or biases. However, some stereotypes can be perceived as positive. Positive stereotypes ascribe positive (or neutral) qualities, characteristics or behaviours to certain groups. Positive stereotypes may seem favourable on the surface, but they can still have potential drawbacks and limitations.

Examples of positive stereotypes:

- Married people are happier than single people.
- Mon women are very beautiful.
- Gay men take care of their appearance.
- Girls are better behaved than boys.

Positive stereotypes can contribute to inequalities by attributing certain abilities or qualities to one group over another. They may also hide or downplay negative aspects or challenges faced by a group, hindering efforts to address real issues and inequalities affecting the group.

It is important to recognise and challenge stereotypes. They can encourage misunderstanding and create problems between different groups or individuals. Promoting awareness, education and critical thinking are key strategies to combat the negative effects of stereotypes.

E.DISCUSSION

1. How can stereotypes harm people?
2. Who is affected by stereotypes?
3. Can stereotypes change? Discuss and give an example.

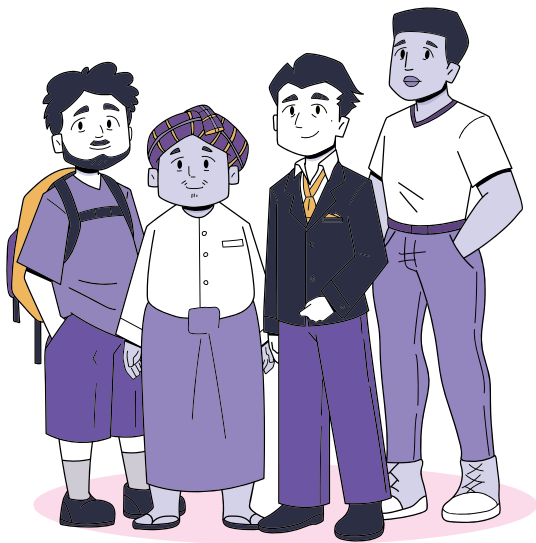
Gender Stereotypes

Gender stereotypes are expectations about how different genders should behave and interact in society. They reinforce traditional gender roles, such as men being strong and assertive and women being nurturing and submissive. Lesbian, gay, bisexual, trans, intersex and queer (LGBTIQ) individuals also face harmful impacts from these stereotypes, including discrimination, misunderstanding, mental health issues and social exclusion.

In Myanmar, teaching is often seen as a “female” profession and construction is usually considered to be for men. Boys are often encouraged to be tough and to avoid activities that are considered feminine, such as cooking or dancing. Girls are encouraged to be polite and obedient, and to excel in activities related to household management. There is a stereotype that boys are better at subjects like mathematics and science, and girls do well in languages and humanities. This can influence the subjects that students choose to study and the careers they pursue.

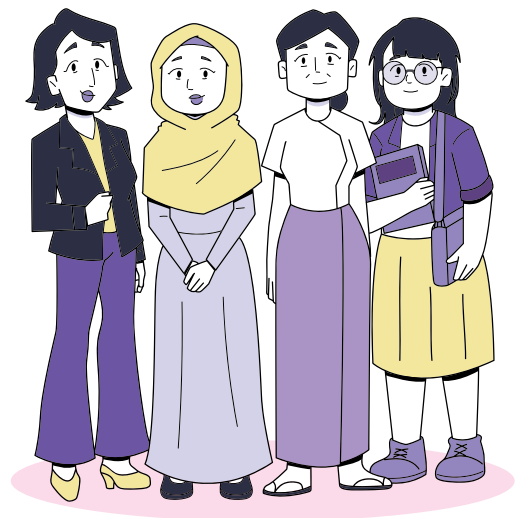
Gender Boxes

The term *gender boxes* means societal expectations and norms based on perceived genders that are often imposed in many cultures. These traditional roles are associated with “male” and “female”, and can be limiting, dictating how people should behave, dress and express themselves.



“Male” Gender Boxes

For men, societal expectations often include traits such as strength, assertiveness, independence, and a preference for more masculine clothing and interests. Men are often expected to be the primary breadwinners and to avoid displaying emotions like vulnerability or sensitivity.



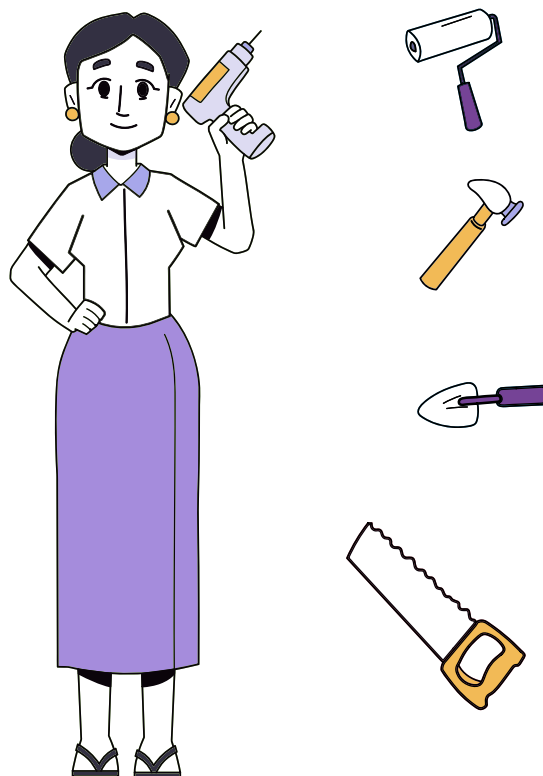
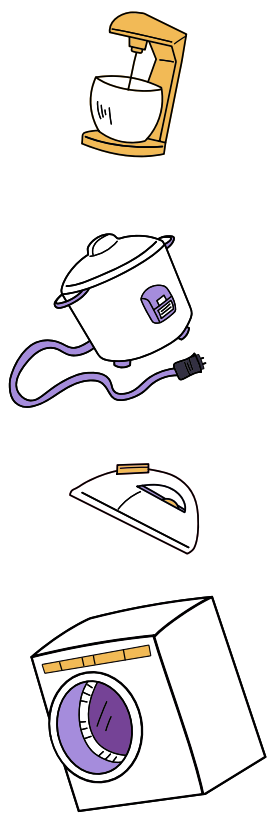
“Female” Gender Boxes

For women societal expectations often include nurturing, passivity, empathy, and a preference for more feminine clothing and activities. Women are often expected to take on caregiving roles, such as parenting and household chores, and may face pressure to conform to traditional beauty standards.

Here are some common types of gender stereotype:

1. **Occupational Stereotypes:** The belief that certain professions or jobs are more suitable for one gender over another. For example, that nursing is a female profession and engineering is a male profession.
2. **Personality Traits:** Assumptions about the “typical” personality traits associated with men and women. For example, the stereotype that men are assertive, competitive and logical, and women are nurturing, empathetic and emotional.
3. **Behavioural Expectations:** Societal expectations about how individuals of a particular gender should behave. For example, the stereotype that boys should be tough and not show vulnerability, and girls should be polite and caring.
4. **Appearance and Clothing:** Stereotypes about how individuals should dress and present themselves based on their gender. This can include expectations about clothing styles, hairstyles and grooming practices.
5. **Family Roles:** Assumptions about the roles and responsibilities of mothers and fathers. This includes the expectation that mothers are the primary caregivers and fathers are the primary breadwinners.
6. **Intellectual Abilities:** Stereotypes related to intelligence and academic abilities. For example, the belief that men are naturally better at maths and science, and women are better at language and communication.

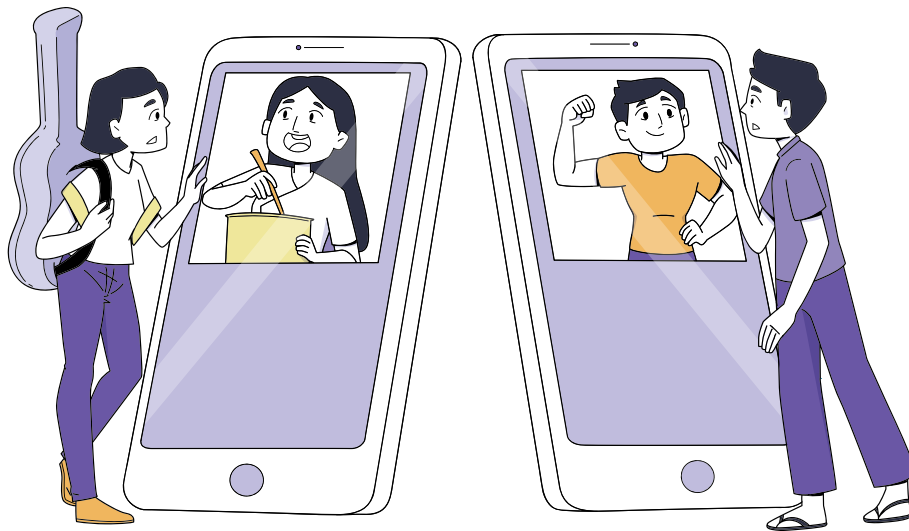
These gender stereotypes can contribute to inequality by limiting opportunities, reinforcing biases and discrimination. Breaking down these stereotypes promotes gender equality and dismantles harmful social expectations based on gender.



F. EXERCISE

- Which of the following statements (a–t) are gender stereotypes?

a. Girls like to play with dolls.	k. Girls are better at cooking than boys.
b. Women are better at learning languages than men.	l. Women cry easily.
c. Naw Paw can't play football well, because she isn't very fast.	m. Naing Aung doesn't wear nail polish.
d. Boys like playing soldiers and fighting each other.	n. Daughters should look after their elderly relatives.
e. Men can't give birth to babies.	o. Women can breastfeed babies.
f. Men are better leaders.	p. Girls have long hair.
g. Moe Pwint is not good at chopping wood because she is a girl.	q. Daw Than's husband can't be trusted to manage family money.
h. Men never show their emotions.	r. Unmarried women are unlucky.
i. Men are often taller than women.	s. Men are not suitable to be early childhood educators.
j. Ko Ko Gyi is very strong.	t. Sons should work to support the family.
- Match the gender stereotypes from the list above to the examples of gender stereotypes (1–6) on page 18.



Gender Stereotypes in the Media

The media plays an important role in maintaining gender stereotypes, influencing how society views and expects individuals to behave based on their gender. This can be observed across various forms of media, including social media, television, movies, advertising and news coverage. Some of the ways the media contributes to gender stereotypes are:

- **Portrayal of Traditional Roles:** Media often shows men and women in stereotypical roles, reinforcing traditional and outdated gender norms. Women are often shown in caregiving roles, focused on appearance or as emotional and nurturing, and men are portrayed as assertive, dominant and primarily concerned with career success.

- **Beauty Standards and Objectification:** Advertisements and entertainment media frequently emphasise unrealistic beauty standards for women, contributing to body image issues. Moreover, women are often objectified, reducing their worth to physical appearance rather than their abilities or character.
- **Occupational Stereotypes:** Certain professions are stereotypically associated with specific genders, reinforcing the idea that some jobs are appropriate only for men and other jobs are for women. This limits career choices and perpetuates inequality in the workplace.
- **Toxic Masculinity and Emotional Self-Control:** Media representations often reinforce the concept of toxic masculinity, pressuring men to conform to rigid expectations of strength, dominance and emotional restraint. This can lead to suppressed emotions and hinder healthy expressions of vulnerability.
- **Unequal Power Dynamics:** Media frequently depicts power imbalances in relationships, with men portrayed as dominant and women as submissive. These representations contribute to the normalisation of unequal power dynamics between genders.
- **Lack of Diversity:** Media often lacks diversity in its portrayal of gender roles, perpetuating a limited and one-dimensional view of what it means to be a man or a woman. This lack of representation excludes the experiences of individuals who do not conform to traditional gender norms.

G. ACTIVITY

1. Find an example of gender stereotyping in the media. This could be in advertising, the internet, newspapers, TV programmes, film, etc.
2. Analyse your example according to the criteria in the *Gender Stereotypes* text on page 18.
3. Present your example and analysis to the class.

H. ACTIVITY

1. In five groups, brainstorm ideas for overcoming gender stereotypes in one of these categories:
 - a. Education and Awareness
 - b. Media Representation
 - c. Promoting Role Models
 - d. Encouraging Critical Thinking
 - e. Families
2. In your group, start with one category and write your ideas for overcoming stereotypes in that category on sticky notes or directly onto flipchart paper.
3. As a group, move to the next flipchart. Read the previous groups' ideas, and add your own.
4. Continue until you have written your ideas on all flipcharts.
5. Read the text on *Overcoming Gender Stereotypes* on page 21. Did you consider all these ideas? What other ideas did you have?

Overcoming Gender Stereotypes

The following are ideas, and examples of actions to take, to help overcome gender stereotypes faced by people of all genders.

Education and Awareness

- Promote education, curricula and awareness programmes that challenge traditional gender roles and stereotypes.
- Encourage and celebrate diversity in all its forms, including gender expression and identity.
- Create inclusive spaces that respect and honour individuals regardless of their gender.

Media Representation

- Encourage diverse and realistic portrayals of individuals in the media, including in movies, TV shows, advertisements and other forms of entertainment.
- Promote media content that challenges gender stereotypes and shows a variety of gender expressions and roles.

Promoting Role Models

- Highlight and celebrate positive role models who defy traditional gender norms and expectations.
- Showcase individuals from diverse backgrounds and experiences in various fields, breaking down stereotypes about what is considered “typical” for a particular gender.

Encouraging Critical Thinking

- Teach critical thinking skills that enable individuals to question and analyse stereotypes.
- Foster an environment where open discussions about gender and stereotypes are encouraged.

Families

- Encourage parents and families to challenge traditional gender roles within the household.
- Promote equal sharing of domestic responsibilities.
- Encourage children to pursue their interests, regardless of gender norms.



I. CASE STUDY



Addressing Stereotypes: Gender Norms in Cambodia

Cambodia has experienced rapid economic development in the last two decades, leading to significant improvements in education, health and poverty reduction.

Despite Cambodia's economic progress, harmful gender norms persist, leading to inequality between men and women in the workplace and society in general. These are being challenged by the country's rapid industrialisation and changing family dynamics, similar to trends seen in many other countries.

Traditional Cambodian gender norms dictate how men and women should behave. They are outlined in the *Chbab Srey* – literally meaning "Rules for Girls." Despite efforts to remove some rules, a shorter version is still taught in schools. Women are often expected to handle household chores and care for the family. This leads to inequality for women in the workplace, especially in the garment sector, where they are overrepresented in low-paid positions and face unequal treatment and harassment.

While men generally have more freedom from societal expectations, they are still bound by certain gender norms. They are expected to be educated, high-earning leaders of their families. However, as Cambodia modernises, there's a growing recognition of the need to challenge these outdated norms. Everyone, regardless of gender, should have the freedom to make their own choices and work where they want. To ensure greater gender equality and individual freedom in Cambodian society, it is essential to acknowledge and resist traditional gender norms.

Source: Phnom Penh Post, 2019

Case Study Questions

What similarities and differences with gender roles can you identify between Cambodia and your country or community?

1. How similar and different are gender norms as taught in schools?
2. How similar or different are the family role expectations?
3. How similar or different are the changes to gender role expectations?
4. How similar or different are employment norms?

J.DISCUSSION

1. Have gender roles in your community changed over the last ten or twenty years? If so, what has changed? What has stayed the same?
2. How are you personally affected by the gender roles that are in place?
3. How can stereotypes harm people?
4. Can stereotypes change?
5. How could the media contribute to more balanced representation of men and women?
6. What are some examples of gender stereotypes in the media in Myanmar?
7. What do you think would be the best ways to change gender stereotypes in society?

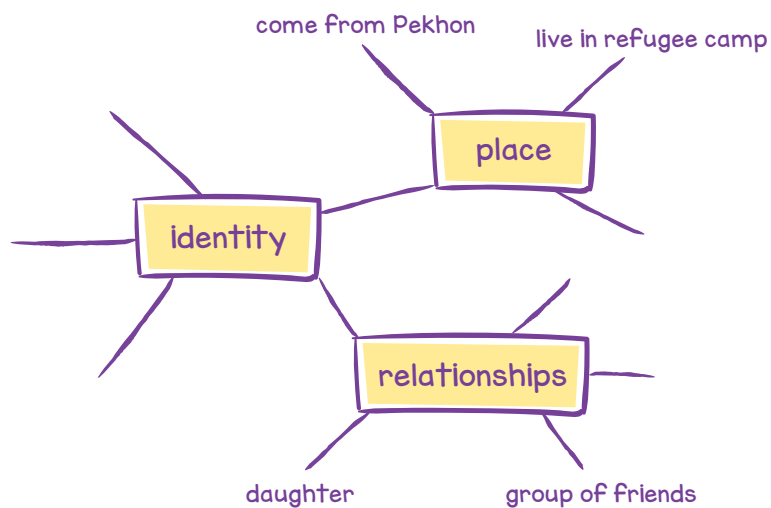




1.3 | Identity and Intersectionality

A. PREVIEW

What do you think when you hear the word *identity*? Create a mindmap that includes different aspects of your identity.



Identity

Identity is the sense of who you are, including your personal traits, beliefs and experiences that define you. People are born with different characteristics, and their identities may be shaped by how they relate to these characteristics. Culture and society also influence how people shape their identities.

People choose some of their identities and may be given other identities by parents, religious leaders or authorities. Parents may raise their children to speak a particular language, celebrate certain holidays and wear traditional clothes, all of which may show an ethnic identity. Authorities can give or withhold identities, for example by including or excluding information on people's identification documents.

Impacts of NRC on Identity in Myanmar

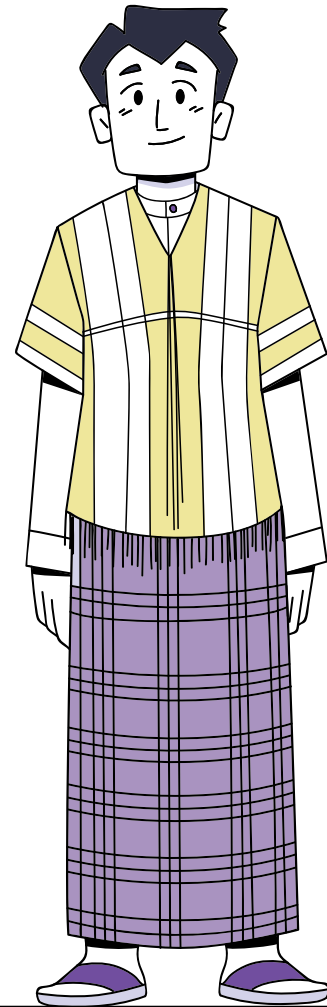
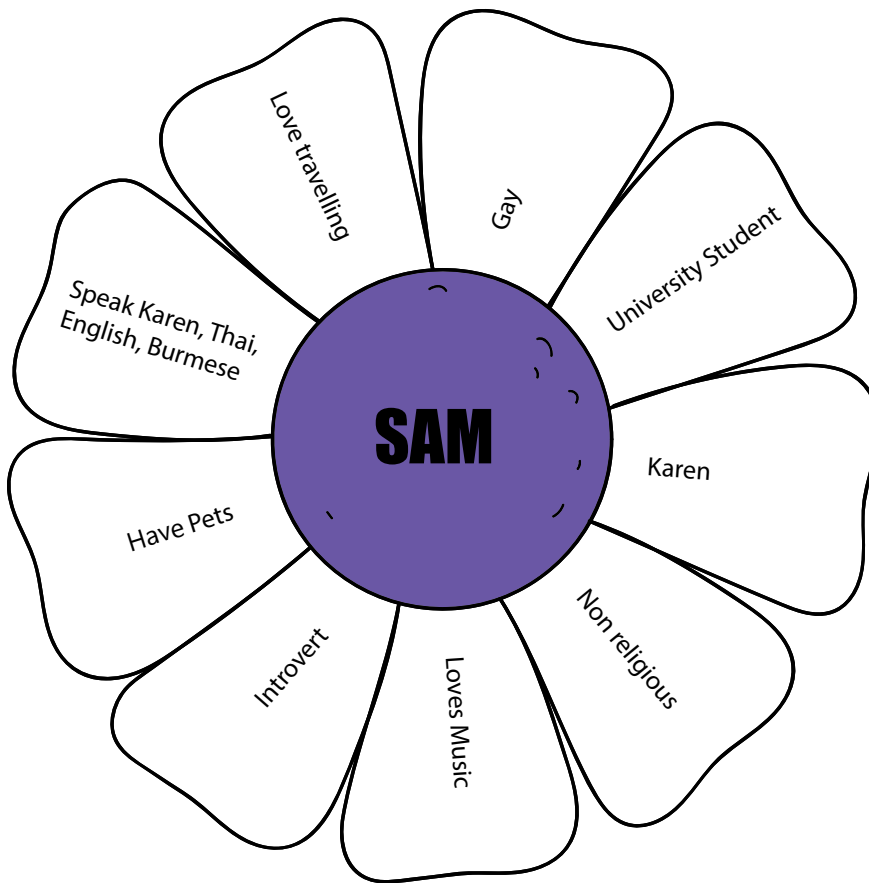
In Myanmar, the national identification card, known as NRC (National Registration Card), includes information about a person's ethnicity and religion. This official documentation influences a person's access to education, employment and other opportunities. For example, people from certain ethnic groups, such as the Rohingya, face significant challenges in obtaining NRCs, which affects their legal identity and rights within the country.



Some parts of identity can be seen, like clothing and appearance. Other parts may be unseen, like religious or political beliefs. It is common for people to have many different identities and these identities can change during a lifetime. Some people might have one identity that is most important to them, but this can also change over a lifetime.

B. EXERCISE

1. Which of the following (more than one) are factors that influence people's identity?
 - a. Characteristics people are born with
 - b. Cultures people grow up in
 - c. The influence of people's parents
 - d. People's relationships with others
2. Which of the following (more than one) may have a role in assigning some identities to people?
 - a. Parents
 - b. Clothing
 - c. Languages
 - d. Authorities
3. Which of the following (more than one) might be unseen aspects of someone's identity?
 - a. Clothing
 - b. Political beliefs
 - c. Religion
 - d. Past experiences
4. Which of the following (more than one) are common features of people's identities?
 - a. They change over time.
 - b. They stay the same over time.
 - c. One may be most important.
 - d. They are all assigned by others.

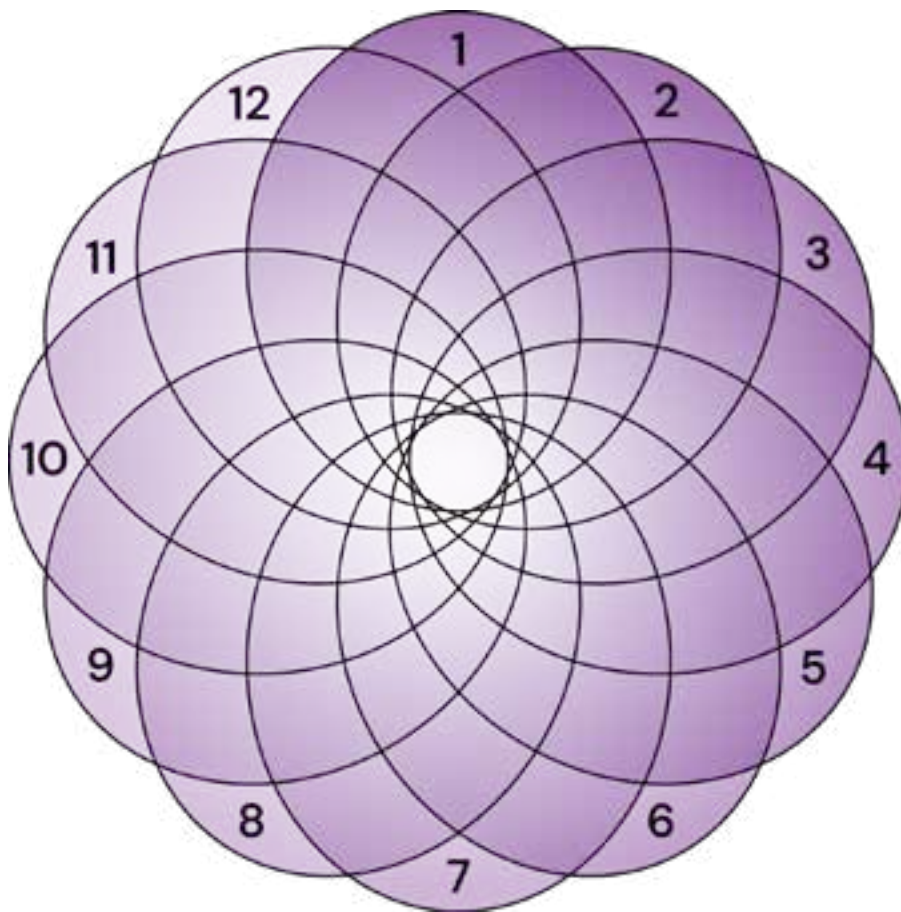


C. ACTIVITY

1. Individually, draw a flower with at least six petals on a piece of paper. Each petal stands for an aspect of your identity that is important to you. Write a different aspect of your identity on each petal.
2. Share your identity flowers in pairs and explain the different aspects of your identity to each other. Consider sharing...
 - a. an identity that has been shaped by your culture or society.
 - b. an identity you have chosen.
 - c. an identity you have been given.
 - d. an identity that can be seen.
 - e. an identity that is unseen.
 - f. an identity that has changed through time.
3. Who or what has helped to shape your different identities?

D. DISCUSSION

1. Which of your identities are most important to you?
2. What are the most important identities for people that you know and care about?
3. Why are these identities important?
4. What role does gender identity play among your different identities?



Examples of Intersecting Parts of an Identity

1	Race
2	Ethnicity
3	Gender Identity
4	Class
5	Language
6	Religion
7	Ability
8	Sexuality
9	Mental Health
10	Age
11	Education
12	Body Size

Intersectionality

Intersectionality is a way to understand how different parts of a person's identity (like ethnicity, gender, sexuality, class, ability, etc.) connect, "intersect" and affect each other. It shows how these parts together shape how people experience discrimination, oppression or privilege.

Intersectionality recognises that you can't fully understand someone's experiences of oppression or privilege by looking at just one part of their identity. Instead, you need to see how all these aspects interact and overlap.

- A poor woman from a marginalised ethnic minority group might experience gender discrimination differently to a wealthy woman from a majority group.
- A highly educated gay man with a disability might experience privilege differently from a gay man with little education who is able-bodied.

Consider this example: An ethnic Karen woman who lives in a conflict-affected area may face multiple layers of discrimination and hardship compared to a wealthy Bamar woman living in Yangon. The Karen woman might deal with issues related to ethnic discrimination, gender inequality and the impacts of armed conflict on her community.

The Origins of Intersectionality

The term *intersectionality* was coined by Kimberlé Crenshaw, an African American legal scholar, civil rights advocate and professor of law. She introduced the concept in the late 1980s to address the limitations of existing feminist and anti-discrimination frameworks in understanding the experiences of individuals who face intersecting forms of oppression and discrimination.

“Intersectionality is a lens through which you can see where power comes and collides, where it locks and intersects. It is the acknowledgement that everyone has their own unique experience of discrimination and privilege.”



E. EXERCISE

True or false? If false, correct the statement.

1. Intersectionality is a framework that helps us to simplify identities.
2. Class and ethnicity are some of the aspects of intersecting identities.
3. People from the same ethnicity have the same experiences of oppression and privilege.
4. Women's experience of gender discrimination might be different depending on their ethnicity.
5. Looking at one aspect of identity tells us what the person is experiencing.



F. ACTIVITY

Read the scenarios. In groups:

1. Discuss which parts of each person's identity affects their access to power and privileges.
2. Choose one person. Draw an image of the different aspects of their identities.

- a. Nguyen is a member of an ethnic minority family living in a remote village in Vietnam. They face intersecting challenges related to their minority status and ethnicity. As members of an ethnic minority group, Nguyen's family experiences socio-economic marginalisation, limited access to education and healthcare, and discrimination from the majority population. Additionally, they struggle with preserving their cultural heritage and language in the face of assimilation pressures.
- b. Fatima is a Rohingya woman who fled persecution in Myanmar and now lives in a refugee camp in Bangladesh. As a refugee, Fatima struggles to access basic necessities like food, clean water and healthcare in the crowded and under-resourced camp. Additionally, as a member of the Rohingya ethnic group, she faces discrimination and marginalisation from the host community and local authorities.
- c. Sophie, a Karen woman from Hpa-An, works for an international NGO in Yangon. She earned a Master's degree abroad, which gives her a high salary, comfortable lifestyle, and excellent healthcare. Despite the gender norms in her community, Sophie enjoys better treatment in both her personal and professional life than many local women.
- d. Thiha is a LGBTIQ activist living in Yangon, Myanmar. As an LGBTIQ individual, Thiha experiences stigma, discrimination and violence from both society and the state due to conservative attitudes and legal restrictions on same-sex relationships and gender expression. Additionally, as a political activist advocating for LGBTIQ rights and democratic reforms, he faces harassment, surveillance, and arrest by the authorities for his activism.

G. DISCUSSION

Read the quote. What do you think it means?

“There is no such thing as a single-issue struggle because we do not live single-issue lives.”

– Audre Lorde

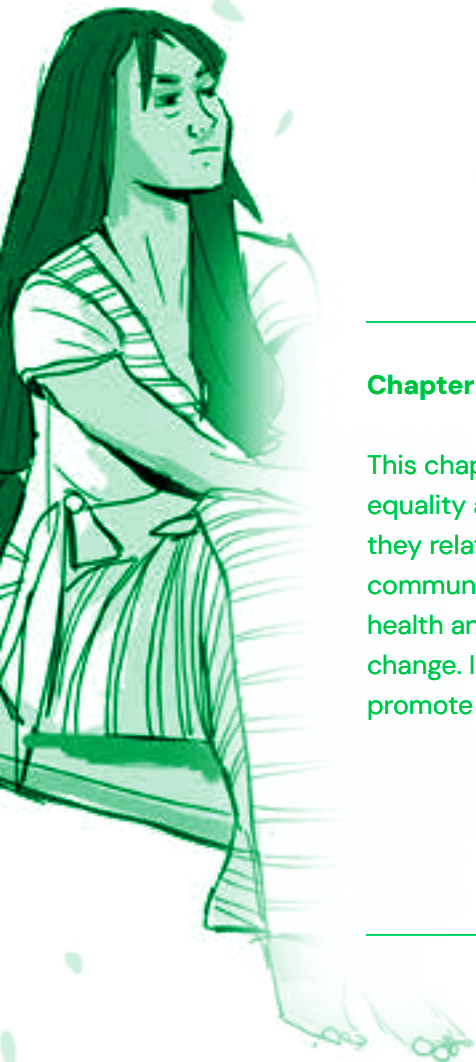




Chapter

02

Gender Equality



Chapter Themes and Ideas:

This chapter discusses gender equality and inequality and how they relate to our roles in families, communities, religion, education, work, health and the impacts of climate change. It also explores how we can promote gender equality.

Learning Objectives:

After completing this chapter, students will be able to:

- outline global and regional tendencies of gender inequality.
 - differentiate equality from equity.
 - examine aspects of life in which gender equality and inequality are present, and how they affect people and communities.
 - research and explain ways to end gender inequality.
-



2.1 | Gender Equality and Inequality

A. PREVIEW

Have an *equality race*.

1. As a class, line up next to each other with enough space to take ten steps forward.
2. Listen to each statement. If the statement is true for you, take one step forward. If it is not true for you, stay where you are.

Statements about Gender Equality and Inequality

- I can express my gender identity freely without judgement.
- I can walk home at night without being afraid of sexual harassment.
- I am able to freely choose what job I want to do in the future.
- I can play any sport without being judged or harassed because of my gender.
- I have a lot of role models in my community that are similar to me.
- I have never been told that I'm not smart enough.
- I don't have to help my family with the household chores.
- People listen and respect me when I speak.
- I am not told to "get married as soon as possible".
- I can wear whatever clothes I want without being judged or harassed.

3. Look around you. What do you see? Are you in a very different place to other people?
4. How do you feel about where you are?



Gender Equality

Gender equality refers to the equal rights, opportunities and treatment of individuals, regardless of their gender. It aims for both men and women to have the conditions to realise their full human rights and potential. Gender equality includes social, economic, political and cultural aspects of people's lives.

Key components of gender equality include:

- **Equal Rights and Opportunities:** Ensuring that individuals of all genders have the same legal rights, opportunities and access to resources. This includes equality in education, employment, healthcare and participation in social and political life.
- **Equal Treatment:** Eliminating discrimination and bias based on gender, promoting fair and just treatment in all aspects of life, including the workplace, education and legal systems.
- **Equal Pay:** Addressing the gender pay gap to ensure that individuals receive equal pay for equal work or work of equal value, regardless of their gender.
- **Representation:** Promoting equal representation of men and women in decision-making, leadership roles and political institutions, to ensure diverse perspectives are considered.
- **Challenging Gender Stereotypes:** Overcoming and challenging traditional gender roles and stereotypes that limit opportunities and reinforce discriminatory practices.
- **Healthcare and Reproductive Rights:** Ensuring equal access to healthcare services and reproductive rights for individuals of all genders.

Gender equality is also essential for achieving sustainable development, economic growth and social progress. Gender equality offers significant economic benefits. By ensuring equal opportunities, more people, especially women, can participate in the workforce, leading to

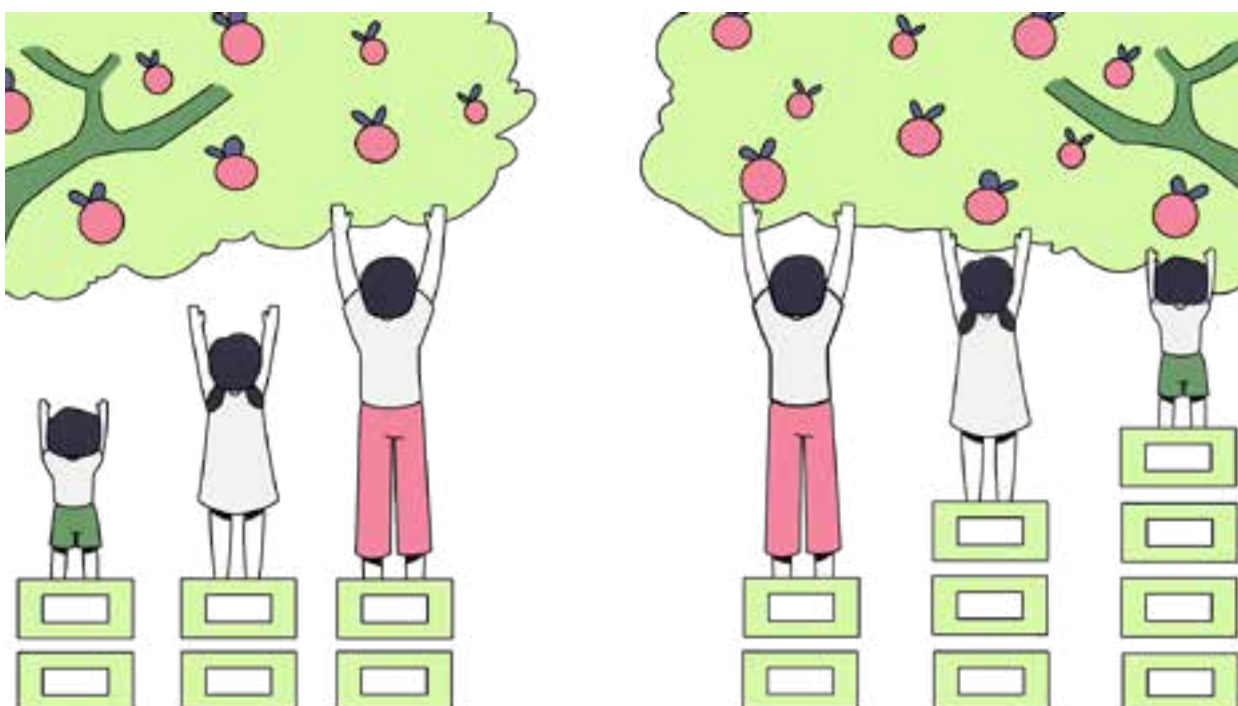
higher productivity and growth. Companies with diverse leadership tend to perform better financially, benefitting from a wider range of perspectives. Additionally, gender equality helps reduce poverty – as women gain access to education, jobs and fair wages – and improve economic outcomes for families and communities. It also ensures better use of talent and fosters healthier societies, all of which contribute to a more resilient and innovative economy.

Gender inequality is the unfair treatment of individuals based on their gender. It includes discrimination, biases, and social norms that lead to unequal opportunities and restrict access to resources and rights for different genders. It limits people's potential, reinforces traditional gender roles and stereotypes, and reduces opportunities for education, employment and equal pay. Eliminating gender inequality requires changing discriminatory systems and attitudes.

Equality and Equity

Equality refers to the state of being equal, especially in terms of rights, opportunities and status. The principle of equality emphasises treating everyone the same and giving everyone equal access to resources and opportunities.

Equity recognises that people may start from different positions and require different levels of support to reach the same outcome. The principle of equity involves recognising and addressing the unique needs and disadvantages different individuals or groups may face. Equity aims to achieve fairness by providing more assistance for those who need it so they have equal access to the resources and opportunities they need. To achieve gender equality, approaches that provide equality and equity are both equally important.



■ Equality (left) means each individual or group of people is given the same resources or opportunities. Equity (right) recognises that each person has different circumstances and allocates the exact resources and opportunities needed to reach an equal outcome.

B. EXERCISE

Choose all the correct answers for each question.

1. Gender equality...
 - a. means people of all genders are treated equally and have equal opportunities.
 - b. refers to discrimination and exclusion based on your gender.
 - c. is about equal pay and opportunities for all women.
 - d. refers to government policies on women's and men's rights.
2. Important aspects of gender equality (more than one) include...
 - a. equal access to education and legal systems.
 - b. human rights for all ethnic and religious groups.
 - c. addressing the gender pay gap.
 - d. electing a female head of state.
3. Impacts of gender inequality (more than one) include...
 - a. women have less access to political representation.
 - b. women are paid more for doing the same work as men.
 - c. discrimination against men in leadership roles.
 - d. increased GBV.
4. Equity differs from equality because equity...
 - a. acknowledges that people start with different opportunities.
 - b. aims for everyone to have the same opportunities.
 - c. involves treating everybody the same.
 - d. provides more support to everyone.

C. EXERCISE

Classify the statements as *relating to equality* or *relating to equity*.

- a. Everyone is the same.
- b. People need different levels of support.
- c. Equal access to resources.
- d. People have different needs.
- e. People have different experiences.
- f. People have different starting points.
- g. Everyone gets the same.

Relating to Equality	Relating to Equity

D. ACTIVITY

1. Read the scenarios. How might you solve these problems?
2. In groups discuss, "How could an equality or equity-based approach work best?"

- | | | |
|--|--|---|
| <p>a. At a high school athletics competition boys and girls of all ages compete together. As a result, the senior boys win every event.</p> | <p>c. The Global Health Association has offered a \$10,000,000 grant for researchers who can find a cure for a type of breast cancer. Many medical researchers from different countries, men and women, are competing to get the grant.</p> | <p>e. Saw U Ba Tin has won every chess competition in Southeast Asia since 1958. Other players think this is unfair because he has had more experience playing chess.</p> |
| <p>b. There are very few medical staff who speak a minority language, resulting in members of that group having difficulty accessing healthcare. However, as there are few schools in their area, few trainees who speak that language have high enough marks to get into medical training.</p> | <p>d. There is a housing shortage in Lek Tho village. The village administrators are granting houses to the people who are best at filling out the application forms. These people have often had better educational opportunities.</p> | <p>f. After a devastating earthquake, survivors are very short of food and water. When food and water trucks arrive, the strongest and fastest people run to the trucks to grab all the supplies first, and there is not enough left for the others.</p> |

The Gender Inequality Index

The Gender Inequality Index (GII) is a measure of gender disparities within a country, developed by the United Nations Development Programme (UNDP) as part of its Human Development Report. The GII reflects gender-based inequalities in three key areas:

1. **Reproductive Health:** Includes indicators such as maternal mortality ratio (the number of maternal deaths per 100,000 live births in a given time period such as a year), and adolescent birth rates (the number of births in a year to women aged 15-19 per 1,000 women in that age group). These indicators reflect differences in access to and outcomes of reproductive health services for women.
2. **Empowerment:** Includes indicators related to political participation and decision-making, such as the proportion of parliamentary seats held by women and the percentage of women

with secondary education. It also includes labour force participation rates (the proportion of the total working-age population in or looking for work) for both women and men.

3. **Economic Activity:** Measures gender disparities in labour market participation and earnings. It includes indicators such as the labour force participation rate and the gender pay gap in income (see section 2.5).

The GII combines these into a single index, with values ranging from 0 to 1. A GII value closer to 0 indicates lower gender inequality, and a value closer to 1 indicates higher gender inequality.

The GII provides policymakers and researchers with a way to measure gender inequalities within a country, across regions, and over time. It highlights areas where progress has been made and areas where further efforts are needed to achieve gender equality and women's empowerment.

Gender Inequality in Myanmar, in Data

- 53.2% of Myanmar's population are female and 46.8% are male (2019 intercensal survey data).
- Men have higher literacy rates and labour force participation than women (WHO, 2017).
- The maternal mortality rate is 250 per 100,000 births (WHO, 2017).
- According to the 2020 general election results, the percentage of elected female representatives is 18%, and the percentage of women who occupy decision-making positions (director general, director) is less than 30%.
- Out of 16,785 ward and village tracts in Myanmar the representation of women in administration is 0.6%. (NUG Gender Equality Position Paper, 2023).
- In the GII Myanmar ranks 125 out of 191 countries. That decreased from the rank of 106 achieved in 2018. (UN Development Index Report 2021).



E. EXERCISE

True or false? If false, correct the statement.

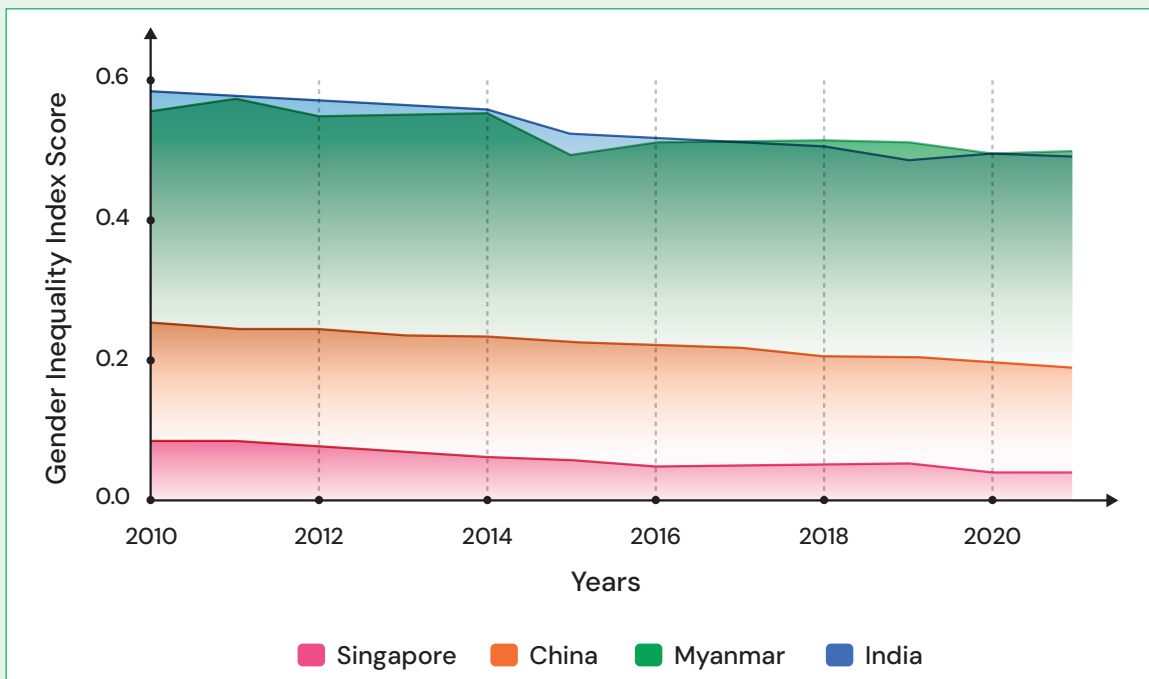
1. The GII measures gender disparities in three dimensions: reproductive health, economic activity and political participation.
2. The GII combines indicators such as maternal mortality ratio and adolescent birth rates to measure reproductive health differences.
3. A higher number on the GII indicates lower levels of gender differences.
4. The GII provides a measure of gender inequalities within a country but cannot be used for international comparisons.

F. ACTIVITY

Look at the graph and answer the questions.

1. Which country in the graph has the lowest gender inequality?
2. What general trend can be observed regarding gender inequality?
3. How useful do you think the GII is? What might be some limitations?

Figure 1: The Gender Equality Index 2023



Source: UNDP Gender Index

G. DISCUSSION

1. What do you think are the most important changes needed to improve gender equality?
2. How does equity relate to intersectionality?
3. What things do you think are needed for Myanmar to increase its rank in the Gender Equality Index?



2.2 | Education

A. PREVIEW

1. Globally, do you think more women or men are illiterate? What about in Myanmar?
2. Globally, do you think more girls or boys attend primary school? What about in Myanmar?
3. Globally, do you think more women or men attend university? What about in Myanmar?

Gender Inequality in Education

Gender inequality in education is a widespread challenge that impacts on millions worldwide. Despite progress, differences persist in enrolment, academic performance and access to resources. These differences continue to hinder efforts for gender equality.

Some global data on education and gender:

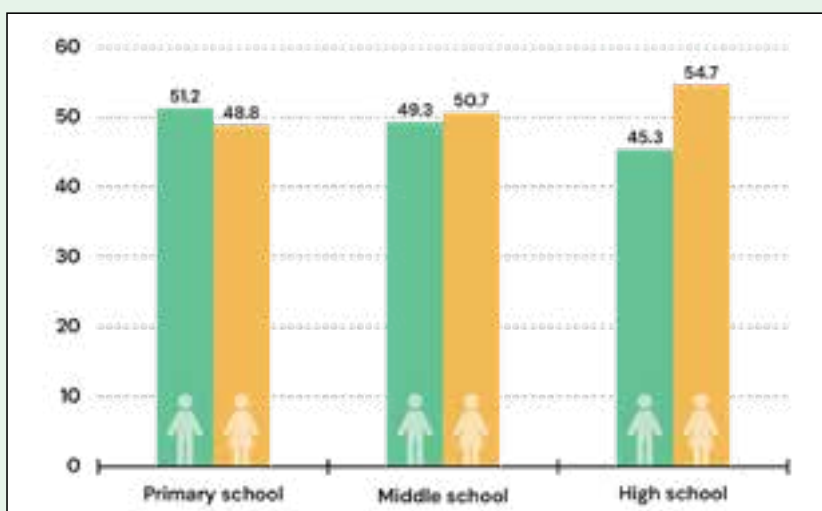
- 250 million children and youth are out of school: 122 million girls and 128 million boys.
- 15 million girls and 10 million boys will never go to school.
- Refugee girls are half as likely as their male counterparts to be in secondary school.
- 152 million children, mostly boys, are trapped in child labour, with impacts on education.
- 650 million girls and women are married before age 18. This often ends their education.
- 46 million children are subjected to GBV in and around schools every year.
- 328 million boys and 290 million girls are not achieving minimum proficiency levels in reading at the end of lower secondary education.
- Women make up only 35% of higher education students in science, technology, engineering and mathematics (STEM) subjects.
- 66% of the 750 million illiterate adults are women, a proportion unchanged since 1976, the earliest date available for the world total.

B. EXERCISE

Based on the information in the text, and the chart and table below, are these statements true or false? For false statements, say why.

1. Overall, globally there are more school-age boys than school-age girls out of school.
2. Girls living in refugee camps are more likely to attend secondary school than boys.
3. More boys are not achieving in reading at the end of lower secondary school.
4. More girls than boys of school age work in child labour.
5. More girls than boys study STEM subjects at university.
6. Men are more likely to be illiterate than women.
7. More girls than boys attended primary school in Myanmar in 2019–20.
8. More girls than boys attended high school in Myanmar in 2019–20.
9. In 2019, more girls than boys dropped out of school to help at home.

Figure 2: Percentage of boys and girls attending school in Myanmar, 2019-2020



**Figure 3: Reasons for Dropping out of Schooling, Myanmar 2019
(Gender Statistics in Myanmar, 2022)**

	Completed desired level		Could not afford schooling		To help with household tasks		To help family farm		Child was failing		Other	
	M	F	M	F	M	F	M	F	M	F	M	F
%	17.3	19.5	21.4	21.6	14.0	18.7	9.7	8.0	10.2	7.4	27.4	24.8

Source: Gender Statistics in Myanmar, 2022

C. ACTIVITY

Look at the table outlining why students in Myanmar drop out of school. Answer the questions.

1. What does the data show?
2. Is there a big gender difference in the data? If so, in which aspects and why might this be the case?
3. What do you think "other" reasons for leaving school could be?

Higher Education

Worldwide, gender differences in higher education exist. Here are some of the reasons for these differences.

- There has been a shift in enrolment rates; women now increasingly outnumber men in higher education institutions. This trend is strongest in developed countries, where women have had more access to higher education opportunities and have overtaken men in enrolment rates.
- Despite this shift in enrolment rates, gender disparities still persist in certain fields of study. For example, STEM fields continue to be male-dominated, and fields such as education and health sciences often have higher proportions of female students.
- Women enrol in higher education at higher rates, but disparities in retention and completion rates persist. Factors such as family responsibilities, socio-economic status and societal expectations may contribute to differences in graduation rates between genders.

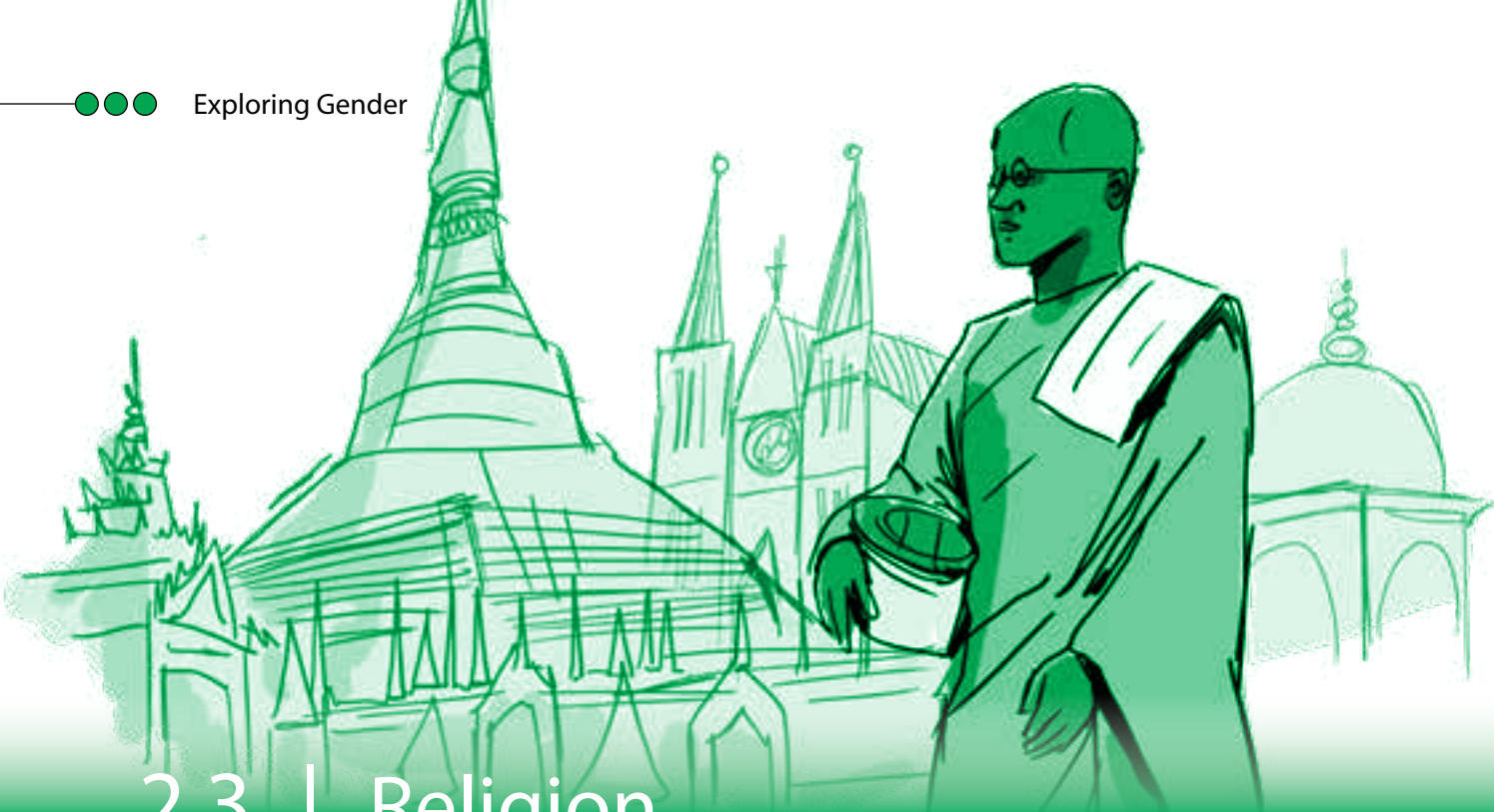
In Myanmar's higher education system, according to UNESCO, a significant proportion of students focus their studies on arts and humanities (37.45%) or natural science, journalism and information technology (31.40%). However, there is gender disparity in some fields, especially in engineering, manufacturing and construction, where female students comprise 40.48% of the total. Arts and humanities stand out with the highest representation of female students, with 66.14% of all students in that field.

**When girls are educated, their
lives, the lives of their children,
families, communities and
countries improve.**

– UNESCO 2019

D.DISCUSSION

1. Read the quote. Do you agree? Why or why not?
2. What other factors besides gender would affect attendance at educational institutions at different levels? What important issue covered in Chapter 1 does this relate to?
3. What can be done to improve gender equality in education? What are some concrete steps that can be taken on a policy level, at an institutional level and on a personal level?
4. Why do you think male and female university students in Myanmar study different subjects? What effect does this have on society?



2.3 | Religion

A. PREVIEW

1. In groups, list all the religions you know of.
2. Are there rules for men and for women in these religions? Write them in the table.
3. As a class, compare your answers.

Religion	Men	Women
Buddhism		
Christianity		
Islam		

Gender Inequality and Religion

The relationship between religion and gender inequality varies across different cultures, religious traditions and interpretations of religious texts. Religion itself is not inherently supportive or opposed to gender equality. It depends on how individuals and communities interpret and practice their religious beliefs.

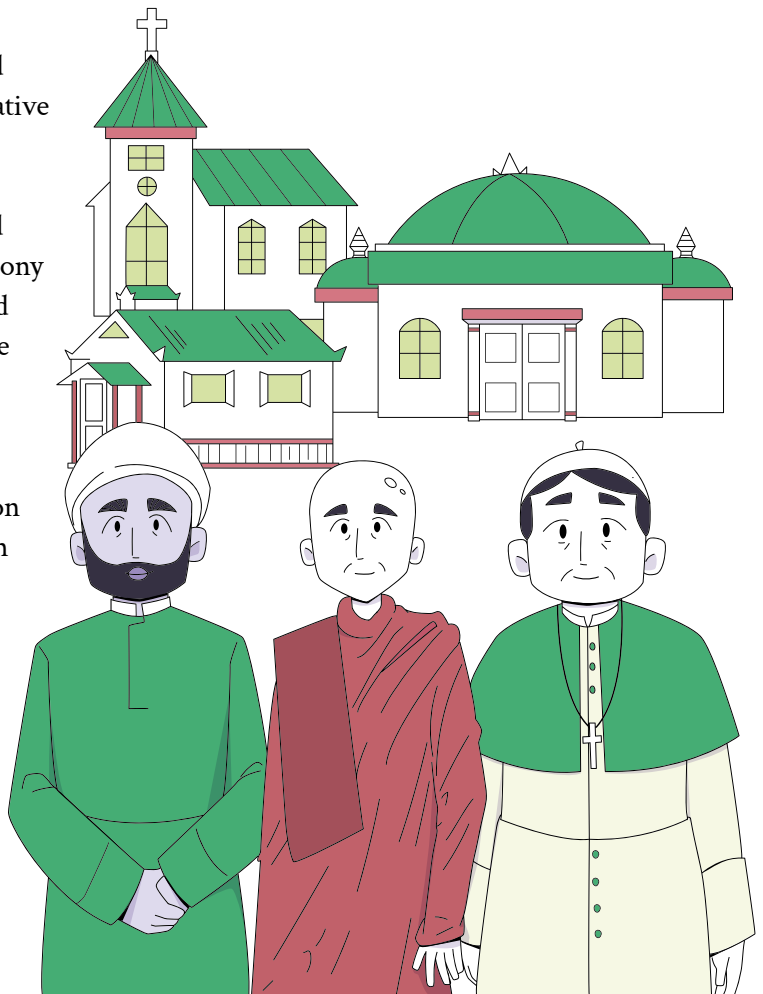
In some cases, religious teachings and practices have been used to justify and perpetuate gender inequality. Religious institutions may uphold traditional gender roles that limit the opportunities and rights of women and LGBTIQ, based on patriarchal religious texts or interpretations of them. On the other hand, religious traditions are often interpreted as emphasising equality, justice and respect for all individuals. Many religious leaders and scholars advocate for a more equal and inclusive interpretation of their faith.

Discriminatory practices exist within all major religions resulting in gender inequality, religious intolerance and social exclusion.

In Christianity, some denominations restrict women from holding leadership positions within the church or participating in certain religious ceremonies. Moreover, some Christian communities promote discrimination against LGBTIQ individuals, condemn same-sex relationships and deny them equal rights and acceptance within the church.

In Islam, women may face restrictions in education, employment opportunities and participation in public life due to conservative interpretations of Islamic law. Women may also face legal inequalities in areas such as marriage, divorce, inheritance and testimony. For example, a woman's testimony may be given less weight than a man's, and they may receive half the inheritance share of their male counterparts.

In some Buddhist traditions, women face restrictions on ordination and participation in monastic life. Opportunities for women in monastic roles have increased in recent years, however certain sects still limit women's access to full ordination and leadership positions within monastic communities. Some texts depict women as inferior or inherently impure. Women may be prohibited from participating in certain religious ceremonies or excluded from some sites due to beliefs about their perceived impurity or spiritual inferiority.



B. EXERCISE

Choose the correct answer.

1. Does religion support gender equality?
 - a. No, all religions have rules that discriminate against women and girls.
 - b. No, as the founders of major religions were all men.
 - c. Sometimes, depending on how the teachings in religions are interpreted.
 - d. Yes, all religions work to support equality between genders.
2. Which one of these statements about religion and change is true?
 - a. People within a religion can choose to challenge discrimination.
 - b. It is easy to change religious beliefs by changing the original texts.
 - c. All believers in a religion have the same ideas about gender and equality.
 - d. Religious communities always continue according to their original ideas.
3. What is a common theme across Buddhism, Christianity and Islam despite their teachings advocating for love, compassion and equality?
 - a. Discriminatory practices
 - b. Gender equality
 - c. Women in leadership
 - d. LGBTIQ acceptance
4. According to the text, what are some forms in which discriminatory practices can manifest within religious communities?
 - a. Racial segregation and employment inequality
 - b. Gender inequality, religious intolerance and social exclusion
 - c. Economic disparities and political exclusion
 - d. Ethnicity-based discrimination and cultural assimilation
5. What is a common factor contributing to discriminatory attitudes and behaviours within religious communities?
 - a. Progressive interpretations of religious teachings
 - b. Conservative interpretations of religious teachings, traditional cultural influences and societal norms
 - c. Government regulations and policies
 - d. Lack of religious teachings advocating for love and compassion

C. DISCUSSION

In groups, think of your religious community or a community which you are familiar with. Discuss the questions.

1. Are the religious leaders mostly men or women?
2. Are there places that men or women cannot go?
3. Are there rules about how men and women should behave?
4. What are the reasons for these rules?
5. How does your religious community treat LGBTIQ people?
6. In what ways do religious rituals and practices reinforce gender roles and hierarchies?



2.4 | Leadership

A. PREVIEW

1. In one minute, list ten leaders from your community, country or internationally. They can be from any field – politics, education, religion or leaders of organisations etc.
2. How many of these leaders are men, and how many are women?

Leadership is about guiding others toward shared goals. It is crucial in various areas like business, politics and education. Effective leaders inspire and motivate people, driving innovation and success. Gender inequality in leadership remains a widespread issue across various sectors and industries. It highlights significant differences in representation and opportunities between men and women. Women are often underrepresented in leadership positions, including executive roles, board membership and political offices. Underrepresentation of women in leadership roles limits diverse perspectives and voices in decision-making.

Women in Executive Government Positions Globally and Regionally

- There are 28 countries where 28 women serve as heads of state and/or government. At the current rate, gender equality in the highest positions of power will not be reached for another 130 years.
- Just 15 countries have a female head of state, and 16 countries have a female head of government.
- Women represent 22.8% of cabinet members heading ministries, leading a policy area as of 1st January 2023. There are only 13 countries in which women hold 50% or more of the positions of cabinet ministers leading policy areas.

- The five most commonly held portfolios by female cabinet ministers are: women and gender equality, family and children's affairs, social inclusion and development, social protection and social security, and indigenous and minority affairs.
- In ASEAN, women hold 20% of parliamentary seats.
- In ASEAN, women constitute 24% of middle and senior manager positions in private companies.

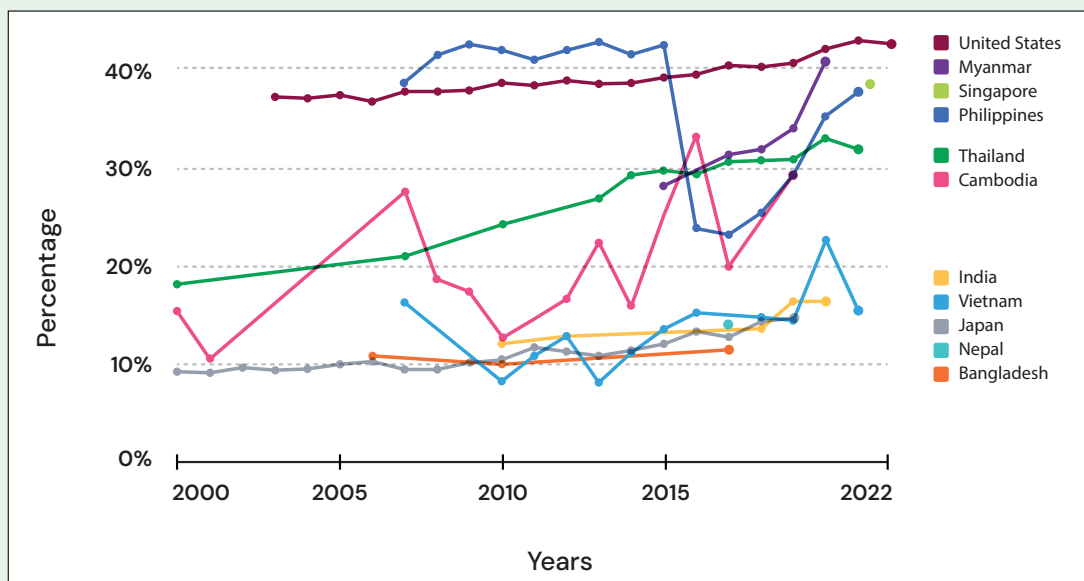
Although there have been notable figures who have played significant roles in Myanmar's political landscape, women's representation in political leadership remains low. In the 2020 general elections, only 17% of the elected representatives were women.

B. EXERCISE

Look at the graph and answer the questions.

1. What trend does this graph show?
2. Which country has the highest share of female managers? Which one has the lowest?
3. How does Myanmar compare to other countries?

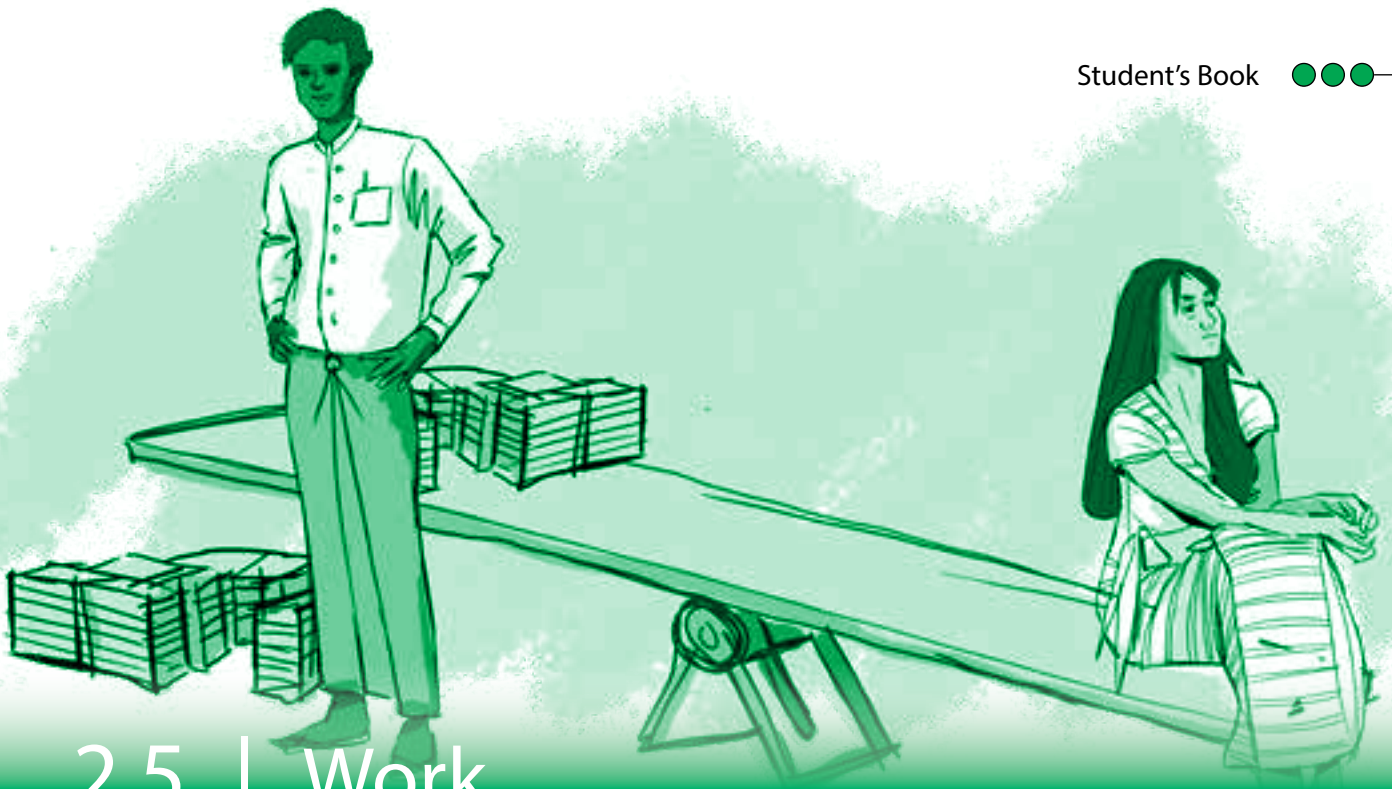
Figure 4: Share of women who are employed in decision-making roles in government, large enterprises and institutions, by country



Source: United Nations Statistics Division, 2023

C. DISCUSSION

1. Why do you think the share of women in leadership positions has increased?
2. What are the impacts of more women in politics and business?
3. Do you think more women in politics equals more gender equality?
4. How do you think gender equality in leadership positions will develop in the future?
5. How can women's leadership be increased in your community?



2.5 | Work

A. PREVIEW

1. Are there any jobs you think only women should do? Why?
2. Are there any jobs you think only men should do? Why?

Gender and Work

Gender plays a significant role in shaping experiences and opportunities in the workplace. It leads to differences between men and women in many aspects of employment and work. Women often earn less than men for performing the same work or work of comparable value, resulting in a gender pay gap.

Certain industries and professions are heavily dominated by one gender, leading to occupational segregation. Women are more likely to be concentrated in lower-paying and traditionally female-dominated sectors, such as teaching or nursing, and men dominate higher-paying and traditionally male-dominated sectors, such as IT, construction or engineering.

Women are underrepresented in leadership positions across various industries. They face barriers such as the “glass ceiling” that limit their career advancement. Additionally, women often have a much larger share of caregiving responsibilities, including for children and the elderly.

The “Glass Ceiling”

A *glass ceiling* is an invisible barrier that makes it harder for women and minorities to move up to higher positions in their careers. It is called a “glass” ceiling because the barriers are unseen and unwritten. For example, biased attitudes or discrimination can prevent women or minorities from reaching the top levels of their field, no matter how qualified or skilled they are.

Discrimination based on gender remains prevalent in many workplaces, affecting hiring, promotion and compensation decisions. Women and LGBTIQ may also experience workplace harassment and bias, creating hostile work environments that hinder their professional growth and well-being.

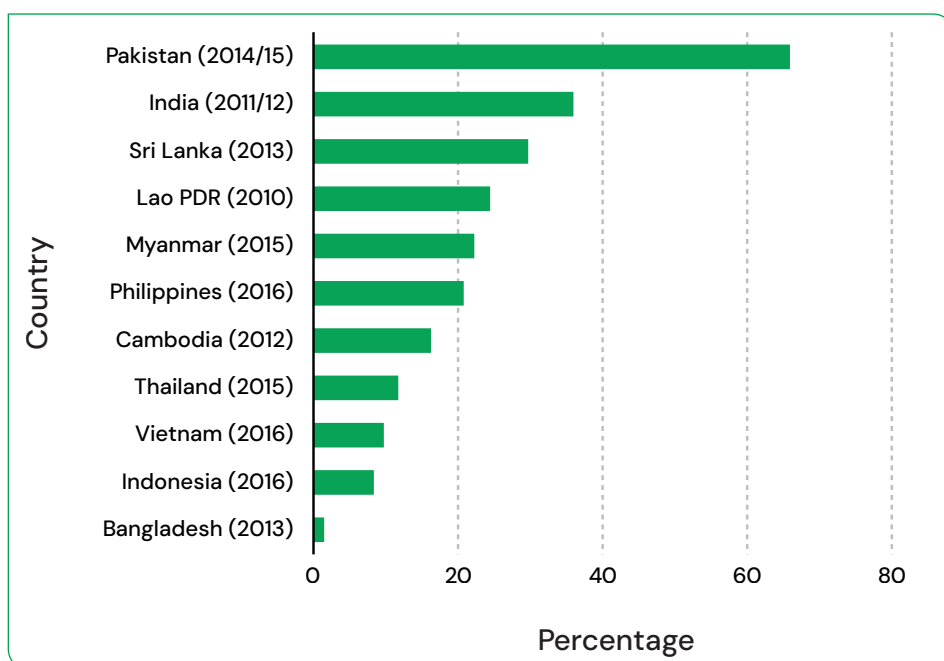
The Gender Pay Gap

The *gender pay gap* is the difference in average earnings between men and women, usually shown as a percentage of men's earnings. For example, a 12% pay gap means men earn 12% more than women for similar work.

This gap is due to factors like discrimination, job segregation, differences in education and experience, and gender role expectations. Jobs commonly held by women, such as teaching or nursing, often pay less than jobs dominated by men, like engineering or IT.

The gender pay gap reflects economic inequality between men and women. To close this gap, efforts include promoting equal pay, fighting discrimination and increasing salary transparency.

Figure 5: The Gender Pay Gap, by South and Southeast Asian Country

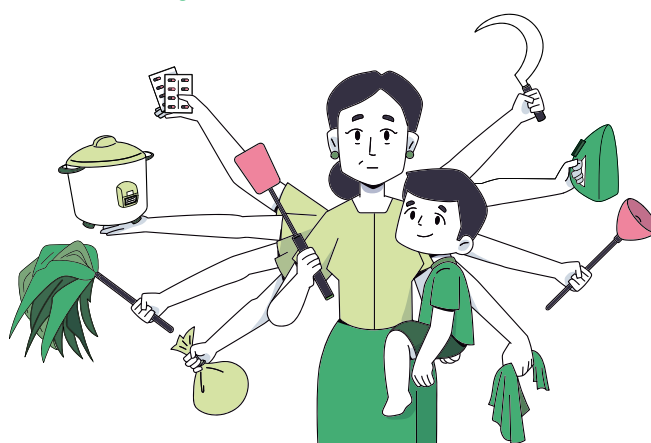


Source: International Labour Organization, 2017

Unpaid Care Work

Unpaid care work involves supporting those who cannot fully care for themselves, such as children, the elderly, and people with disabilities or illnesses. This work is crucial for meeting both the physical and emotional needs of vulnerable individuals.

Globally, women perform 76.2% of unpaid care work, and in Asia and the Pacific, this figure rises to 80%. Although men's contribution has slightly





increased over the past 20 years, the gender gap in unpaid care has only narrowed by seven minutes per day in 23 countries. At the current rate, it would take 210 years to close the gap.

The International Labour Organization (ILO) reports that unpaid care work is the main barrier keeping women out of the workforce. In 2018, 606 million women could not work due to unpaid care duties, compared to 41 million men. Addressing this issue is crucial for achieving gender equality and empowering women economically.

B. EXERCISE

Choose all the correct answers (more than one) for each question.

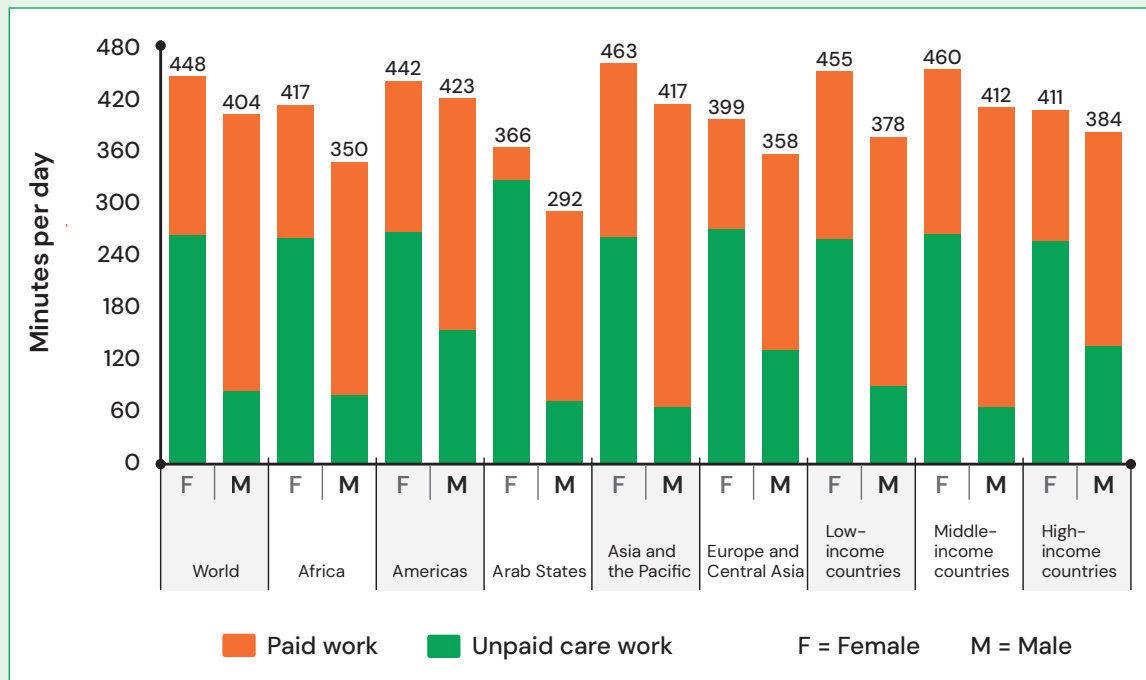
1. Which of these are consequences of the gender wage gap?
 - a. Occupational segregation
 - b. Equal pay for equal work
 - c. Fewer women in traditionally male-dominated sectors
 - d. Sexual harassment
 - e. The glass ceiling
 - f. Women get less money
2. What barriers do women face in advancing to leadership positions?
 - a. Greater parenting responsibilities
 - b. Discrimination
 - c. Equal pay for equal work
 - d. The gender wage gap
 - e. Sexual harassment
 - f. The International Labour Organization
3. How does gender discrimination affect the workplace?
 - a. It promotes diversity and inclusion.
 - b. It creates hostile working environments.
 - c. It leads to more women in leadership positions.
 - d. It leads to more men in leadership positions.
 - e. It leads to equal gender representation in leadership positions.
 - f. It contributes to the gender pay gap.
4. Which of these contributes to a gender pay gap?
 - a. Hiring the best candidate for the job
 - b. Occupational segregation
 - c. Differences in education and experiences
 - d. Lower salaries in sectors that employ mostly women
 - e. Men work harder than women
 - f. Women work harder than men
5. Which of these are examples of unpaid care work?
 - a. Parenting
 - b. Traditionally male-dominated sectors
 - c. Traditionally female-dominated sectors
 - d. Leadership and management
 - e. Looking after the elderly
 - f. Caring for sick people
6. Which of these is true about unpaid care work?
 - a. It is mostly done by people with disabilities.
 - b. It is always done by women.
 - c. Globally, women do 76.2% of it.
 - d. In some countries, men are doing more of it than before.
 - e. It prevents many women from getting paid work.
 - f. It contributes to gender inequality in the labour force.

C. EXERCISE

Look at the graph and answer the questions.

1. What information does the graph show?
2. Which regions have the most time spent on unpaid care work for women? And for men?
3. Which region has the most equality when it comes to unpaid care work according to the graph?
4. How does Asia and the Pacific compare to the world average?
5. Which region has the most time spent on paid work for women?

Figure 6: Time Spent Daily in Unpaid Care Work, Paid Work and Total Work, by Sex, Region and Income Group



Source: International Labour Organization

D. DISCUSSION

1. Have you, or anyone you know, faced a “glass ceiling” situation?
2. In your community, who earns more at their jobs – men or women?
3. What do you think is the percentage of gender pay gap in your country?
4. Who does most of the care work in your community and family?



2.6 | Health

A. PREVIEW

1. What are examples of health issues or health needs that are specific to women?
2. What are examples of health issues or health needs that are specific to men?

Inequalities in health outcomes and access to healthcare based on gender are influenced by social, economic and cultural factors. Some key aspects of gender and health inequalities include:

1. **Life Expectancy:** In many societies, women tend to have a longer life expectancy than men. However, this can vary across regions and populations. Factors such as biological differences, lifestyle choices and access to healthcare can contribute to variations in life expectancy between genders.
2. **Access to Healthcare:** Gender can impact access to healthcare services. In some cases, women may face barriers to accessing quality healthcare, including reproductive health services. Economic disparities, cultural norms and geographic locations can also influence access to healthcare for different genders.
3. **Reproductive Health:** Women's health is often closely tied to reproductive health. Access to family planning services, maternal healthcare, menopause healthcare and education about reproductive rights can significantly impact women's well-being. Gender inequalities can result in limited access to these health services, leading to adverse health outcomes.
4. **Mental Health:** Gender can play a role in mental health disparities. Societal expectations, stereotypes and experiences of discrimination may contribute to different mental health challenges for men and women. For example, women may be more likely to experience depression, and men might face anxiety related to societal expectations of masculinity.
5. **Occupational Hazards:** Gender-based occupational roles can expose individuals to different health risks. For example, jobs in construction or mining, which are often male-dominated, may have higher rates of physical injuries.

- 6. Violence and Safety:** GBV, including domestic violence and sexual assault, can have severe consequences for the physical and mental health of individuals. Women are disproportionately affected by GBV, and the long-term health effects can be significant.

Addressing gender and health inequalities requires comprehensive policy changes, education and changes to social attitudes and expectations. Promoting gender equity in healthcare, improving access to education, challenging stereotypes and addressing economic disparities are essential steps toward achieving better health outcomes for all genders.

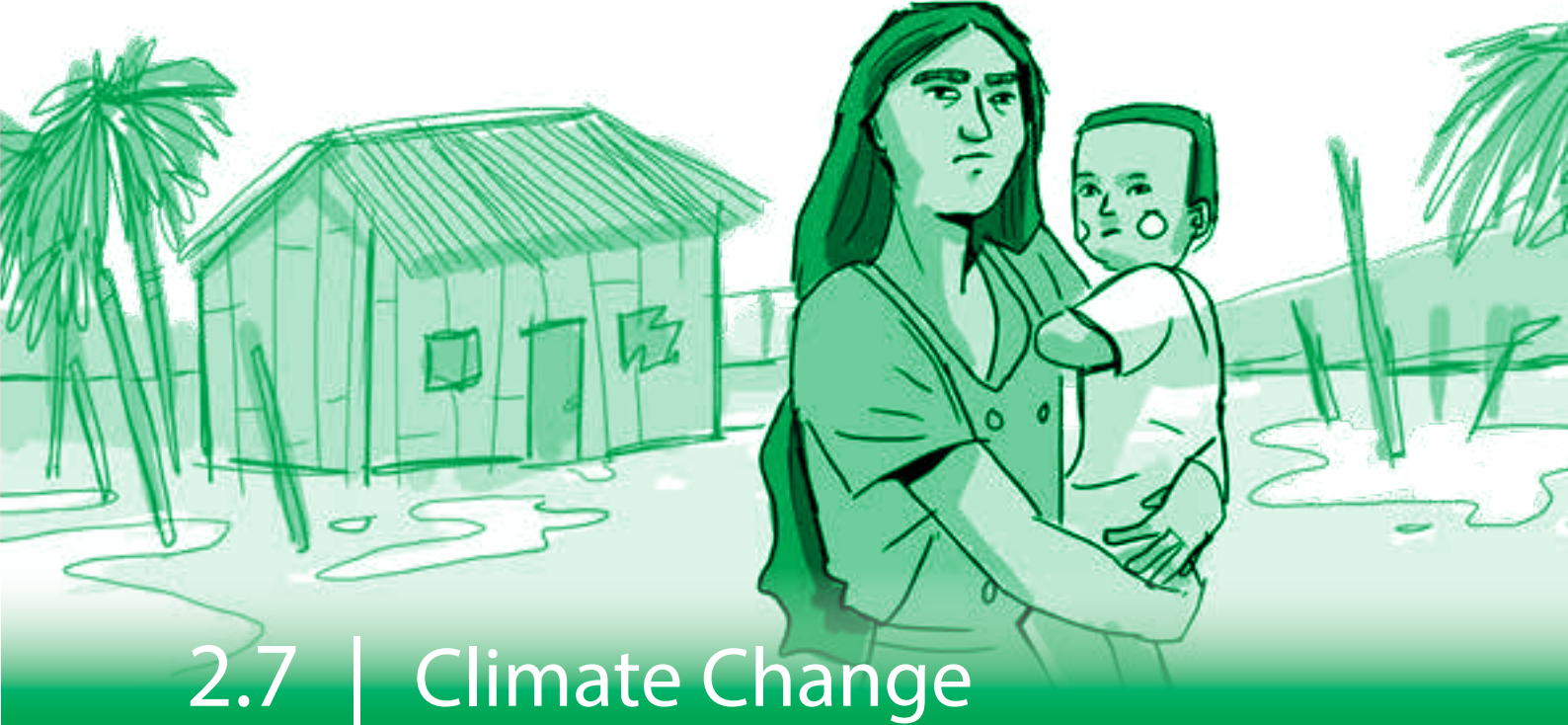
B. EXERCISE

Match the scenarios (a–f) to the gender and health inequalities (1–6) outlined in the text:

- | | |
|--|--|
| <p>a. San San Htwe is a high school student. She is concerned because her periods are very irregular and painful. She would like to speak to a doctor about this. However, the only doctor in her town is a man, and she is too embarrassed to discuss this with him.</p> | <p>d. Thurein Hlaing hasn't told his family he is gay because he is worried about how they will react. He is afraid they will find out he is dating a man. He doesn't sleep well because of this.</p> |
| <p>b. Gam Seng works long shifts in a mine. By the end of his shift, he is exhausted and can't concentrate well. He is afraid he will injure himself, so he takes methamphetamines to stay awake.</p> | <p>e. David drinks whiskey every night with his friends and smokes two packets of cigarettes each day. His father, who had similar habits, died of a heart attack when he was 42. David knows he should change his lifestyle, but there's not much else to do in his village and he likes socialising with his friends.</p> |
| <p>c. Nok is in an abusive relationship. Her husband is often violent towards her, but she stays with him because she has no other way to support her children. She feels depressed and helpless because of the situation.</p> | <p>f. Mi Chan and Kyaw Ko are having a baby soon. However, they had to flee into the jungle because of fighting and they are very worried that when the time comes, they won't have access to any medical help.</p> |

C. DISCUSSION

1. In your community, how does gender inequality affect health?
2. How do gender stereotypes affect our approaches to mental health?
3. What healthcare issues can especially affect LGBTIQ people?
4. How does conflict affect health and gender inequality?



2.7 | Climate Change

A. PREVIEW

Do the impacts of climate change affect men and women differently? How?

Climate change worsens existing gender inequalities by threatening jobs, health and safety. Women, particularly in developing countries, are more likely than men to rely on natural resources for their livelihoods, such as farming or gathering water, but have less access to land, financial resources and decision-making power. When climate change leads to droughts, floods or resource shortages, women face greater burdens in providing food, water and care for their families.

Climate change also increases social and political problems, especially in conflict areas, making women and girls more vulnerable to types of GBV such as human trafficking, child marriage and sexual abuse. During natural disasters, the breakdown of law enforcement and community protections often leads to increased rates of domestic violence, sexual assault and exploitation in shelters or displacement camps. Lack of resources like food and water can force women and girls into risky situations where they may experience sexual exploitation or be forced into early marriages or trafficking as a means of survival.

When disasters happen, women are more vulnerable to harm because they often lack access to information, such as advance warnings about natural disasters. Women who are looking after others may find it harder to evacuate during disasters. Women often have limited access to resources such as money, safe shelters and healthcare services. These challenges make it harder for them to access help.

Moreover, climate change harms maternal and child health. Extreme heat increases the chances of stillbirth and spreads diseases like malaria, dengue fever and Zika virus, which lead to worse health outcomes for mothers.

B. EXERCISE

True or false? If false, correct the statement.

1. Impacts of climate change are gender neutral.
2. Climate change increases gender inequality.
3. Men are more likely to die during natural disasters.
4. Climate change has a negative impact on maternal and child health.

C. CASE STUDY

Cyclone Mocha and Gender Inequality

In May 2023, Cyclone Mocha hit north-western Myanmar. Due to the impacts of climate change, cyclones are becoming stronger and more frequent, and Myanmar is one of the countries most vulnerable to the impacts of climate change. As a consequence of Cyclone Mocha, there are deep concerns for vulnerable women and girls, who were already facing difficult conditions.

Many people have been left without safe shelter and have lost all their belongings. Due to the COVID-19 pandemic, ongoing conflict and economic instability, the cyclone has made the situation even worse. Vulnerable people – including pregnant women, children and the elderly – are homeless and seeking shelter in evacuation centres and monasteries. Those who could return home now face the task of rebuilding their houses with limited resources. Damage to shelter and infrastructure also increases the risk of GBV and makes it harder for women and girls to access urgent sexual and reproductive health services.

Source: UN Women 2023

Case Study Questions

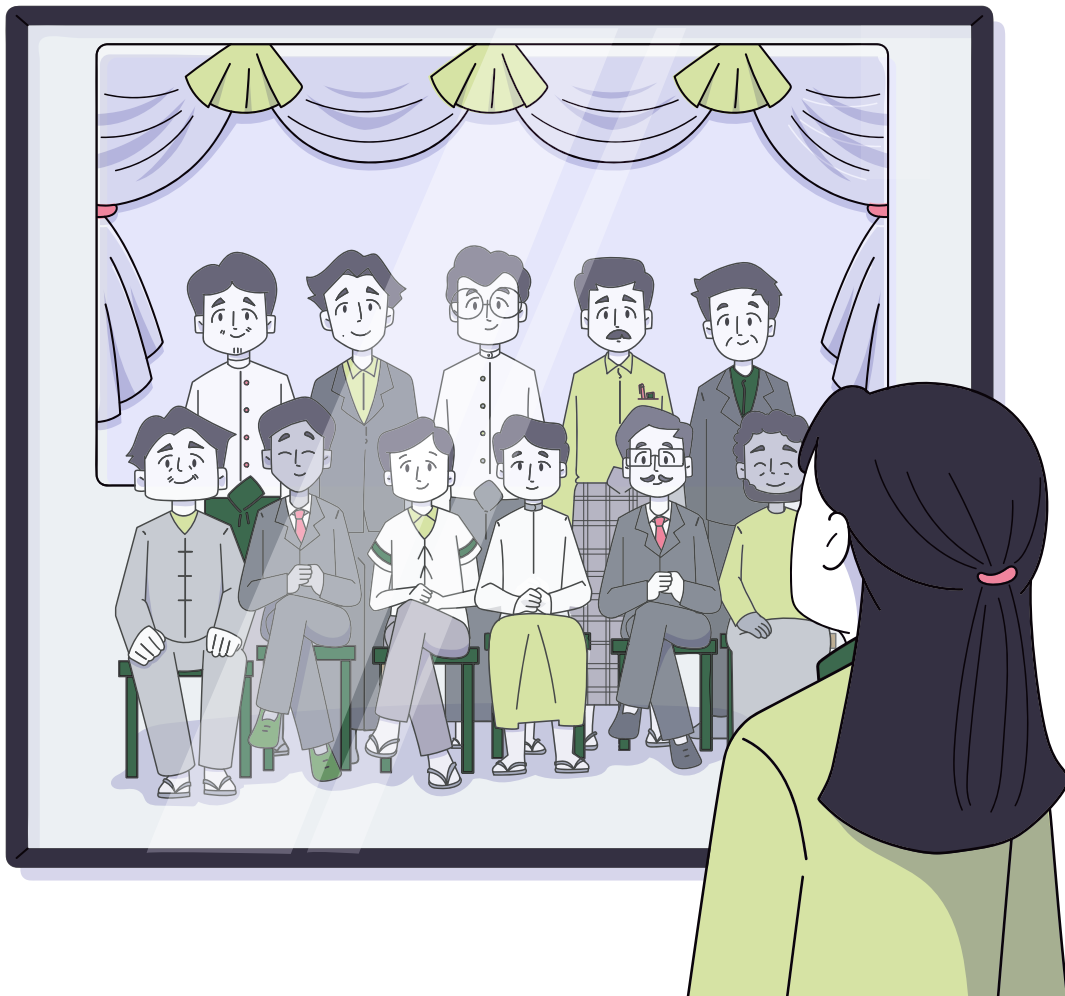
1. What were the impacts of Cyclone Mocha on the local population? What possible other impacts were not mentioned in the article?
2. What were the impacts on women and girls in particular? What possible other impacts were not mentioned in the article?
3. How has Cyclone Mocha increased the risk of GBV?
4. Do you know any similar cases in the region? Which ones?
5. What can be done to improve the situation?

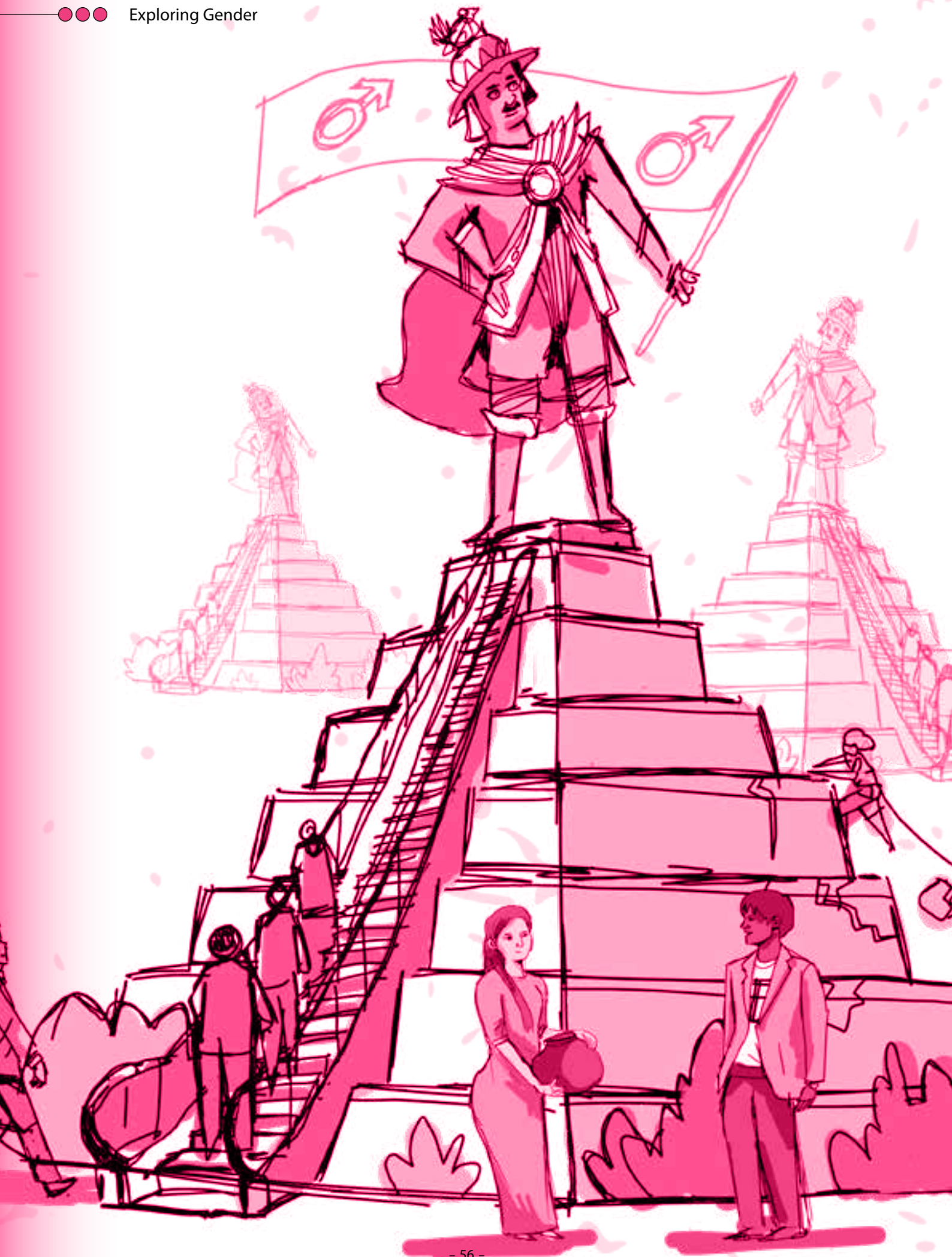
D.DISCUSSION

1. How do the impacts of climate change intersect with other inequalities, such as ethnicity, age or gender identity?
2. What can you do to create awareness on the gender differences in climate change impacts in your community?
3. What roles do gender norms and stereotypes play in shaping responses to climate change at the individual, community and policy levels?
4. How can climate policies and initiatives be designed to be more gender-responsive and inclusive? What steps can governments and organisations take to ensure gender equity in climate action?

E.DISCUSSION

1. In this chapter, we have looked at gender equality and inequality in education, religion, leadership, work, health and climate change. Which of these areas do you think is the biggest priority to work on? Why?
2. Can you think of any other topic, not covered in this chapter, where gender analysis is needed?





Chapter

03

Patriarchy and Power

Chapter Themes and Ideas:

This chapter outlines the concepts of patriarchy, masculinity, femininity and power, and explores the different ways these concepts impact on gender and gender inequality.

Learning Objectives:

After completing this chapter, students will be able to:

- define patriarchy and relate it to everyday life.
- reflect on the concepts of masculinity and femininity and assess how they affect their lives and communities.
- discuss the relationship between patriarchy and power.

3.1 | Patriarchy

A. PREVIEW

1. What do you think *patriarchy* is? What are examples of it? Discuss your ideas, then read the text.
2. After you read the text, reflect on it. Were your ideas the same as the text?

Patriarchy is a system of structures in society that enables men to hold more power and occupy dominant roles. Patriarchy enables men to dominate social structures, contributing to gender inequality and discrimination. This domination is found in political leadership, moral authority, social privilege, financial control and property ownership. In a patriarchal society, men frequently exercise more power and privileges over women, maintaining gender-based hierarchies.

By understanding patriarchy, individuals and communities can challenge its biases and oppressive attitudes, and instead promote gender equity. This understanding helps recognise and address issues like GBV or the gender pay gap. Academic disciplines like gender studies and encourage people to examine patriarchy and reflect on their biases. Understanding patriarchy is essential for a world where diverse gender identities are respected.

The key features of patriarchy:

- **Male Dominance:** In patriarchal societies, men hold primary positions of power and authority, with dominant roles in politics, economics and social institutions.
- **Gender Roles and Expectations:** Patriarchy enforces rigid gender roles with expectations about behaviour for men and women (and/including LGBTIQ people), reinforcing gender stereotypes.

- **Hierarchy and Inequality:** Patriarchy establishes a hierarchical structure with men at the top. This results in systemic gender inequality across areas of life such as education, employment, political representation, etc.
- **Inheritance and Lineage:** Many patriarchal cultures emphasise male lineage, where inheritance and family status are traced through male descendants. In many cultures wives and children take the name of the father and husband, reinforcing the importance of male continuity within families. In Myanmar, property inheritance laws and customs often favour male heirs, leaving women with fewer property rights.
- **Cultural and Religious Influences:** Patriarchy is often supported by how cultural and religious traditions are interpreted. These interpretations may reinforce gender hierarchies and attitudes. In Myanmar, traditional Buddhist teachings have been interpreted in ways that emphasise male superiority, affecting women's roles in both religious and secular spheres.
- **Control of Resources:** Patriarchal societies often have men in control of key resources, both economic and social. This control may include ownership of property, decision-making in economic matters and the distribution of resources within families.
- **Gender-Based Violence:** Patriarchy is associated with higher rates of GBV. Power imbalances may lead to harmful practices such as domestic violence, sexual harassment and discrimination.

The concept of patriarchy is also deeply ingrained in daily life. It influences individuals' experiences, relationships and opportunities.

- **Career Choices:** Patriarchal norms can influence career choices. Men might feel societal pressure to pursue traditionally male-dominated fields, and women may face barriers or biases in those fields.
- **Gendered Division of Household Labour:** Patriarchy perpetuates gendered division of household labour. Women are more often responsible for caregiving and domestic responsibilities, impacting on their daily routines, time management and personal well-being.
- **Social Interactions:** Patriarchy influences social interactions, shaping power dynamics, expectations and norms in friendships, romantic relationships and professional settings.
- **Reproductive Health and Rights:** Patriarchy affects reproductive health and rights, limiting women's autonomy, family planning and societal expectations, leading to daily challenges.
- **Parenting Expectations:** Patriarchy influences parenting expectations, including approaches to parenting roles, childcare, discipline and involvement in children's lives.

B. EXERCISE

True or false? If false, correct the statement.

1. Patriarchy influences gender-based cultural norms.
2. Patriarchy encourages a variety of gender expressions.
3. Under patriarchy, men usually do most of the household labour.
4. Women's power to make family planning decisions are restricted under patriarchy.
5. Patriarchal societies prioritise female ancestors.
6. Men's career choices are often limited under patriarchy.

C. ACTIVITY

1. How does patriarchy operate in these areas of life? Can you think of examples?
2. What are potential strategies for challenging and changing patriarchal norms in these areas of daily life?

Areas	Examples of how patriarchy operates?	Potential strategies for challenging and changing patriarchal norms in daily life.
Career Choices	Societal expectations, often rooted in patriarchal norms, can influence gender-based career choices, such as pressure on women to prioritise caregiving roles, affecting their ability to pursue specific careers.	- Advocate for equal access to education and career opportunities, ensuring gender equality, addressing hiring biases and promoting diversity and inclusion. - Implement educational programmes that challenge gender stereotypes from an early age, encouraging students to explore diverse career options without being limited by traditional expectations.
Gendered Division of Household Labour		
Social Interactions		
Reproductive Health and Rights		
Parenting Expectations		

D. DISCUSSION

1. How do you think patriarchy is demonstrated in politics, economics and social institutions in your community or society?
2. How might hierarchical structures in patriarchy affect the aspirations and achievements of individuals?



3.2 | Masculinity and Femininity

A. PREVIEW

In what ways do you think patriarchy has influenced your choices in life?

Patriarchy, Masculinity and Femininity

Understanding *masculinity* and *femininity* in patriarchal cultures exposes the social expectations, stereotypes and power imbalances that shape the lives of individuals. Traditional ideas about masculinity often maintain hierarchical structures that limit the potential of both men and women. Recognising and questioning these ideas helps to dismantle harmful gender stereotypes, creating a more equitable and inclusive society.

Masculinity and Femininity

Masculinity is a set of attributes, behaviours and roles traditionally associated with men and boys. These typically include strength, assertiveness, independence, ambition and suppression of emotions. Masculinity can vary across cultures and historical periods, and there is a wide range of ways individuals can express it.

Femininity is a set of attributes, behaviours and roles traditionally associated with women and girls. These include nurturing, empathy, sensitivity, cooperation and expressing emotions. Femininity can vary across cultures and historical periods, and there is a wide range of ways that individuals can express it.

The over-emphasis on masculine characteristics in society can lead to violence, particularly in males who are discouraged from displaying weakness. This reinforces the idea that fighting is

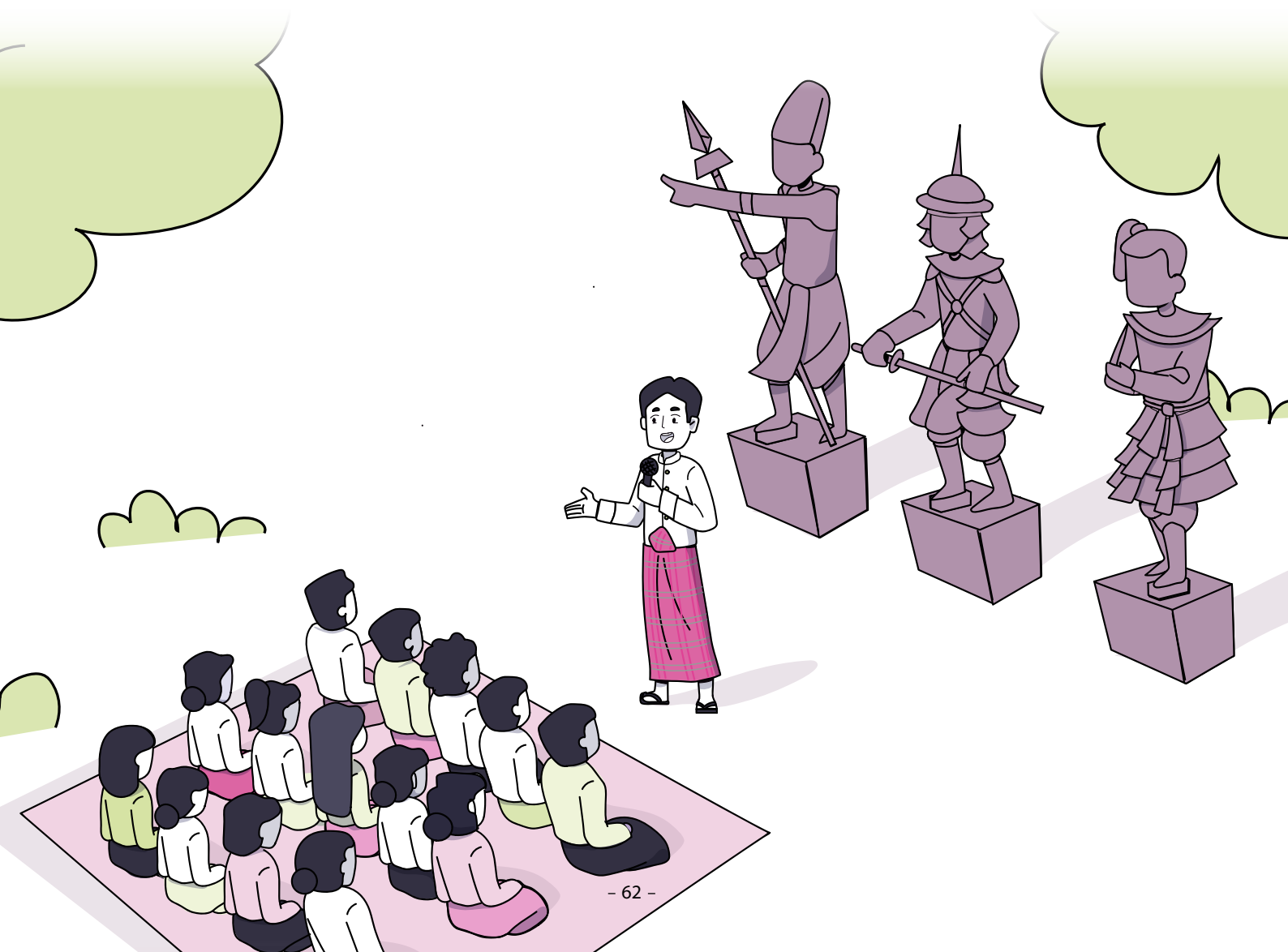
a part of being a man, and that when men are unable to fulfil their societal roles, they resort to violence to regain power.

The connection between masculinity and violence is also evident in relationships where men learn to use violence to assert control over women. Despite the violence in these relationships, social structures and institutions often continue to maintain this norm. It is crucial to address the issue of masculinity and violence in order to promote a more inclusive and respectful society.

Toxic forms of masculinity such as aggression and violence are also symptoms of patriarchy and heteronormative culture. Heteronormative culture promotes a world view that views heterosexuality as the normal or preferred sexual orientation.

In Myanmar, men typically control family finances and land ownership, limiting women's economic independence. Fathers are often expected to be the disciplinarians, and mothers are seen as nurturers. Men are often expected to be strong and stoic, suppressing emotions such as sadness or fear. This can lead to issues like untreated mental health problems and reluctance to seek help. Women in Myanmar are often expected to be nurturing and submissive, which can limit their opportunities for leadership and self-expression.

LGBTIQ individuals in Myanmar often face discrimination and violence due to societal expectations of traditional gender roles and heteronormativity.



Positive Masculinity

Positive (healthy) masculinity is a progressive understanding of masculinity that promotes positive qualities and behaviours and challenging harmful stereotypes. It encourages empathy, vulnerability, emotional intelligence, cooperation and equality. It rejects toxic aspects of traditional masculinity, such as aggression and dominance. Positive masculinity contributes to healthier relationships, improved mental health and a more inclusive society. Examples of positive masculinity include:

- A man who is a protector of his family and those that he is responsible for.
- A man who avoids unnecessary danger or relationships that could potentially damage his family's trust.
- A man who is not violent towards women but instead negotiates to resolve problems.
- A man who knows he needs love and can reciprocate by loving another.
- A man who fosters a loving environment without fear and encourages his close ones to seek help when they face issues.
- A man who understands the responsibility of fatherhood as well as the feelings he has for his partner.
- A man who appreciates women's empowerment and their contribution to the family income without feeling threatened by it.



B. ACTIVITY

1. In groups, think of at least three examples from your context of positive masculinity in action. This could include behaviours, attitudes or situations, or an individual who shows this kind of behaviour.
2. Present your ideas to the class.
3. Discuss:
 - a. What are the similarities in your presentations?
 - b. What are the challenges for men in your community to act according to positive masculinity?

C. ACTIVITY

Read scenarios A–C and answer the questions in each.

A. The Workplace Challenge

Nant Hla and Mahn Mahn both work in the same office. Mahn Mahn repeatedly opposes Nant Hla's ideas during meetings, takes credit for her work and makes improper comments about her appearance.

1. How does toxic masculinity manifest in Mahn Mahn's behaviour?
2. What impact does Mahn Mahn's behaviour have on the work environment and Nant Hla's well-being?
3. How might a workplace foster positive masculinity and address toxic behaviours?

B. High School Bullying

A group of classmates bully Sai Johnny, a high school student, because he deviates from stereotypically masculine behavior. His interests in poetry and painting are made fun of by the bullies, who call him "gay" and "unmanly". In response to the bullies, Sai Johnny's friend Maung Maung steps up and says that a real man should have a variety of hobbies and interests.

4. How is toxic masculinity evident in the bullying behaviour towards Sai Johnny?
5. How does Maung Maung demonstrate positive masculinity in this situation?
6. How can schools promote a culture that rejects bullying based on gender expression?

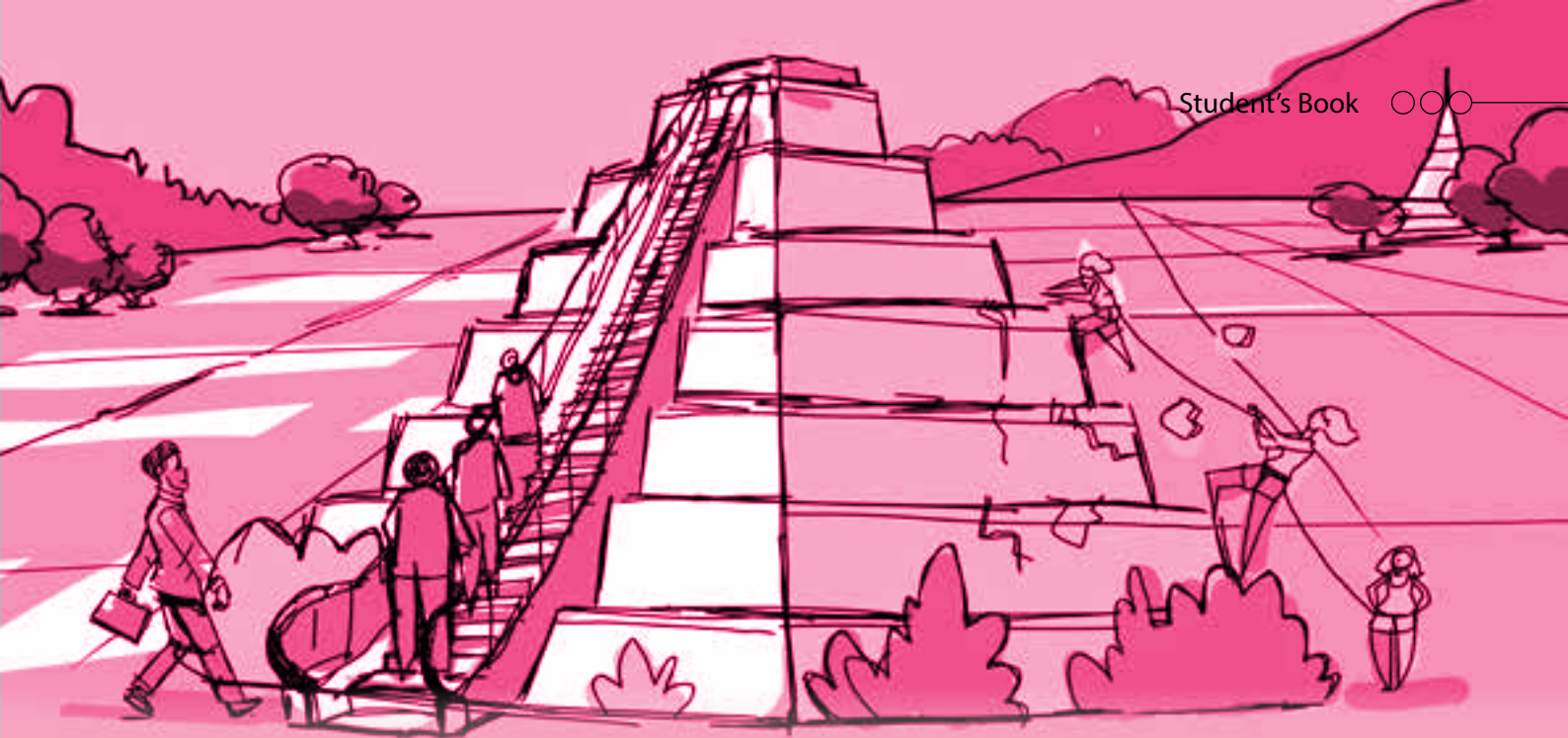
C. Domestic Responsibilities

U Ye Khaung, the father in a household, adheres to traditional gender roles, believing that household chores are mostly the responsibility of women. Ye Yint, his son, challenges this viewpoint and actively engages in home tasks, breaking free from toxic masculinity. As a result, family dynamics change.

7. How does U Ye Khaung's adherence to traditional gender roles represent toxic masculinity?
8. In what ways does Ye Yint challenge and embody positive masculinity?
9. How can families encourage a more equal distribution of domestic responsibilities?

D. DISCUSSION

1. In your life, what aspects of masculinity have been harmful? Which have been beneficial?
2. What expressions of masculinity were you, or the men and boys around you, encouraged to engage in or avoid?



3.3 | Power and Patriarchy

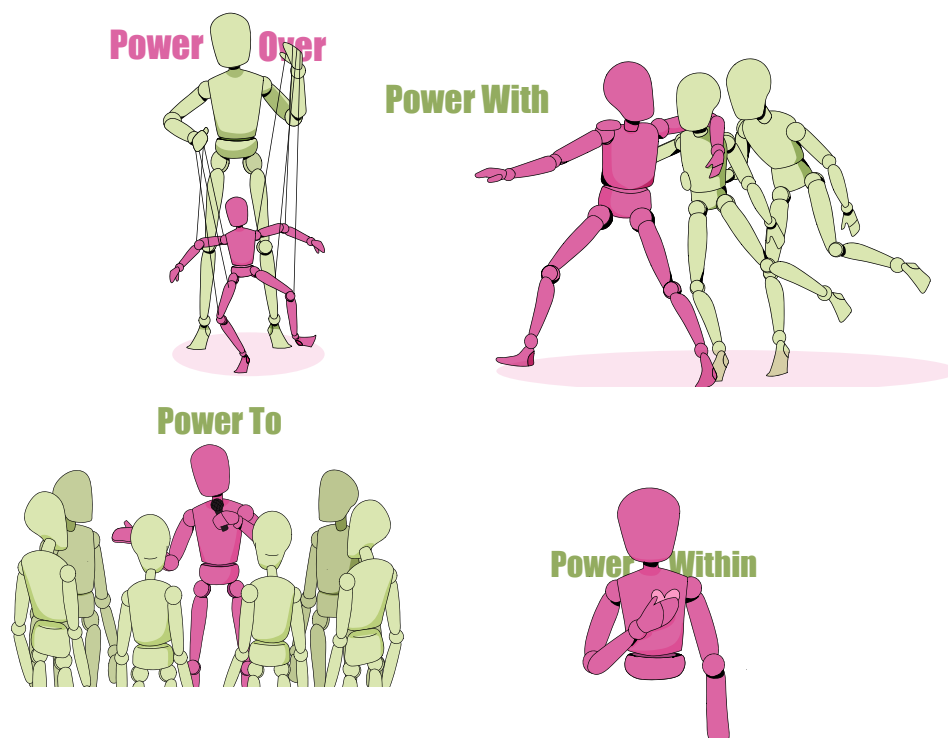
A. PREVIEW

What words and phrases do you associate with “power”? As a class, brainstorm a class list.

Understanding power dynamics in patriarchy is crucial for challenging inequalities like those in politics and the economy. Power isn’t just about having authority or control; it includes influencing behaviour, shaping narratives, controlling resources and impacting decisions. Power isn’t a fixed or natural trait – it is something that is socially constructed and can change. It can create positive or negative feelings, affecting our ability to take action and influence situations. Recognising this complexity helps us address systemic inequalities.

Three Facets of Power

- **Visible power:** Visible power is the familiar and universally experienced power that determines who participates in and is excluded from decision-making in the public realm. For example, government decision-making, community leadership or legal systems.
- **Hidden power:** Hidden power refers to the influence and agenda-setting power that determines which issues are addressed, whose voices are heard, and who is consulted, in both private and public sectors. For example, media agenda-setting, social and cultural norms, corporate lobbying or policy think tanks.
- **Invisible power:** Invisible power is a concept that shapes people’s self-image, self-esteem and social attitudes without any having an apparent role. It is a significant issue that media and marketing industries often exploit. For example, beauty standards in media, stereotypes in education or cultural norms.



Types of Power

- **Power over (dominance over other people):** To have control over someone or a situation in a negative way, usually associated with the use of repression, force, corruption, discrimination and abuse. For example, a dictatorial regime that uses military force and surveillance to maintain control over its citizens, or a principal who makes all the decisions for the school without consulting teachers or students, imposing rules that must be followed.
- **Power with (power with other people):** To have power through collective strength and/or numbers – to have power with people or groups. This form of power finds common ground among different interests, and builds a common goal to benefit all those in the collective. For example, a neighbourhood group coming together to clean up a local park, with each member contributing ideas, resources and labour to the project, or different organisations working together to organise a large-scale protest, pooling their resources and influence to amplify their message.
- **Power to (power to do something):** To have power to shape and influence one's life. Having the ideas, knowledge, skills, money and ability to convince yourself and others to do something. For example, someone who takes the initiative to learn a new skill, such as coding or a new language; someone who empowers themselves to pursue new career opportunities; a teacher who uses innovative and engaging methods to inspire students to love learning and to reach their full potential.
- **Power within (self-empowerment):** A person's feelings of self-worth and self-knowledge. This is related to people's ability to envision a better life and the belief in their rights as human beings. Power within contributes to their sense of self-worth and potential to change the world. For example, an individual who faces and overcomes personal challenges, such as recovering from an illness or coping with a difficult life event, and emerges stronger and more resilient; or an individual who, despite fear or potential backlash, speaks out against injustice or stands up for their beliefs.

When discussing gender inequality, power is an important aspect to consider. Power and patriarchy are interconnected.

Some examples that highlight the relationship between patriarchy and power:

- i. Political Leadership:** Underrepresentation of Women – In patriarchal societies, women are often underrepresented in political leadership roles due to the unequal distribution of power, which limits their influence in the policy-making processes.
- ii. Economic Empowerment:** The gender pay gap – The persistent gender pay gap is a result of patriarchal power dynamics in the workforce, where men often hold higher-paying positions and executive roles.
- iii. Media Representation:** Stereotypical Portrayals – Patriarchy perpetuates gender stereotypes in the media, for example, films and TV, with men often depicted in positions of authority and strength, and women are often depicted in subordinate roles.
- iv. Religious Institutions:** Exclusion of Women from Leadership Roles – Religious institutions often perpetuate patriarchal norms. Women are often excluded from leadership roles and their involvement in decision-making processes is limited. This highlights the interconnectedness of patriarchal and religious power structures.
- v. Legal Systems:** Laws and Policies – Legal discrimination against women, such as unequal inheritance laws or limited reproductive rights, perpetuates patriarchal power dynamics.
- vi. Education:** Gender Disparities in Education – Patriarchal norms can lead to gender disparities in education, where boys are favoured over girls, perpetuating power imbalances and societal inequalities.
- vii. Gender-Based Violence:** Normalisation of Violence – Patriarchal power structures can normalise GBV by perpetuating harmful practices like domestic violence, sexual harassment and discrimination due to power imbalances.

B. EXERCISE

Read the scenarios.

- 1.** Which examples of patriarchy and power (i–vii, from the list above) does each scenario (a–d) relate to? Some scenarios may relate to more than one example.
- 2.** Do they relate to power over, power with, power to, or power within? How?
 - a.** Myint Myint San, a 19-year-old Buddhist woman, wants to marry Faisal, who is Muslim. However the law requires her to get permission from her parents and the local authorities.
 - b.** Ko Kyaw Zin is from a wealthy family and studied management at a US university. He is very confident and charismatic. When he returned to Myanmar and got a job in a business, he was given a high position.
 - c.** Law Khee and his friends watch a lot of pornography which shows non-consensual sex as normal. Law Khee's wife has tried to explain that she hates some of the things he wants to do, but he says all his friends do these things all the time and she should agree as they are married.
 - d.** Mi Ni Lwin is a factory worker. She learned that the male workers were paid more than the female workers doing similar jobs. She led a strike for equal pay and persuaded many of her male colleagues to participate as well.

C.CASESTUDY



Patriarchy and Power in Myanmar

Gender-Based Violence

In Myanmar, patriarchal norms have contributed significantly to the prevalence of GBV. Traditional gender roles and power dynamics perpetuate a culture of silence around such issues. Women often face barriers in reporting incidents due to fear of social stigma and retribution. The patriarchal structure in society discourages survivors from seeking legal support, leading to a cycle of underreporting. Patriarchal power structures impact on the levels of domestic violence, sexual harassment, and discrimination. There is an urgent need for comprehensive legal protections and societal awareness to challenge these norms.

Masculine Spirituality

The concept of *hpoun* (power, glory, and holiness) is deeply ingrained in Myanmar culture. *Hpoun* suggests that people in power have earned their position through good deeds in past lives, making them inherently deserving of their status. This idea is deeply rooted in Myanmar society, from family dynamics to the political landscape. The phrase *ein oo nat* (guardian spirit of the home) refers to the husband's dominant role in the family. The statement "The son is the master; the husband is God" often explains male family members' superior standing. In politics, the term *yaukkyar doe hpoun let yone* (men's glorious arms) suggests that the link between *hpoun* and sheer force is normal. By combining concepts of power, glory, and holiness with masculinity, *hpoun* upholds a system that privileges the inherent superiority of men.

Political Representation

The relationship between patriarchy and power in Myanmar is evident in the limited political representation of women. Cultural expectations and discriminatory practices hinder women's involvement in politics. The dominance of male voices in political discourse is reflected in the power imbalances in society. Because women are underrepresented in political leadership roles the perspectives and experiences that inform policymaking and governance are limited. This case study highlights the urgent need to challenge patriarchal norms to achieve more inclusive and equitable political representation in Myanmar.

Case Study Questions

1. How does patriarchy contribute to the underrepresentation of women in political leadership roles?
2. What wider issue is demonstrated by women's underrepresentation in political leadership?
3. What impact would women's underrepresentation in political leadership have on policy making and governance?
4. How do power imbalances influence the issue of GBV?
5. What belief system perpetuates the dominance of men in families and domestic affairs and what are common phrases that support this?

D.DISCUSSION

In what ways can individuals contribute to creating spaces that challenge patriarchal norms and foster a more equitable distribution of power?





A blue-toned illustration of a hand holding a mobile phone, with a face partially visible in the background. The style is sketchy and artistic.

Chapter 04

Gender-Based Violence

Chapter Themes and Ideas:

This chapter presents facts, causes and impacts of gender-based violence (GBV). It outlines what GBV is and highlights the impact it has on people's lives. It also suggests practical ways to address it.

Learning Objectives:

After completing this chapter, students will be able to:

- define GBV and distinguish different forms of GBV.
- analyse root causes of GBV.
- apply consent to real-life scenarios.
- discuss solutions to GBV and plan action to combat it.



4.1 | Gender-Based Violence

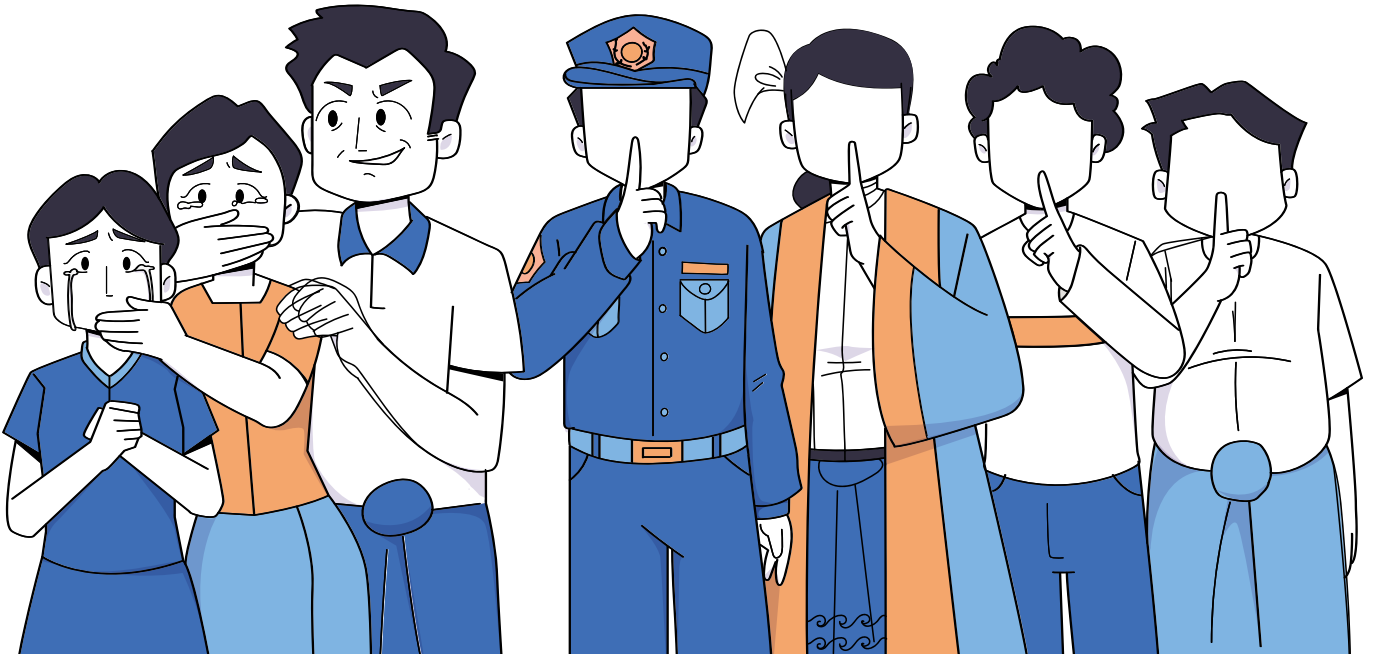
A. PREVIEW

1. Read the statements. Do you think each statement is a myth or a reality?
 - a. Domestic violence only happens in low-income households.
 - b. Only women can be victims of gender-based violence.
 - c. It is easy for people to leave abusive relationships, but usually they choose not to.
 - d. In most cases of gender-based violence, both people are at fault.
 - e. Women sometimes deserve to be hit by their partner.
 - f. GBV always involves physical violence.
2. Discuss each statement.

Gender-based violence (GBV) is a global issue. GBV affects people regardless of their nationality, age, social class, gender identity, education, economic status, religion or race. It harms millions worldwide, with women often suffering the most.

- In 2022, around 48,800 women and girls worldwide were killed by their intimate partners or other family members. This means that, on average, more than five women or girls are killed every hour by someone in their own family.
- One in three women – around 736 million – have been subjected to physical and/or sexual intimate partner violence, non-partner sexual violence, or both, at least once in their life.
- Most violence against women is perpetrated by current or former husbands or intimate partners. More than 26% of women aged 15 and older have been subjected to intimate partner violence.
- 6% of women report that they have been subjected to sexual violence from someone other than their husband or partner. However, the true prevalence of non-partner sexual violence is likely to be much higher, considering the stigma related to this form of violence.

- Fifteen million adolescent girls worldwide, aged 15-19 years, have experienced forced sex.
- A global survey showed that 73% of women journalists have experienced online violence.
- Less than 40% of the women who experience violence seek help of any sort. Fewer than 10% of those seeking help reported to the police.



Gender-Based Violence in Myanmar

- Domestic violence increased in Myanmar during the Covid-19 pandemic, with a significant increase in reported cases. A 32% increase in calls to helplines related to domestic violence during the lockdown periods were reported (UNDP, 2022).
- One in four women in Myanmar experienced some form of GBV in 2020 (UNDP, 2022).
- Only 3% of women who experienced domestic violence sought help from formal institutions such as the police or social services (Myanmar National Committee for Women's Affairs, 2019).





Defining Gender-Based Violence

According to UNICEF, GBV is “an umbrella term for any harmful act that is perpetrated against a person’s will, and that is based on ... gender differences between males and females”. The terms “gender-based violence” and “violence against women” are often used interchangeably.

GBV is rooted in unequal power relationships between genders. It is often directed at individuals because of their gender identity or gender expression, plus the societal norms and expectations associated with their gender.

For example, a woman who doesn’t act the way females are “supposed to act” in a society might be punished by harassment. A gay man might be violently attacked because he is not seen as performing the usual roles and characteristics of a “man” in a society.

GBV can take various forms, including physical, sexual, psychological and economic violence. Some common expressions of GBV include domestic violence, sexual assault, harassment, human trafficking and child marriage. These acts cause immediate harm to victims and also contribute to gender inequality and discrimination in society.

Ultimately, GBV has a more significant impact on women and girls globally compared to men and boys.

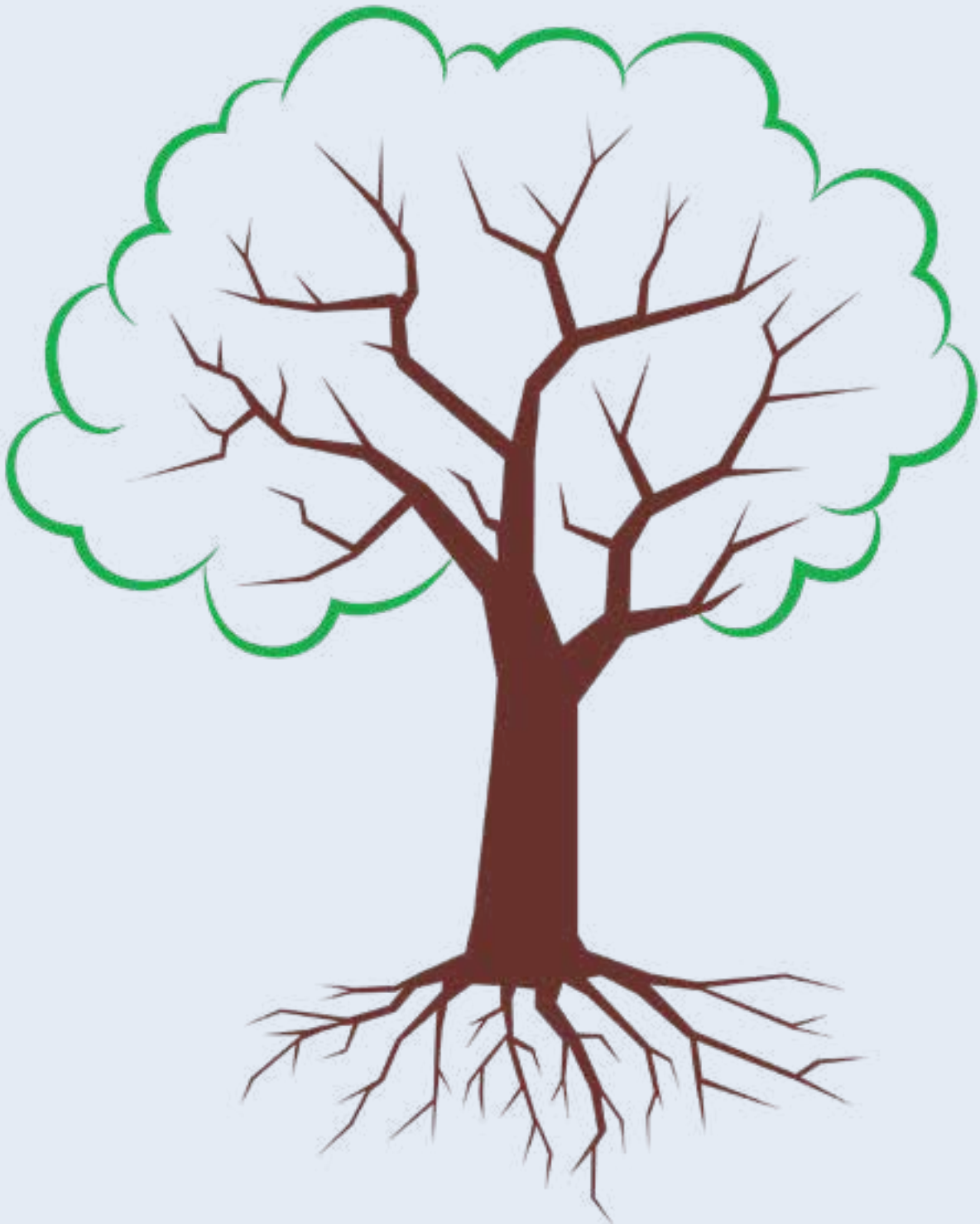
B. EXERCISE

Read the scenarios. Are they examples of GBV? Why or why not?

1. Htoo Lay demanded that his girlfriend share her Instagram password with him, because he wants to check who comments on her posts. He said it is a way for her to “show her commitment to him”. He is also happy to give his password to her, so it is “fair”.
2. Terry expects his girlfriend to be thin and beautiful, and the things he says make her feel embarrassed about her body.
3. Ahmed is working at a small local store to save money for his college. Ahmed’s father orders Ahmed to give him his salary every month because he is the head of the family.
4. Lwin Lwin Oo doesn’t want her boyfriend to touch her underneath her clothing because it makes her feel uncomfortable. However, he often tries to do this, even after she has told him she doesn’t like it.
5. Brang Seng wants to have sexual intercourse with his fiancée. He cooked her a delicious meal and they drank a lot of beer. Afterwards he asked her if she wanted to have sex. She said she would rather not. They watched a movie instead.
6. Than Tun’s boyfriend is older and richer than him, and sometimes gives him money to help him with his study costs. When he wants to do things that Than Tun is uncomfortable doing, he says, “I give you money – you have to agree to do this”. He also threatens to break up with him if he doesn’t agree to do those things.

C. ACTIVITY

1. In groups, draw an outline of a tree with roots, a trunk and branches so it takes up most of a large piece of paper (example here).
2. In your group, list the different forms of GBV that you can think of. Write each form on a separate sticky note.
3. Read the following text and add anything that is missing on sticky notes.
4. When finished, place the sticky notes with the forms of GBV on the trunk.



Forms of Gender-Based Violence

- a. **Sexual Violence:** Any sexual act or attempt to obtain a sexual act against a person's will (sexual harassment, rape, sexual exploitation, etc.).
- b. **Domestic Violence:** Any form of abuse occurring within family or domestic relationships, such as intimate partners, parents and children, siblings or extended family members sharing a living space.
- c. **Intimate Partner Violence:** Any form of abuse or violence that happens between individuals with an intimate partner or ex-partner. It is one aspect of domestic violence.
- d. **Physical Abuse:** Physical assault or use of physical force against another person.
- e. **Emotional, Verbal or Psychological Abuse:** Inflicting mental or emotional pain through threats, intimidation, humiliation, verbal harassment, unwanted attention, etc.
- f. **Economic Abuse:** One person exerting control over another's persons finances to prevent or limit them from accessing resources, working or achieving self-sufficiency.
- g. **Child Marriage:** Any marriage (formal or informal) where one or both spouses are below the age of 18.
- h. **Forced Marriage:** When people have to get married against their will.
- i. **Human Trafficking:** When individuals are recruited, transported, transferred or received using force, lies or coercion to make people do things against their will, often for the purposes of exploitation.



Online Gender-Based Violence

Online gender-based violence (OGBV) is a serious human rights violation and happens when people are targeted and hurt online because of their gender. This can include harassment, stalking, threats and sharing private images without permission. As we use the internet more, it is important to understand and stop OGBV.

Forms of Online GBV (OGBV)

- j. **Cyberstalking:** When someone constantly watches and follows what you do online.
- k. **Online Harassment:** Sending mean, threatening or scary messages to someone.
- l. **Non-Consensual Sharing of Intimate Images:** Sharing private, sexual images without the person's permission, often called "revenge porn".
- m. **Doxing:** Sharing someone's private information online to harm them.
- n. **Hate Speech:** Using hurtful or discriminatory language against someone because of their gender.

More forms of OGBV exist and continue to emerge.

OGBV can cause serious harm, including anxiety, depression and even self-harm or suicide. It can also make people afraid to use the internet, missing out on learning, work and social connections.

D. EXERCISE

Match the scenarios (1-14) to the forms of GBV (a-n). (some scenarios could match to more than one form of GBV.)

1. San Khine's husband, Thura, throws objects at her during arguments, causing injuries.
2. Thiri's husband ignores her boundaries and forces her into sexual activities she is uncomfortable with.
3. Su Su, a young woman from a vulnerable background, is promised a well-paying job in Thailand by a recruiter. Once she arrives, she discovers that the job does not exist, and she is forced into the commercial sex industry against her will. The traffickers use physical violence, threats to harm her family, and confiscation of her travel documents to control and exploit her.
4. Paw Htay, a female gamer, experiences continuous harassment and sexist remarks while playing online games.
5. Moe Hla's partner controls all the finances and gives her a limited allowance, leaving her financially dependent.
6. Aye Lay is a women's rights activist. Shortly after publishing a popular blog post, her personal information, including her home address and phone number, was posted online by an angry commentator. Aye Lay starts receiving harassing phone calls and unwanted visitors, putting her and her family's safety at risk.
7. Eh Doh prevents his boyfriend from spending time with friends and family, isolating him socially.
8. Sarah, a university student, starts receiving a large number of threatening messages from an anonymous account on social media. The messages detail her daily activities and include threats of physical harm, making her feel constantly watched and unsafe, both online and offline.
9. Alex constantly degrades and insults her partner, Ally, using hurtful language.
10. Soe Lay's ex-partner shares explicit photos of her online without consent, intending to shame and harm her online reputation.
11. Nary Chea, a 16-year-old high school student, was forced to get married because her family couldn't afford to support her to continue her education.
12. Salim, a junior manager in a large company, was constantly sexually harassed by his supervisor. He didn't tell anyone because he was afraid of losing his job.
13. Lu Meh is a politician. Her opponents posted photos of a naked woman with her face photoshopped onto it on Facebook, and called her abusive names.
14. Min Aung Thet, a gay man, posts a photo celebrating Pride Month in Bangkok on social media. Shortly after, he received numerous hateful comments and direct messages filled with homophobic and transphobic slurs, some even threatening violence.

E.CASESTUDY



Man dies by suicide after homophobic bullying

A Myanmar librarian died by suicide on Sunday (June 23rd) after being subjected to homophobic bullying at his workplace. Kyaw Zin Win, 26, who had been working at Yangon's Myanmar Imperial University for more than one and a half years, shared a final post on Facebook before he took his own life. The post included a homophobic comment left by a library user that was purposely shown to Kyaw Zin Win by his colleague. It also included screenshots from the messaging app Viber of his co-workers mocking him. Addressing another staff member, one colleague wrote: "We should send him to the army like you said."

Kyaw Zin Win, who had been sent hateful messages from anonymous numbers, also revealed that a colleague forced him to admit he was gay once other staff had left a meeting. "I bear it patiently, wishing it would end soon," he wrote next to a screenshot of abuse he had received. He criticised Myanmar for being a "country of people with two faces" where you could not talk truth to authority. He was "terrified of the people" and could no longer bear the bullying. "Forgive me and remember me", he wrote to his family. "I love you guys," he wrote to his friends.

Facebook users today have been changing their profile photos to black circled with rainbow colours in memory of the librarian. They are demanding his co-workers and Myanmar Imperial University be held accountable.

The death of Kyaw Zin Win has raised concerns about the situations LGBTIQ people in Myanmar can encounter at their workplaces. Discrimination against the LGBTIQ community remains widespread in the country, where many believe being born LGBTIQ is punishment for sins committed in a past life.

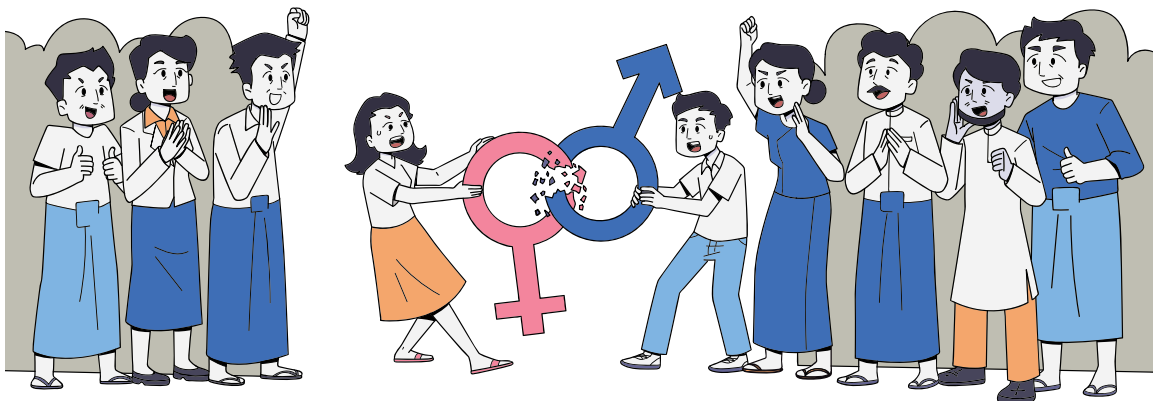
Source: Myanmar Mix, 2019

Case Study Questions

1. What should Kyaw Zin Win's workplace do to prevent this from happening again?
2. Kyaw Zin Win's death drew attention to OGBV and homophobic bullying in Myanmar. Do you think many people's attitudes have changed since then?
3. What can be done to prevent cases like this in the future?

F.DISCUSSION

1. Is there a difference between *intimate partner violence* and *domestic violence*? What is it?
2. What are the causes of OGBV, and how does it differ from offline GBV?
3. What role can schools, parents, and communities play in preventing OGBV among younger internet users?
4. What are some of the forms of GBV that you witness or know of in your community?



4.2 | Consent

A. PREVIEW

What is consent? What are examples of consent?

Consent refers to the clear and voluntary agreement given by an individual to engage in a specific activity, relationship or interaction. It is an essential concept in various aspects of life, including personal relationships. Consent implies that individuals have the capacity to make informed decisions and are not being coerced or manipulated.

In interpersonal relationships and with sexual activity, obtaining clear consent is crucial. Consent should be communicated clearly, freely and enthusiastically, and it is an ongoing process that can be withdrawn at any time. It is essential to respect and prioritise the autonomy and boundaries of others.

B. EXERCISE

Categorise these phrases and situations as “consent” or “not consent.”

1. They said “yes” previously.
2. “We are dating.”
3. They didn’t say “no”.
4. They verbally give permission to what is about to happen.
5. They are unresponsive.
6. They are smiling.
7. They are drunk.
8. They are wearing sexy clothes.
9. They are not saying anything.
10. They said yes to something similar.
11. They are enthusiastically participating.
12. They are saying they want to do this.
13. “We are married.”



C. ACTIVITY

Read the scenarios and:

1. In groups, choose a scenario and answer the questions (a-c) in relation to that scenario.
 - a. What are the key issues of consent in this situation?
 - b. Are there potential misunderstandings or miscommunication?
 - c. How could the individuals involved make sure that consent is clear and respected?
2. Present your scenario and your responses to the question to the class.
3. As a class, discuss:
 - a. What are some common themes in the scenarios? What are the challenges?
 - b. Do you know of any similar consent-based scenarios?

- A. Mawi and Aung Kyaw want to see a movie this weekend. Mawi likes horror movies but Aung Kyaw hates them. Mawi suggests seeing the latest horror movie. She tells Aung Kyaw that if he won't go with her, she will ask another friend to go instead. Aung Kyaw is afraid that they will not be friends anymore and they watch the movie. At home at night he can't sleep because he feels restless and afraid from the scenes of the movie in his head.
- B. Ta Eh and Chris are a new couple, who met volunteering for their community. Chris wants everyone to know that they are together and continuously takes Ta Eh's hand in public. Ta Eh is very shy and doesn't think it is appropriate for them to hold hands. She is also afraid of being judged by other members of the community for being in a relationship. She is nervous to speak with Chris about how she feels.
- C. Chan and Bo Thein have been a couple for a while. Bo Thein likes to take intimate photos of the two with his phone. Sometimes Chan doesn't even know that he is taking a photo. She heard from other friends that they saw an intimate picture of her in a group chat in which Bo Thein is a member. When she asks him about it, he gets angry at her and blames her for being too conservative.
- D. Kim is a strict vegetarian. He stopped eating meat a year ago because he feels it is wrong to eat animals. However, his parents don't respect this decision, and whenever he returns home, they try to feed him meat. They argue with him that it is rude to not eat the food they have made for him. Sometimes they tell him that a dish doesn't contain meat, but they have secretly added meat products to it.

D. DISCUSSION

Do you think people in your friendship groups have a healthy idea of consent? What might they improve?



4.3 | Causes, Consequences, Solutions

A. PREVIEW

Read the statements. Are there any that you think are justified? Under what circumstance?

1. She always talks back to me and I don't like that.
2. This is what couples do.
3. I was drunk. I was not myself.
4. They were abused when they were young.
5. I could not control my anger, I lost my self-control for a moment.
6. They are unhappily married.
7. She doesn't respect me.

The Root Cause of Gender-Based Violence

The root cause of GBV is unequal power between genders. It is influenced by cultural, religious and social norms. There are also factors that contribute to GBV at the individual, family, community and societal levels. These factors often come together, increasing the chances of violence. Addressing these factors is crucial for creating a safer and more equal society.

In Myanmar, interpretations of religious texts that reinforce gender hierarchies perpetuate the acceptance of GBV. For instance, certain conservative interpretations of Buddhism emphasise male superiority, which can reinforce patriarchal norms. Economic dependence on male family members can trap women in abusive relationships. In Myanmar, many women lack financial independence, which makes it difficult for them to leave abusive partners.

GBV has both short- and long-term negative impacts on the physical, sexual, psychological and economic well-being of the survivor, family, community and wider society. The effects of GBV vary from person to person and depend on individual and societal factors such as age and sex of

the survivor. How survivors of GBV are impacted is also influenced by their coping skills, their relationship to the perpetrator and what support systems are available to them.

Survivors are never responsible for the violence they experience. The use of violence is always a choice made by perpetrators.

On Gender-Based Violence

“There is no justification for violence. Perpetrators choose to use violence, and they do it as a means of controlling and dominating another person.

“Although abusers can find many reasons for the abuse they commit, they don’t use these same excuses to commit violence against other people in their lives. For example, a man who hits his wife and said he could not control his anger, would not usually do the same thing to his friends or colleagues. Alcohol and drugs are often used as an excuse, but many abusers do not drink alcohol or use drugs. People who are stressed or angry at work are not usually violent towards their bosses. All of us experience stress and anger, but do not take it out on those around us with violence. Most violence happens behind closed doors and demonstrates behaviour that is very different to how abusers behave in public – this implies that they know it is wrong, and that they are in control of their actions.”

– Gender Activist, Thailand

B. ACTIVITY

Read the scenario and the advice from Naw Da’s friends.

1. What are the advantages and disadvantages of each solution?
2. What advice would you give Naw Da?

Friend A – He might change, as he is basically a good guy, and he shows remorse for his bad behaviour. Stay with him and try not to annoy him.

Friend B – Both of you should go and talk to a trusted friend or relationship counsellor. There are books and websites that you can look at together that might help you.

Friend C – Men are all like that, and unless you want to be single all your life, you just need to accept this. You should try not to annoy him. Once you are married, he will trust you more, and be nicer to you.

Friend D – You should leave the relationship immediately. If you stay, the abuse may get worse and become physical.

Naw Da, a 22-year-old restaurant worker, met Thet Aung six months ago and the two of them are dating. He has been kind to her. However, in the last three months he has become more aggressive. He calls her names, insults and ridicules her, and gets angry when she tries to discuss this with him. She has thought of leaving him many times, but she hasn’t because he always says how sorry he is and that he will change. What should Naw Da do?

C. ACTIVITY

Look back at the problem tree you designed in 4.1 C which lists different forms of GBV.

1. In groups, think of the root causes of GBV.
2. Write them on sticky notes and place them on the root of the tree.
3. Think of factors that contribute to GBV. These don't directly cause violence, but contribute to it.
4. Write them on sticky notes and place them on the raindrops or in the air.

D. ACTIVITY

Consider the different effects and consequences of GBV. Think about:

- a. Physical effects
 - b. Emotional and psychological effects
 - c. Economic effects
 - d. Social group effects
1. List each effect on a sticky note.
 2. Read the text on consequences of GBV and add any other consequences or effects that you have not included so far to sticky notes.
 3. Stick the effects and consequences to the branches of your tree.
 4. Put your tree on the wall. Look at other groups' trees.

Consequences of Gender-Based Violence

The following are some of the different consequences of GBV on people and on society.

Physical	Psychological/Emotional	Social	Economic
■ Injury ■ Internal damage ■ Chronic pain and physical disability ■ Unwanted pregnancy ■ Sexually transmitted infections ■ Increased vulnerability to health issues ■ Death	■ Post-traumatic stress disorder (PTSD) ■ Depression ■ Fear ■ Guilt ■ Difficulty concentrating ■ Shame/self-blame ■ Low self-esteem ■ Eating and sleeping disorder ■ Self-harm/suicidal thoughts and behavior ■ Guilt	■ Victim blaming ■ Social rejection, social stigma ■ Reduced ability to participate in social and economic activity.	■ Job loss / lost productivity due to physical or psychological effects ■ Negative impact on survivor's income generating power. ■ Costs associated with medical and mental health treatment. ■ Burden on health and judicial system

Solutions to Gender-Based Violence

To effectively work against GBV, it is important to continuously educate yourself and others about GBV issues. You can promote gender equality and challenge traditional norms that contribute to violence. Additionally, advocating for policies to address GBV and support survivors is essential, as well as being a supportive listener to survivors and speaking out against all forms of GBV. By actively engaging in policy advocacy and fostering a culture of support and awareness, we can work towards eradicating GBV and creating a safer, more equitable society for all.

Creating lasting change needs ongoing effort and collaboration. People of all genders and backgrounds can help to create a safer and more equitable community for everyone. The change starts with each individual.

Barriers to Reporting and Documenting GBV in Myanmar

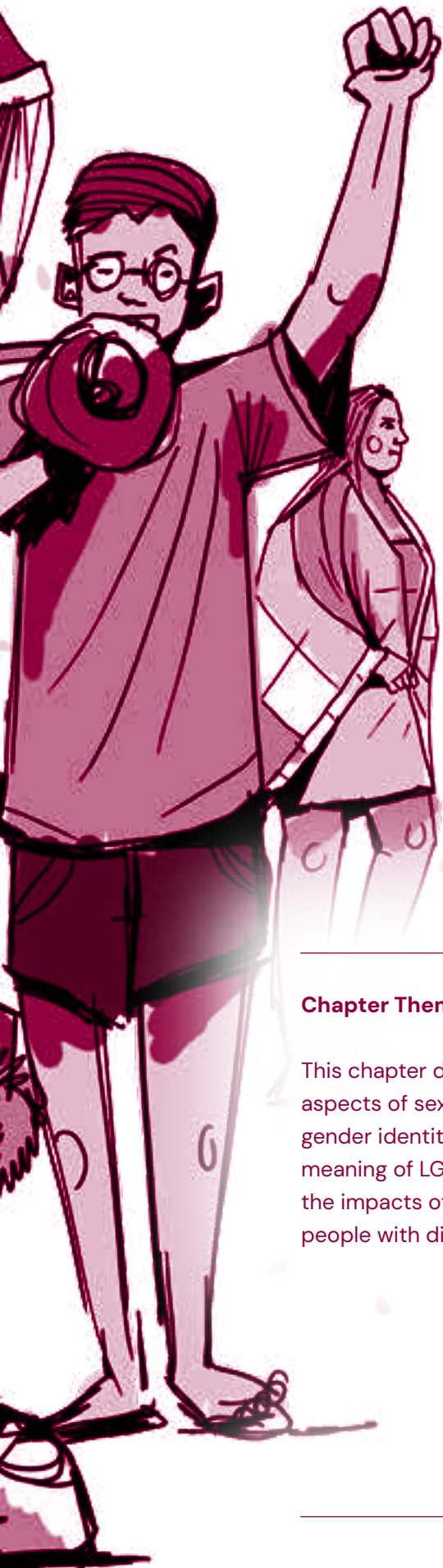
In Myanmar, cultural norms and beliefs often lead to social stigma and victim-blaming attitudes around GBV. This discourages survivors from seeking help or reporting incidents. Women are often blamed for the violence they experience, which leads to under-reporting of GBV incidents. Survivors of GBV also face safety and security concerns that prevent them from reporting their experiences. They experience lack of support and access to justice, especially during conflict. Generally, Myanmar has a weak complaint mechanism and lack of trust in institutions. These issues also make it difficult to receive exact numbers of GBV incidents in Myanmar, which are likely much higher than reported.

E.DISCUSSION

1. How can you help stop GBV in your community?
2. What can people do if they are affected by GBV?
3. In what ways does GBV relate to other issues we have looked at like stereotypes, power, inequality and intersectionality?







Chapter 05

Sexual Orientation, Gender Identity and Expression (SOGIE)

Chapter Themes and Ideas:

This chapter discusses different aspects of sexual orientation and gender identities. It analyses the meaning of LGBTIQ, and highlights the impacts of discrimination against people with diverse identities.

Learning Objectives:

After completing this chapter, students will be able to:

- explain the meaning and components of SOGIE and how they apply to people.
 - define diverse SOGIE and LGBTIQ identities.
 - identify gender stereotypes related to LGBTIQ.
 - analyse the social and personal effects of gender stereotypes and discrimination against LGBTIQ individuals.
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5.1 | SOGIE

A. PREVIEW

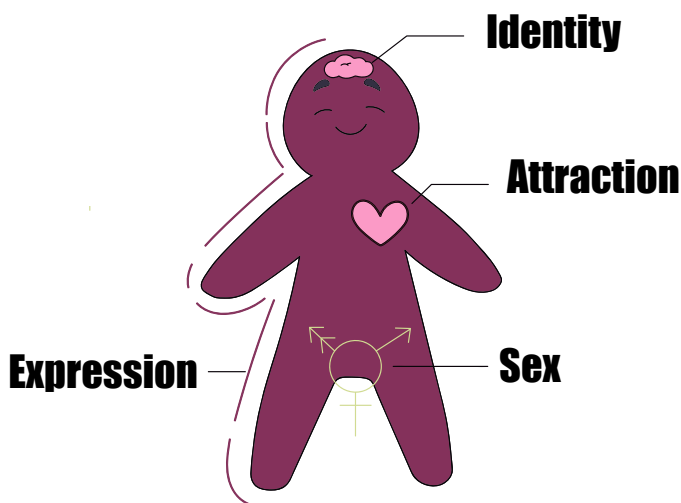
What do you think these words describe about aspects of sexual orientation, gender identity and expression (SOGIE)?

1. Write down your ideas for each of these terms.

a. Heterosexual b. Homosexual c. Bisexual	d. Gender binary e. Cisgender f. Transgender
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2. Read the text on SOGIE and check back on your answers.

SOGIE (sexual orientation, gender identity and expression) is a framework that acknowledges the complexity of human diversity, including sex, gender and sexuality experiences. The SOGIE framework values self-identification and the right to live authentically. It promotes the idea that every individual can lead a life free from discrimination and prejudice, and upholds human rights and inclusivity in society. Understanding and accepting one's SOGIE is crucial for self-discovery and self-acceptance.

Sometimes, the SOGIE framework is also called *SOGIESC*, or *SO/GIE/SC*. The "SC" means "sex characteristics". We will only use the term SOGIE in this book. Sex characteristics are explained on page 90.



■ The image shows four key aspects of human identity central to SOGIE: sex, attraction, identity and expression.

Sexual Orientation

Sexual orientation refers to the type of romantic and sexual attraction one feels towards other people. This cannot be changed by force or external pressure. Attempts to force change in a person's sexual orientation usually cause psychological harm.

The overall understanding of sexual orientation is influenced by societal norms and individual preferences.

- **Heterosexual:** A sexual orientation that describes women who are romantically and sexually attracted to men, and men who are romantically and sexually attracted to women.
- **Homosexual:** A sexual orientation that describes a woman who is romantically and sexually attracted to other women, or a man who is romantically and sexually attracted to other men.
- **Bisexual:** A sexual orientation that describes a person who is romantically and sexually attracted to people of their own gender and to people of other genders.
- **Asexual:** A sexual orientation that describes a person who experiences little or no romantic and sexual attraction to other genders.

Individuals may feel uncomfortable with labels determining their sexual orientation if they believe those labels do not accurately describe them. Different associations with these labels can vary based on social and cultural contexts.

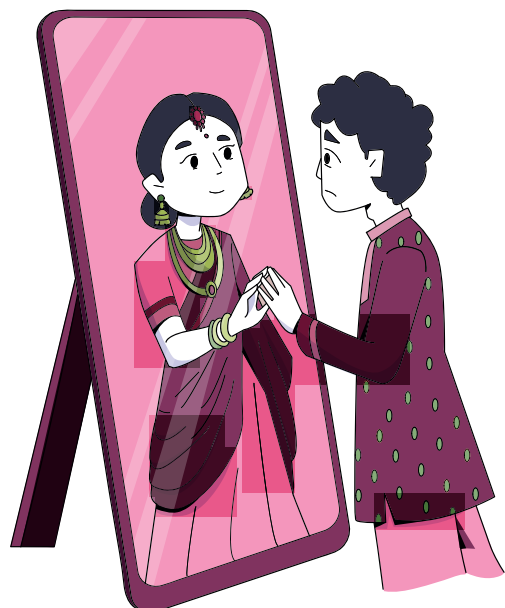
Gender Identity

Gender identity refers to one's internal sense of being a man, a woman, both, neither, or another gender. It often remains private to that person.

People who develop a gender identity that corresponds with the sex they were assigned at birth are known as cisgender. People with a gender identity that does not correspond with that person's biological sex often identify as transgender.

Not all people identify with either one of the binary gender categories of "woman" or "man". *Gender-non-binary* is a term used to describe persons with gender identities that do not fall into the categories of "woman" or "man".

- **Cisgender:** A person whose gender identity corresponds with that person's sex assigned at birth/biological sex.
- **Transgender:** A person whose gender identity does not correspond with that person's sex assigned at birth/biological sex.
- **Gender queer:** A person who identifies with neither or both genders and therefore falls outside the gender binary.



Gender Expression

Gender expression refers to a person's self-presentation through their clothing, mannerisms, walk, voice pitch, language choices, posture, grooming and social interactions.

Your gender expression is not necessarily a constant factor during your life. It may change over time with different partners and how you relate to them.

Gender expression is often shaped by gender norms. Gender norms pressure people of all genders to behave in certain ways.

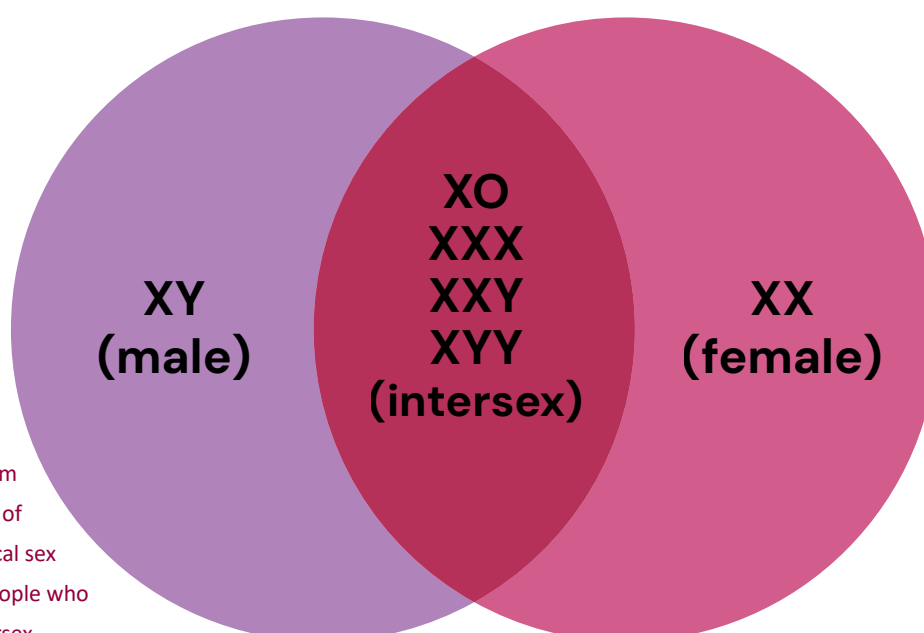
- **Masculine:** An appearance and/or identification that is associated with traditional notions of being a man.
- **Feminine:** An appearance and/or identification that is associated with traditional notions of being a woman.
- **Androgynous:** An appearance and/or identification that is neither man nor woman, presenting a gender that is either mixed or neutral.

Sex Characteristics

Sex characteristics refer to biological traits, including chromosomes, hormones and physical differences, with male characteristics like testes and penis, or female characteristics like vagina, ovaries and uterus. Male sex characteristics include testes, penis, higher testosterone levels than estrogen and XY chromosomes. Female sex characteristics include a vagina, ovaries, uterus, more estrogen than testosterone and XX chromosomes.

Intersex refers to individuals born with unique sex characteristics that differ from traditional binary concepts of male and female bodies.

Variations in these characteristics are quite common. For instance, a man with larger breasts or a woman with narrow hips may have most but not all of these characteristics.



- This Venn diagram demonstrates some of the possible biological sex characteristics of people who may identify as intersex.

Our biological sex, sexual orientation, gender identity and gender expression are separate but interconnected aspects of who we are. Understanding these as separate continuums is crucial. Being born biologically female does not guarantee a person will identify as a woman or express their gender femininely. A person's position on one continuum doesn't determine their position on another. Making assumptions about other people's biological sex, gender identity or sexual orientation can be insulting and stigmatising. All individuals are somewhere on the SOGIE continuum, and there is no normal or abnormal.

SOGIE or LGBTIQ?

SOGIE is a broad term that includes sexual orientation, gender identity, and expression, and LGBTIQ is an acronym specifically referring to lesbian, gay, bisexual, transsexual, intersex and queer identities within the broader SOGIE framework.

B. EXERCISE

Match the aspects of SOGIE (1-6) to the definitions (a-f) that describe them.

- | | |
|---|--|
| <ol style="list-style-type: none"> 1. Gender binary 2. Gender non-conforming 3. Cisgender 4. Heteronormativity 5. Homophobia 6. Transphobia | <ol style="list-style-type: none"> a. The assumption that everyone is heterosexual, and that heterosexuality is the normal sexuality. b. An irrational fear of, and aversion to, persons perceived as homosexual, based on prejudice or unfamiliarity/lack of information. c. The idea that there are only two genders, male and female, and that a person must strictly fit into one category or the other. d. People who do not fit into the societal norms expected from men and women. e. Having the same gender identify as your biological sex. f. Irrational fear of, and aversion to, persons perceived as transgender, based on prejudice or unfamiliarity/lack of information. |
|---|--|

C. EXERCISE

Put each term (1-10) in the correct place in the table.

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. Sexual orientation 2. Gender identity 3. Gender expression 4. Sex characteristics 5. Lesbian 6. Gay 7. Bisexual | <ol style="list-style-type: none"> 8. Transgender 9. Intersex 10. Queer |
|--|--|

Who You Love	Who You Are	Your Physical Body

D. EXERCISE

Choose the correct answer.

1. Moe was born with female genitalia and XX chromosomes. This is an example of...
 - a. gender identity.
 - b. sexual orientation.
 - c. gender expression.
 - d. sex characteristics.
2. Hla Han identifies as male, but he sometimes likes to wear dresses, high-heeled shoes and bright red lipstick. This is an example of...
 - a. gender identity.
 - b. sexual orientation.
 - c. gender expression.
 - d. sex characteristics.
3. Wai Wai Tun is married to a man, but she sometimes is attracted to women. This is an example of...
 - a. gender identity.
 - b. sexual orientation.
 - c. gender expression.
 - d. sex characteristics.
4. Kerry doesn't see themselves as male or female. They use they/them pronouns. This is an example of...
 - a. gender identity.
 - b. sexual orientation.
 - c. gender expression.
 - d. sex characteristics.

E. DISCUSSION

1. What is the difference between "gender identity" and "gender expression"?
2. Do you think it is important to understand and use these terms correctly? Why or why not?
3. How is sex determined at birth?



5.2 | LGBTIQ Identity

A. PREVIEW

Look at the picture. How do you think it relates to discrimination against LGBTIQ people?

Gender Boxes

Male

female

In Chapter 2, we looked at the idea of *gender boxes*. We considered how society perpetuates gender stereotypes about what is “male” or “female”. Gender boxes are also responsible for many issues faced by LGBTIQ people. The idea of gender boxes is based on the binary concepts of “male” and “female.” These ideas significantly impact on LGBTIQ individuals by prescribing societal expectations and norms. Some of the impacts are:

- **Invalidation of Gender Identities:** Gender boxes often invalidate transgender and non-binary identities in the LGBTIQ community. This leads to resistance and discrimination for individuals when transitioning to a non-binary gender and causes people to struggle for recognition and respect of their identities.

- **Pressure to Conform:** LGBTIQ individuals often face pressure to conform to traditional gender roles, which can cause feelings of dysphoria and discomfort.
- **Mental Health Impact:** The pressure to conform to gender norms can lead to mental health issues like depression and anxiety, particularly among LGBTIQ individuals. This is made worse by societal rejection and discrimination.
- **Barriers to Healthcare:** The binary view of gender can hinder access to inclusive healthcare services, particularly for transgender and intersex individuals. They may face non-consensual medical interventions to conform to binary expectations.
- **Limited Representation:** Media and popular culture encourage gender stereotypes, limiting representation of diverse identities within the LGBTIQ community. It is difficult to find role models who reflect diverse experiences.
- **Relationships:** Gender boxes can impact LGBTIQ relationships, leading to societal judgement and prejudice.

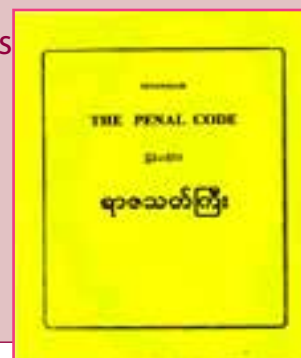
Discrimination against LGBTIQ individuals, based on their SOGIE, is a widespread issue. It causes unjust treatment, harassment, physical violence, exclusion from essential services and unequal opportunities in education and employment. This discrimination violates basic human rights and has severe consequences for affected individuals.

Discrimination against LGBTIQ individuals in Myanmar can be categorised into four main types: socio-cultural discrimination, legal discrimination, medical discrimination and religious discrimination.

- **Socio-Cultural Discrimination:** In Myanmar, traditional cultural values often promote heteronormative ideals that see being heterosexual as the normal sexual orientation. For LGBTIQ individuals, this can lead to bullying, verbal and physical abuse, social ostracism, rejection from families and community discrimination.
- **Legal Discrimination:** Myanmar's Penal Code Section 377 criminalises consensual same-sex sexual activity, leading to legal discrimination against LGBTIQ individuals. This lack of protections for sexual orientation or gender identity makes LGBTIQ individuals vulnerable to unfair treatment in employment, housing and public services.

Section 377 of the Penal Code: Of Unnatural Offences

Whoever voluntarily has carnal intercourse against the order of nature with any man, woman or animal shall be punished with transportation for life, or with imprisonment of either description for a term which may extend to ten years, and shall also be liable to a fine.



- **Medical Discrimination:** LGBTIQ individuals in Myanmar face medical discrimination in healthcare. This can cause them to avoid necessary treatment due to concerns about judgement, or being denied or given inappropriate treatment. Access to gender-affirming healthcare is particularly challenging for transgender and intersex individuals.

- **Religious Discrimination:** Religious beliefs in Myanmar significantly influence attitudes towards LGBTIQ individuals. Some conservative groups reject homosexuality and transgender identities causing discrimination and exclusion for those who are members of these faiths.

B. EXERCISE

Answer the questions.

1. Which of the following (more than one) are consequences for LGBTIQ people due to a binary concept of male and female?
 - a. Lack of understanding of LGBTIQ sexual orientations, gender identities and expressions
 - b. Expectations and norms in society that support diversity among LGBTIQ people
 - c. Difficulty accessing healthcare and unwanted pressure to fit binary expectations
 - d. Typical binary stereotypes perpetuated in movies, TV and other popular culture
 - e. A range of LGBTIQ identities and relationships are accepted and included in society
 - f. A range of mental health issues due to pressures to conform to binary gender roles

2. Which of the following (more than one) are impacts of discrimination against LGBTIQ people based on their SOGIE?
 - a. Equal access to essential services
 - b. Harassment
 - c. Increased justice and human rights
 - d. Physical violence
 - e. Exclusion from essential services
 - f. Unequal access to education and employment

3. Match the categories of discrimination (a-d) faced by LGBTIQ community in Myanmar to their descriptions (i-iv).

a. Sociocultural b. Legal c. Medical d. Religious	i. Section 377 of the Penal Code criminalises consensual same-sex sexual activity. ii. Heteronormative ideals are often promoted by traditional cultural values. iii. Some conservative faith groups reject homosexuality and transgender identities. iv. Some people avoid treatment due fear of judgement or inappropriate treatment.
--	--

C. ACTIVITY

In groups, look at one of the scenarios.

1. Identify whether it is an example of socio-cultural, legal, medical or religious discrimination.
2. Propose potential solutions to address the discrimination.
3. Present your findings to the class.

A.

Nyo Nyo is a 30-year-old transgender woman living in a rural town in Myanmar. Nyo Nyo has known her true gender identity since childhood, but she has faced pervasive discrimination due to deeply entrenched gender norms. In her community, traditional values dictate strict gender roles, and anything outside of the binary is met with hostility. Nyo Nyo has endured verbal harassment from neighbours and family members, has been ostracised by her community, and has struggled to find employment due to her gender identity.

B.

Saw Min is a 28-year-old gay man residing in Myanmar. Min and his partner have been in a loving relationship for several years. Under Myanmar's Penal Code Section 377, consensual same-sex sexual activity is criminalised. They risk arrest and discrimination if their relationship is discovered. This has a chilling effect on their lives, preventing them from openly expressing their love and commitment. It also denies them the rights and protections afforded to heterosexual couples.

C.

Salai is a 28-year-old man. When he went to the clinic to check a lump he has near his genitals, the doctor asked about his sexual intercourse history. Salai told him that he had sex with a man the week before. The next day, when he came back to get his results, he was not allowed into the clinic. The doctor who had spoken to him the day before told him that he was disgusting. Salai was very embarrassed.

D.

Nai Aung is a 25-year-old gay man who belongs to a Buddhist community in Myanmar. He has faced discrimination due to his sexual orientation. His friends hold conservative views that reject homosexuality, viewing it as incompatible with their faith. He has felt pressured to conceal his identity within his community, fearing rejection and judgement. This has led to a sense of alienation and a struggle to reconcile his faith with his identity.

E.

Devi is in her second year of university. She has a girlfriend, who she has been secretly dating for the past year. One day her family found out about their relationship and she was relentlessly scolded. One night, not long after that, a man came into her room and told her he would help her become a normal woman and assaulted her.

Intersectionality recognises that people have multiple aspects of their identity (e.g. race, ethnicity, socioeconomic status) that intersect influencing their experiences of privilege and discrimination. Intersectionality, SOGIE and LGBTIQ identities are interconnected influencing the experiences and challenges faced by LGBTIQ individuals with diverse identities. For more on this topic, see section 1.3.

Recognising these intersections is crucial for addressing the specific needs and challenges faced by individuals who belong to multiple marginalised groups.

Combating discrimination against LGBTIQ individuals in Myanmar requires efforts at multiple levels. These include legal reforms to protect rights, education, awareness raising and fostering inclusive spaces within both secular and religious communities. Addressing discrimination is essential to creating a more inclusive and accepting society where all individuals can live free from fear.

D. EXERCISE

Match the intersectionality issues faced by LGBTIQ people (1–5) to the scenarios (a–e).

- | | | |
|--|---|--|
| 1. Sexual orientation and religious identity | 4. Gender expression and age | |
| 2. Sexual orientation and ethnicity | 5. Sex characteristics and non-binary identities | |
| 3. Gender identity and disability | | |
| a. A transgender man is also vision impaired and struggles to get assistance due to discrimination for being transgender and because of lack of understanding or acceptance from support services. | c. A person with elements of both male and female sex characteristics who displays multiple gender identities struggles to access healthcare because of discrimination and lack of understanding from doctors. | e. A woman who is attracted to other women comes from a small ethnic group, but is living in a large town where most people are from another ethnic group, and she faces discrimination for her sexual orientation and for her ethnic identity. |
| b. A gay man struggles to reconcile the teachings of his faith with who he is attracted to sexually, and struggles to be accepted by other conservative members of the community that follow the same faith as him. | d. A 75 year-old woman faces discrimination in her community for being transgender and also experiences exclusion from community activities for being seen as “too old”. | |

E.CASESTUDY



The Rainbow Alliance Initiative (RAI) aims to address the various forms of prejudice that the LGBTIQ community in Myanmar faces. It comprises a broad group of activists, community leaders, and allies.

The RAI undertakes education programmes to raise awareness and acceptance of SOGIE through public forums, school programmes, and community workshops.

The RAI works with human rights organisations, legislators, and legal professionals to challenge discriminatory laws, such as Section 377 of the Penal Code.

The RAI works with medical professionals to address issues faced by LGBTIQ people due to medical prejudice. It aims to establish safe spaces so LGBTIQ people can seek necessary medical care without being mistreated or judged.

The RAI aims to combat religious discrimination through interfaith discussions between religious leaders and the LGBTIQ community.

In Myanmar, the RAI has made some progress. Social views are gradually changing due to education initiatives and debates over the abolition of discriminatory laws. Healthcare professionals are becoming more accepting, and interfaith discussions have helped to build connections between the LGBTIQ community and conservative religious groups. The RAI offers hope by showing everyone can work together to build a society that is more inclusive, regardless of people's SOGIE.

Case Study Questions

1. What is the main purpose of the RAI?
2. What are the main areas of action of RAI?
3. What has changed through the initiative?
4. What else would help achieve the aims of the RAI?

F.DISCUSSION

1. What terms exist in your cultural context to describe LGBTIQ? Are they positive or negative?
2. Why should we avoid using negative terms for LGBTIQ people?
3. How do socio-cultural norms and attitudes contribute to discrimination against LGBTIQ individuals in Myanmar?
4. What can be done to challenge and change these norms?
5. How can media and popular culture be a force for change in combating stereotypes about LGBTIQ? What steps can be taken to encourage more diverse and authentic portrayals of LGBTIQ in the media?





Chapter

06

Women's Rights

Chapter Themes and Ideas:

This chapter outlines some key mechanisms and movements for global women's rights. It discusses aspects of feminism and takes a local perspective.

Learning Objectives:

After completing this chapter, students will be able to:

- outline the most important milestones for women's rights and their impact in a local, national and global context.
- define feminism and discuss its aims, impacts and key issues.
- investigate feminist movements in Myanmar.
- create a timeline of key events in local and international women's rights movements.



6.1 | Women's Rights

A. PREVIEW

What do you think of when you hear “women’s rights”? Make a class list on the board.

Rights, or human rights, are freedoms and protections that each person is born with, regardless of ethnicity, gender, religion, disability, sexual orientation, etc. These include civil rights (freedom of religion and of speech, etc.), political rights (the rights to vote and to self-defence, etc.), social rights (access to healthcare and education, etc.) and economic rights (the rights to work and to fair wages, etc.).

Sometimes these rights are protected by a country’s own laws. Countries also often commit to them by signing international treaties. Examples of international human rights treaties include the International Covenant on Civil and Political Rights, or the International Covenant on Economic, Social and Cultural Rights.

Women’s rights refer to the entitlements and freedoms that women should have in society. These rights are often aimed at achieving gender equality. They address various forms of inequality and discrimination faced by women. Some key areas of women’s rights include:

- **Equal Pay:** The right to receive equal pay for equal work, addressing the gender pay gap and ensuring that women are paid fairly compared to their male counterparts.
- **Reproductive Rights:** The right to make decisions about one’s own body, including access to contraception, safe abortion and maternal healthcare.
- **Education:** The right to education without discrimination, ensuring that girls and women have equal opportunities for learning and skill development.
- **Political Rights:** The right to participate in political processes, including the right to vote and stand for election, ensuring that issues affecting women are on the political agenda.

- **Workplace Equality:** The right to work in an environment free from discrimination and harassment, with equal opportunities for hiring, promotion and leadership positions.
- **Freedom from Violence:** The right to live free from GBV, including domestic violence, sexual harassment and human trafficking.
- **Legal Equality:** The right to equal treatment under the law, ensuring that laws do not discriminate based on gender and addressing legal reforms where necessary.
- **Healthcare:** The right to access quality healthcare, including reproductive healthcare, maternal care and treatment for diseases that disproportionately affect women.
- **Property Rights:** The right to own and inherit property, ensuring that women have legal rights to land and other assets.
- **Social and Cultural Rights:** The right to participate fully in cultural, social and community activities without facing discrimination or exclusion based on gender.

Women's rights help promote a more inclusive and equitable society where women have the same opportunities and rights as men. The struggle for women's rights is ongoing, and progress continues to be made through legal reforms, activism and advocacy efforts around the world.

B. EXERCISE

Based on the information in the text, match each of the examples (a-h) to the most relevant aspects of women's rights (1-8) that they relate to.

- | | |
|---|--|
| <ol style="list-style-type: none"> 1. Equal pay 2. Reproductive rights 3. Education 4. Political rights 5. Workplace equality 6. Freedom from violence 7. Property rights 8. Social and cultural rights | <ol style="list-style-type: none"> a. In some religions, women are not permitted at certain religious sites or religious ceremonies. b. Naw Paw Htoo became pregnant when she did not wish to because she was unable to access contraceptives when she needed to. c. Daw Myat Khine's husband believes that because she is his wife he can beat her if she disobeys him or speaks back to him. d. Female workers in some professions still receive lower wages than men for the same work. e. In 2015 and 2020 elections there were still far less women representatives than male representatives in Myanmar's national and state and region parliaments. f. In some rural communities women face difficult circumstances if their husbands die as family land ownership is only passed down through the male line in families. g. Garment factory workers who are mostly female have faced more opposition from mostly male employers when the women workers want to organise themselves into unions to negotiate for better work conditions. h. In some communities, girls are expected to stay home and help with domestic chores and looking after younger children, but boys can go to school. |
|---|--|

C. ACTIVITY

For each of the rights mentioned in the text, think of an example from your community or country. For each, decide if it is:

- a right that women have now, but didn't in the past.
- a right that women have always had.
- a right that women are still fighting for.

CEDAW

The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) is an international treaty adopted by the United Nations General Assembly (UNGA) in 1979. CEDAW is designed to ensure that women enjoy the same rights and opportunities as men in all areas of life. It addresses various forms of discrimination against women and seeks to establish a legal framework for gender equality. CEDAW is often referred to as the *international bill of rights for women*. The convention covers a wide range of civil, political, economic, social and cultural rights.

Countries that ratify CEDAW are referred to as *state parties*. By becoming a state party, a country commits to taking concrete measures to eliminate discrimination against women and promote gender equality within its jurisdiction. State parties are required to submit regular reports to the CEDAW Committee, which comprises experts in the field of women's rights. These reports detail the steps taken to implement CEDAW within the country.

There are now 189 State Parties to CEDAW. It has helped shape laws and policies aimed at advancing women's rights and gender equality in many countries.

CEDAW consists of a preamble and 30 articles outlining the rights and principles aimed at eliminating discrimination against women. Here is a summary of the key articles:

- **Article 4: Temporary Special Measures:** Allows for the adoption of affirmative action measures to accelerate equality between men and women, particularly in areas where women are currently underrepresented or disadvantaged.
- **Article 5: Stereotypes and Cultural Practices:** Calls for the modification of social and cultural patterns of behaviour that perpetuate discrimination and promote the elimination of harmful stereotypes.
- **Article 6: Suppression of Trafficking and Exploitation:** Recognises that trafficking and exploitation of women violate their human rights and obliges states to take measures to prevent and eliminate such practices.
- **Article 7: Political and Public Life:** Calls for the participation of women in political and public life on equal terms with men, including the right to vote, stand for election and hold public office.
- **Article 8: International Representation and Participation:** Encourages states to ensure women's representation at the international level and when creating international policies.

- **Article 9: Nationality:** States that women should have equal rights with men regarding acquiring, changing or retaining their nationality and granting equal rights to men and women regarding the nationality of their children.
- **Article 10: Education:** Emphasises equal access to education for women and men and the elimination of gender stereotypes in education.
- **Article 11: Employment:** Recognises women's right to work, free choice of profession and equal pay for work of equal value.
- **Article 12: Health:** Recognises the right of women to enjoy the highest attainable standard of physical and mental health and addresses issues related to family planning and healthcare services.
- **Article 13: Economic and Social Life:** Calls for the elimination of discrimination against women in economic and social life, including in areas such as banking, credit and participation in recreational activities.
- **Article 14: Rural Women:** Calls for measures to ensure rural women's participation in and access to development planning, education, healthcare, credit and loans, as well as to adequate living conditions.
- **Article 15: Equality Before the Law:** Upholds the principle of equality before the law and addresses issues such as legal capacity, representation and access to justice.
- **Article 16: Marriage and Family Life:** Addresses issues related to marriage and family life, emphasising equality in marriage, consent and the elimination of harmful practices.

The Optional Protocol to CEDAW (OP-CEDAW), was adopted by the UNGA in 1999. It is a follow-up treaty which provides a way for individuals or groups to submit complaints to the CEDAW Committee if national remedies fail.

As of 2023, all ASEAN member states have ratified CEDAW. Myanmar ratified CEDAW on 22 July 1997. However, it has not yet signed OP-CEDAW.

Legal Framework and Action for Gender Equality in Myanmar

Actions regarding political, social, cultural and economic changes for gender equality were not mentioned in the 1947 and 1974 constitution. The 2008 constitution explicitly mentions discrimination against women.

The following plans and policies were created to improve gender equality in Myanmar:

- Myanmar National Committee on Women (1996-2016).
- National Strategic Plan for the Advancement of Women (NSPAW) (2013-2022).
- Myanmar Sustainable Development Plan 2018-2030.
- Prevention and Protection of Violence Against Women Law (Draft).

However, measures to ensure gender equality have been widely considered ineffective, particularly since 2021.



D. ACTIVITY

1. Read the scenarios. What CEDAW article(s) from the list above is each scenario relevant to? Some scenarios may match to more than one CEDAW article.
2. Is each scenario upholding or violating the article(s) in CEDAW?
 - a. A bank does not allow women to access their own money without their husband's permission.
 - b. If a woman wants to marry a man from a different religion, she has to get special permission from the local authorities.
 - c. An engineering university allows women with lower marks than men to enter, as it wants to encourage more women to become engineers.
 - d. If a child is born to a foreign woman and a local man, the child is given citizenship. If the father is foreign and the mother is local, the child does not get citizenship.
 - e. A new hospital is built in a rural area specialising in maternal health.
 - f. A country has a law against women joining the army.
3. Which of these scenarios are the same as, or similar to, your country or community?
4. Can you think of other examples of the CEDAW articles being upheld or violated in your country or community?

Beijing Declaration and Platform for Action

The Beijing Declaration, created at the Fourth World Conference on Women in 1995, is an important document in the global women's rights movement. It supports principles of equality, development, and peace for women, emphasising human rights and gender equality in all aspects of life. It has been adopted by 189 countries worldwide (as of 2020).

This political statement is accompanied by the Platform for Action, addressing 12 critical areas, including poverty, education, health, violence and power dynamics. It outlines strategic objectives and actions for achieving gender equality and empowering women at national and international levels.



The Beijing Declaration and the Platform for Action have significantly influenced policy changes worldwide and continue to shape efforts promoting gender equality. They call for regular reviews, as seen in conferences like Beijing+5 and Beijing+20, to assess progress and identify areas for further action.

These important documents still play a big role in supporting women's rights worldwide, offering a plan for dealing with various challenges thoroughly.

E.CASESTUDY

#MeToo in South Korea

The #MeToo movement is a global social media campaign and cultural phenomenon. It emerged in 2017, providing a platform for survivors of sexual harassment and assault to share their experiences. It began with allegations against influential figures in the entertainment industry and quickly spread across various sectors and countries. The hashtag #MeToo became a symbol for solidarity, encouraging individuals, mostly women, to break their silence and speak out against sexual misconduct. The movement prompted public discussions about power dynamics, consent and harassment in workplaces and communities.

Seo Ji-hyun is a South Korean prosecutor. Her #MeToo story played a crucial role in raising awareness about sexual harassment and the abuse of power within the country's legal and corporate sectors.

In 2018, Seo Ji-hyun publicly accused a senior prosecutor, Ahn Tae-geun, of sexually assaulting her in 2010. Despite an internal investigation that found Ahn guilty, he faced only a brief suspension. Dissatisfied with the response and the lack of accountability, Seo Ji-hyun decided to speak out publicly, appearing on national television to share her experiences.

Seo Ji-hyun's courage in breaking the silence on sexual harassment within the conservative and hierarchical Korean society inspired many others to come forward with their stories. The #MeToo movement gained momentum in South Korea, leading to a broader societal conversation about workplace harassment, gender inequality, and the need for systemic change.

Her story also started debates about the role of powerful figures in perpetuating a culture of silence and impunity.

Around the world, #MeToo has led to increased awareness, policy changes and a cultural shift, emphasising the importance of creating safer environments and holding perpetrators accountable for their actions.

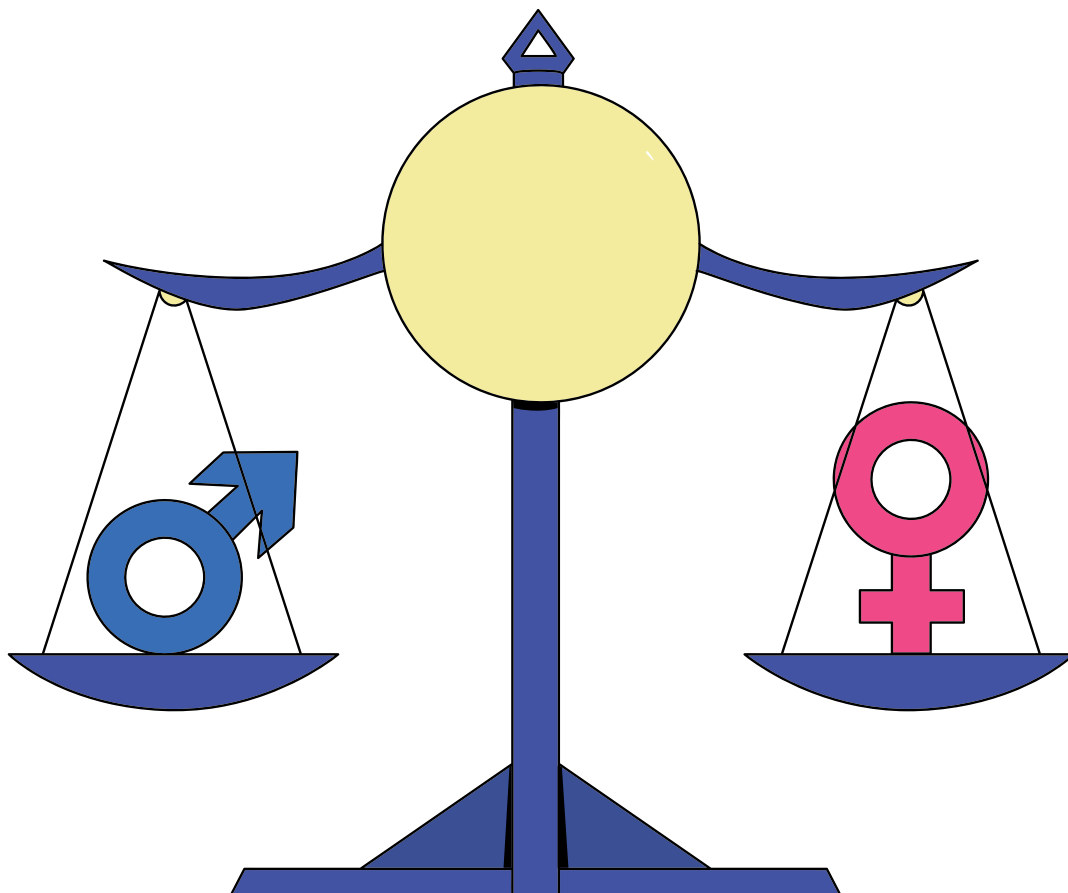
Source: Adapted from Time Magazine 2018

Case Study Questions

1. What has the #MeToo movement made possible for survivors of sexual harassment and assault?
2. What issues has it caused people to discuss?
3. Why did Seo Ji-hyun decide to speak out publicly about her experiences? How did she do it?
4. What are some of the impacts of Seo Ji-hyun's actions?
5. What are some of the impacts in South Korea of the #MeToo movement globally?

F.DISCUSSION

1. What are reasons why women need specific rights?
2. What could be some limitations and challenges for global women's rights laws?
3. Are the problems addressed by the #MeToo movement an issue in your country?
4. What are potential challenges and opportunities to create safe and inclusive environments in workplaces and communities?
5. How can men help support the pursuit of women's rights, and why is their involvement important?
6. Consider the concept of intersectionality within the context of #MeToo. How do factors such as race, ethnicity, socioeconomic status and gender identity intersect with experiences of sexual harassment?





6.2 | Feminism

A. PREVIEW

Do you agree or disagree with the following statements? For each statement, move to one side of the room if you agree, or to the other side if you disagree.

- "Feminism is only about women; it doesn't benefit men."
- "All feminists hate men."
- "Feminists want to take away men's rights."
- "Feminism is no longer needed; we already have gender equality."

Feminism is a socio-political movement advocating for equal rights and opportunities for all genders. It addresses historical and current inequalities, especially those affecting women.

Key elements include the pursuit of equality, empowerment, recognising intersectionality, critiquing patriarchal structures and advocating for social and legal change. Feminism embraces diverse perspectives and is not a singular ideology. It has evolved with societal changes and understanding of gender dynamics.

Intersectional feminism recognises that individuals have many different aspects to their social identities, like race, gender and class, which intersect to create unique experiences of privilege and oppression. Recognition of intersectionality ensures that the feminist movement is inclusive, diverse and actively addresses the specific needs of individuals with intersecting

International Women's Day

Each year on March 8th, International Women's Day is celebrated around the world. Millions of people take to the streets and rally for gender equality, social justice, reproductive rights and other relevant topics of the movement. International Women's Day was first celebrated in 1911.

identities. The feminist movement seeks more diverse and genuine portrayals of certain groups in media, politics and other areas. It urges people to think about their own advantages and biases, promoting support and collaboration within the feminist and wider social justice movements.

B. EXERCISE

True or false? If false, explain why.

1. Feminism primarily focuses on advocating for the rights and opportunities of women only.
2. Feminism aims to critique and end patriarchal structures within society.
3. The feminist movement discourages diversity of perspectives and approaches, promoting a singular ideology.
4. Intersectional feminism emphasises that individuals' experiences of privilege and oppression are solely determined by their gender identity.
5. Feminism is a fixed set of beliefs that are not affected by social change.

Feminist Allyship

Individuals, particularly men, can be feminists. They can also be *feminist allies*. Feminist allyship refers to active support and advocacy for the goals of feminism. A feminist ally recognises the inequalities and discrimination that women face and actively works to dismantle these barriers.

Key elements of feminist allyship include:

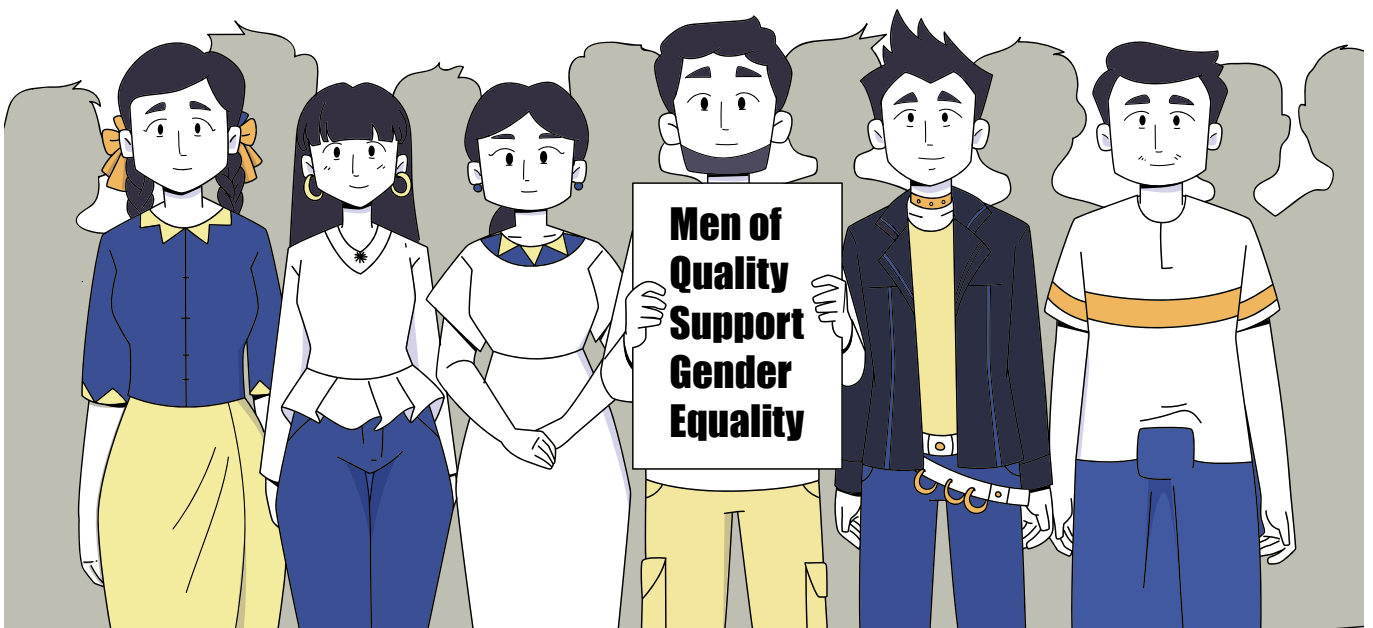
1. Understanding and educating oneself about feminist principles, gender issues and the impact of societal norms on women's lives.
2. Listening to and amplifying women's voices and experiences, ensuring their perspectives are heard and respected.
3. Challenging systemic sexism and discrimination by speaking up against sexist comments, practices or policies.
4. Recognising one's own privilege and how social structures may benefit certain groups helps in promoting equality.
5. Taking action to promote gender equality by supporting women's leadership, mentoring and advocating for inclusive spaces and practices for women.
6. Being open to learning and growth through receiving feedback, self-reflection and continually challenging one's own assumptions and biases.

Feminist allyship recognises that achieving equality is a collective effort. Allies play a crucial role in dismantling patriarchal structures and promoting a more inclusive and equitable society.

C. EXERCISE

Match the examples (a–l) with the most relevant form of feminist allyship (1–6) that was outlined in the text.

- a. Senior colleagues offer advice based on their experience to women working in professional or academic settings to help them advance in their careers.
- b. A group of friends makes sexist jokes or comments. You point out this behaviour and explain why it is harmful.
- c. You ask a female friend from a marginalised community to give feedback on actions you took to try to improve conditions in their community.
- d. You share articles, essays or speeches by women through social media to increase awareness of their ideas and perspectives.
- e. You reflect on your own social identities and how they intersect with systems of privilege and oppression.
- f. You ask individuals from a marginalised community about their experiences and challenges in life.
- g. A senior colleague encourages women to take leadership roles in group settings and supports their initiatives.
- h. You read feminist literature such as *We Should All Be Feminists* by Chimamanda Ngozi Adichie.
- i. You advocate for including as many women speakers as men on panels at academic conferences.
- j. You take time to consider instances where your biases or stereotypes may have influenced your decisions or interactions.
- k. You support a small women-run restaurant in your town by hiring them to do the catering for your birthday party.
- l. You attend an online training on gender issues in your free time.



D.CASESTUDY

Feminism in Myanmar



Myanmar's history and culture have shaped a feminist movement distinct from Western feminism. In the early 20th century, women's movements in Myanmar didn't focus on women's voting rights but on supporting national liberation from colonialism.

The early movement, rooted in nationalism, was mostly led by elite Bamar Buddhist women, like those in the Burmese Women's Association (founded in 1919). In the 1920s and

1930s, women's activists pushed for legal reforms in marriage, divorce, and inheritance, and women from grassroots communities eventually joined the independence struggle.

Political participation for women was slow to develop. By 1936, only one woman held a seat in Parliament, increasing to seven by 1947. After the 1962 military coup, women were excluded from the government and ruling party until 1974, limiting their political influence.

Over time, women's movements became intertwined with broader social movements like student protests, labour struggles, and ethnic rights. Women's issues were often seen as social rather than political concerns. However, ethnic minority women, particularly during the civil war, faced oppression, including sexual violence, which sparked activism in the 1990s.

Following the 1988 uprising, exiled women formed groups like the Women's League of Burma (WLB) and embraced feminist ideals for social and political change under the banner of democratisation, human rights and justice.

After 2010, the focus shifted to women's economic and political empowerment. Although efforts to secure a 30% women's quota in the 2015 peace process failed, the 2015 election saw a record number of women elected to public office. Women made up 13.6% of the lower house and 13.7% of the upper house, with only two female military-appointed representatives. Female candidates rose from 4% in 2010 to 10.5% in 2015.

With Myanmar's opening in 2010, younger generations began identifying as feminists, and online communities became an important part of the movement. In urban cities, more LGBTIQ activism became visible, such as the 2018 Pride parade to celebrate LGBTIQ identities. Events and campaigns such as The Vagina Monologues or HeforShe attracted young people in urban cities. However, there wasn't a unified mass movement demanding justice for women and marginalised genders across the country.

Sources: Aye Lei Tun, La Ring and Su Su Hlaing (2019), Tharaphi (2023)



Case Study Questions

1. What was the main focus of the women's movement before independence?
2. What were some of the goals and ideas of the women's movement after 1988?
3. Why was the amount of women in political office after the 2015 election seen as a positive sign?
4. Why do you think women's rights activists advocated for a 30% quota of women in the peace process?

E. ACTIVITY

In pairs or groups, compile a list of important events and movements from the global history of feminism and plot these on a timeline drawn on a flipchart. Include any significant events and dates related to the history of feminism in Myanmar.

F. DISCUSSION

1. What are the cultural barriers that affect gender equality and social justice in your country?
2. Do you think these beliefs have changed in recent years? How? Why or why not?
3. How can feminism benefit men?
4. What are some ways to be a good feminist ally?
5. How is feminism translated into your language(s)? Does it have any positive or negative connotation?
6. Why do some people or groups oppose feminism?
7. What things do you believe would help to increase gender equality in your country?
8. Are cultural attitudes or barriers to gender equality affecting you personally, whether you are a man or a woman? How?



Chapter

07

Gender, Peace and Security

Chapter Themes and Ideas:

This chapter looks at gender roles and dynamics during conflict and war. It highlights the importance of including women in peacebuilding efforts, but also discusses how men and diverse gender identities are affected by conflict. It also lays out the foundation of one of the most important policy tools in that field, the UN Security Council Resolution 1325.

Learning Objectives:

After completing this chapter, students will be able to:

- examine impacts and roles of men, women and diverse sexual and gender identities in conflict.
- identify the four pillars of Women, Peace and Security agenda (UNSCR 1325).
- analyse the connection between gender equality and peace.
- reflect on the importance of participation of women in peace processes.



7.1 | Gender, Peace and Security

A. PREVIEW

1. Are there impacts of conflict that affect women more than men? What are they?
2. Are there impacts of conflict that affect women and men equally? What are they?
3. Are there impacts of conflict that affect men more than women? What are they?

	Women	Both Men and Women	Men
Impacts of Conflict			

War and conflict are not gender neutral. Women and men are affected differently by conflict. Genders are not equally represented in peace negotiations, government bodies or armed organisations. This imbalance is important because academic research finds strong correlation between levels of gender equality and levels of peacefulness. This means that the more gender equality a country has, the more peaceful it is likely to be. Additionally, peace negotiations are more likely to be successful if women are meaningfully involved in the negotiations as well as in the implementation procedures.

In Myanmar, women are underrepresented in the peace process despite their crucial roles in community-based peacebuilding and support. They are often excluded from formal peace negotiations, as seen in the 2015 Nationwide Ceasefire Agreement, which saw few women as signatories or negotiators, highlighting broader gender inequality in political and military leadership.

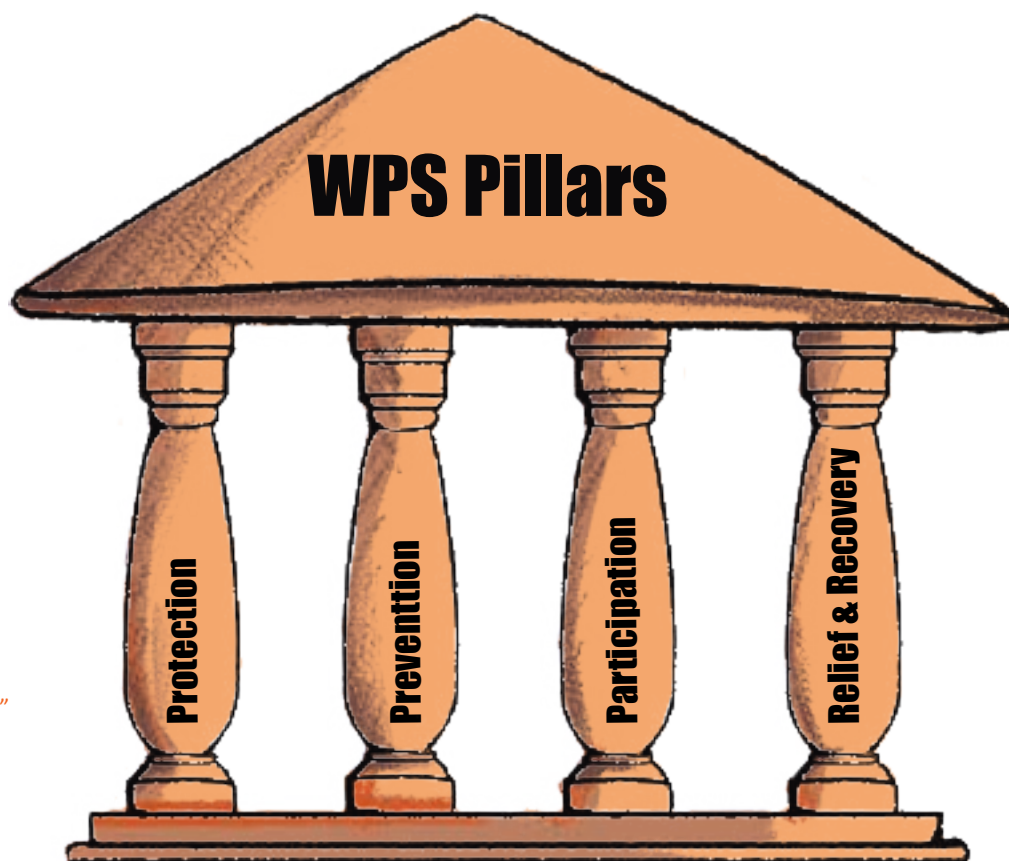
Complete and Incomplete Peace

There are two separate understandings of peace – *complete* (or *positive*) peace and *incomplete* (or *negative*) peace. Incomplete peace means the absence of war and direct violence. In complete peace there is no violence and there is also justice. For example, a war ends and it is replaced with healthy relationships and a social system that supports the people's needs. Complete peace does not mean there are no more conflicts. This is impossible, because conflicts are a fact of life. Complete peace means that conflicts in a society are solved constructively without violence and there is justice. Increasing gender equality and reducing GBV are crucial parts of achieving complete peace.

UN Security Council Resolution 1325 – Women, Peace and Security

UN Security Council Resolution 1325 (UNSCR 1325), known as the Women, Peace and Security agenda (WPS) was adopted in 2000. It is an important resolution that addresses the impact of conflict on women and calls for their participation in conflict resolution and peacebuilding efforts on an institutional level. The resolution recognises the disproportionate impact of conflict on women and highlights the importance of their participation in all aspects of conflict prevention, resolution and peacebuilding.





■ The four “pillars” that support the Women, Peace and Security agenda.

The resolution has four key pillars:

- **Participation:** Calls for increased participation of women at all levels of decision-making, including in national, regional and international institutions; in mechanisms for the prevention, management and resolution of conflict; in peace negotiations; in peace operations, as soldiers, police and civilians; and as Special Representatives of the United Nations Secretary-General.
- **Protection:** Calls specifically for the protection of women and girls from GBV, including in emergency and humanitarian situations, such as in refugee camps. It advocates for reducing vulnerability to violence and suggests strengthening legal frameworks and ensuring access to justice.
- **Prevention:** Calls for improving intervention strategies in the prevention of violence against women, including by prosecuting those responsible for violations of international law; strengthening women’s rights under national law; and supporting local women’s peace initiatives and conflict resolution processes.
- **Relief and Recovery:** Calls for improving relief and recovery measures, to address international crises through a gendered lens. This includes respecting the civilian and humanitarian nature of refugee camps, and considering the needs of women and girls in the design of refugee camps and settlements. It includes the provision of social, health and economic services, addresses consequences of GBV, supports women’s role in recovery and promotes gender equality and economic empowerment.

On a practical level, the WPS agenda is implemented through national action plans put in place by governments. This action plan usually involves a structured approach to address the specific needs and rights of women and girls in conflict and post-conflict settings through assessments and consultations, policies, resource allocation and capacity building.

Myanmar and UN Security Council Resolution 1325

Participation: Efforts to include more women in negotiations for the Nationwide Ceasefire Agreement in Myanmar (2015) were unsuccessful. Women's participation comprised 4% on the government side, and 6% within ethnic armed organisations in the Nationwide Ceasefire Coordination Team and 13% in the Senior Delegation.

Protection: The web of safe houses for those experiencing GBV in refugee and internally displaced persons (IDP) camps inside and outside of Myanmar.

Prevention: In Myanmar, the leadership and participation of women in the pre-2021 civilian ceasefire and civilian protection monitoring networks provide powerful examples of preventing violent conflict through de-escalation, early warning and engagement.

Relief and Recovery: Women's rights organisations across Myanmar providing humanitarian assistance following the 2021 military takeover.

Source: UN Women WPS Brief, 2024

B. EXERCISE

Categorise each of the scenarios (1–8) into the appropriate pillar (*participation, protection, prevention or relief and recovery*) in UNSCR 1325.

1. In an IDP camp, camp leaders receive training on GBV and implement safety measures taking the needs of women and LGBTIQ people into account.
2. 50% of the negotiators in the peace negotiation process are women.
3. A country that has overcome a past war implements a new law that makes violence against women in the public and private space illegal.
4. A refugee camp provides safe and hygienic sanitation facilities for women only.
5. A local NGO receives government funding to document cases of GBV that occurred during a civil war that has now ended.
6. An ethnic army increases their intake of women soldiers and creates safe and suitable living conditions for the female combatants and gives them access to higher ranks.
7. An interim government body is headed by a woman from an ethnic minority group.
8. After a war, a project is implemented which trains rural women to open their own small businesses to establish economic independence.

C. ACTIVITY

1. In groups, brainstorm additional examples of practical activities or interventions for each of the four pillars of UNSCR 1325 that would be relevant to your context.
2. Explain your suggested activities to the class and which pillar(s) they relate to.

D.CASESTUDY



Women, Peace and Security in Nepal

In 1996, the Communist Party of Nepal started an insurgency with the aim of overthrowing the Nepalese monarchy and establishing a people's republic. The ten-year war came to an end in 2006 with the signing of the peace agreement between the Seven Party Alliance and the then Maoist Party. The conflict was marked by numerous war crimes and crimes against humanity, including massacres, mass rapes and enforced disappearances. It cost the lives of more than 17,000 people, up to 80,000 were displaced and approximately 1,500 remain disappeared to this day. Sexual violence was used as a weapon of war by both parties to the conflict.

The conflict had a profound impact on gender relations. Many women joined the Maoists, others were driven out of their towns and villages, lost their husbands or became frontline fighters – sometimes recruited by force. The conflict thus blurred traditional gender roles.

Transitional justice processes, which are supposed to address the root causes of the conflict and overcome its consequences, are progressing very slowly. It took eight years for the Truth and Reparations Commission and the Commission for the Investigation of Disappeared Persons to be established in 2014. The law creating these commissions has been sharply criticised internationally and by Nepali civil society for several shortcomings.

Nepal's peace process has failed to include women, recognise their contribution to systemic change, and provide justice for those affected. For example, women who have been subjected to sexual violence during the conflict are not considered to be conflict victims, and therefore do not receive compensation.

Although women in Nepal have been affected in multiple ways by the violent conflict, they were effectively excluded from the peace negotiations. Various obstacles also restrict their access to transitional justice procedures. In the post-conflict reintegration period, most women combatants resumed their gendered roles and returned to the domestic sphere.



"We demand recognition. We demand that our voices be heard. We demand security. We demand a future for our children. We demand truth. And we demand justice, now!"

These are the words of a participant at a Women's Peace Table in Surkhet, Nepal. More than 1,000 women have participated in Women's Peace Tables (WPT) so far. For women in remote areas in particular, these events were often the first opportunity to talk about their traumas and to listen to women from the opposite side of the conflict. At the WPTs, women learned more about the significant role they can play in transitional justice processes and about their rights as war-affected women and as citizens.

At the WPTs, participants could also talk about their experiences to women who were not directly affected by the conflict, and thus build bridges. The WPTs contributed to the healing of participants and also increased their self-confidence and ability to act. Many then organised their own WPTs, established regional networks to give more weight to their demands and put pressure on local government bodies to push for transitional justice.

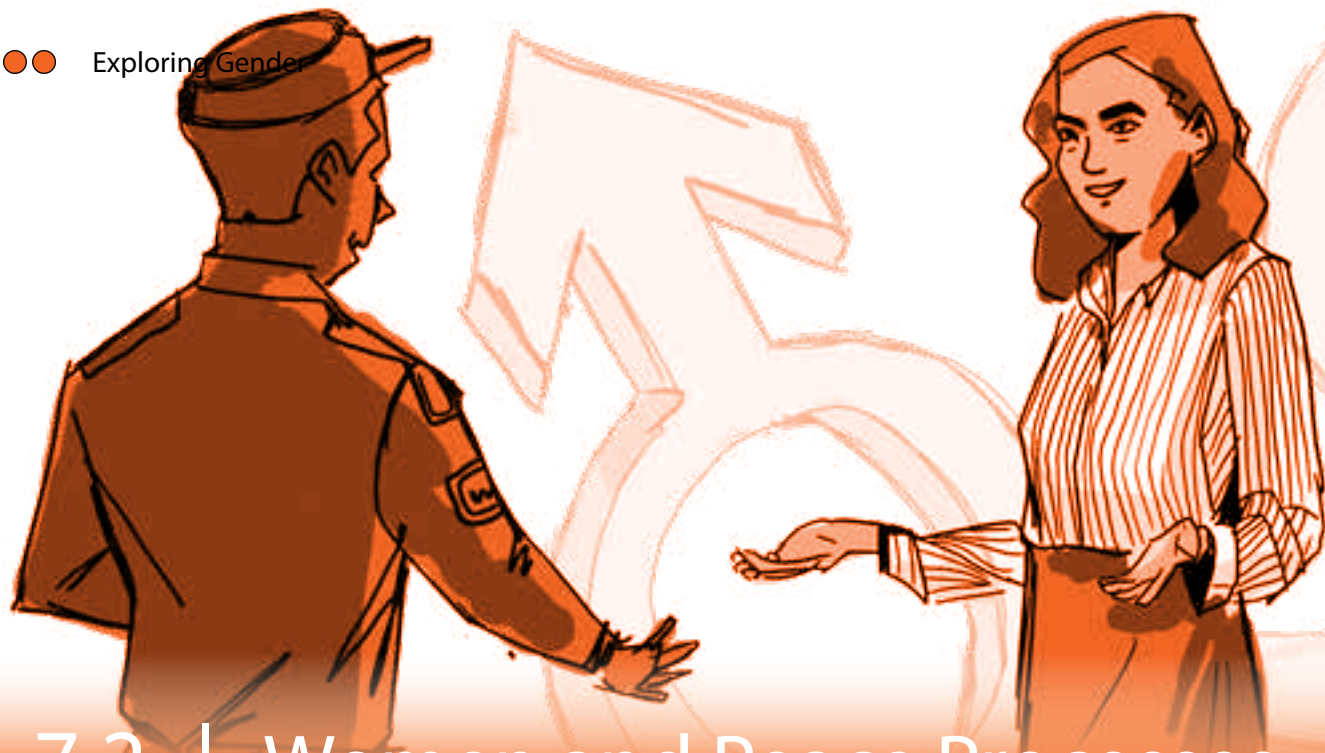
Sources: Peace Women Across the Globe

Case Study Questions

1. What crimes committed in the conflict probably impacted women most?
2. What important activity to end the war were women mostly not included in?
3. What is a justice issue that has been unfair for women affected by the conflict?
4. What has happened to most women who fought in the conflict?
5. What did the Women's Peace Tables enable some women to do that they were not able to do before?

E.DISCUSSION

1. Do you believe it is possible to reach complete peace? Why or why not?
2. How important is gender equality for complete peace?
3. When people talk about "peace in Myanmar" do you think they mean complete peace or incomplete peace? Why?
4. What are possible barriers to women participating in peace negotiations in your country?
5. What are some of the possible opportunities and challenges in implementing the WPS agenda in your country?
6. Have gendered roles in conflict and war changed in your country over the last decade? If so, how and why?



7.2 | Women and Peace Processes

A. PREVIEW

Read the statements below. Do you agree or disagree with them?

1. "Women are not involved in fighting, so they should not be involved in peace-making."
2. "Promoting women's participation will push away male leaders and peace will be at risk."
3. "It is normal in local culture to leave women out. Peace negotiations are not the place to challenge local culture."

When women take part in peace talks, it makes it much more likely that agreements will be made and followed through. Researchers looked at 40 peace negotiations since 1990 and found that when women's groups had a strong influence, agreements were almost always reached and were more likely to be implemented. For example, when commissions were set up after peace deals to carry out important tasks like making a new constitution or overseeing disarmament, those agreements were more successful if they were inclusive of women.

Despite concerns that including women might complicate things, none of the 40 cases studied showed that women's involvement had a negative impact. Instead, women often played a key role in restarting or pushing forward stalled negotiations.

Data analysis of 181 peace deals signed between 1989 and 2011 supports this. It shows that when women were involved as witnesses, signers, mediators or negotiators, there was a 20% higher chance that the peace agreement would last at least two years. This percentage gets even higher over time, reaching a 35% increase in the chance of a peace deal lasting 15 years.

B. EXERCISE

Choose the correct answer.

1. Which one of the following lists are all effects on peace processes mentioned in the text that occurred more as a result of women's involvement?
 - a. Conflicts restarted, agreements reached, agreements implemented.
 - b. Processes restarted, agreements stalled, agreements implemented.
 - c. Processes restarted, agreements reached, agreements implemented.
 - d. Processes restarted, agreements reached, agreements not implemented.
2. Which one of the following lists are all ways mentioned in the text that women have participated in peace processes?
 - a. Mediators, witnesses, enforcers, negotiators.
 - b. Mediators, witnesses, signatories, spoilers.
 - c. Mediators, suppliers, signatories, negotiators.
 - d. Mediators, witnesses, signatories, negotiators.
3. According to the charts about women's participation in major peace processes between 1992 and 2019, on page 124, overall the percentage of women's participation was lowest as...
 - a. signatories.
 - b. negotiators.
 - c. mediators.
 - d. participants.
4. According to the charts about women's participation in major peace processes between 1992 and 2019, on page 124, the largest percentage increase in recent years has been as...
 - a. negotiators.
 - b. mediators.
 - c. signatories.
 - d. none of the above.



Women's Participation in Major Peace Processes

1992-2019



Figure 7: Women's Participation in Major Peace Processes in Various Roles, 1992-2019

As Negotiators:

Women constituted, on average, **14%** of negotiators over the last five years (2015-2019), and 13 percent of negotiators between 1992 and 2019.



As Mediators:

Women constituted, on average, **11%** of mediators over the last five years (2015-2019), and 6 percent of mediators between 1992 and 2019.



As Signatories:

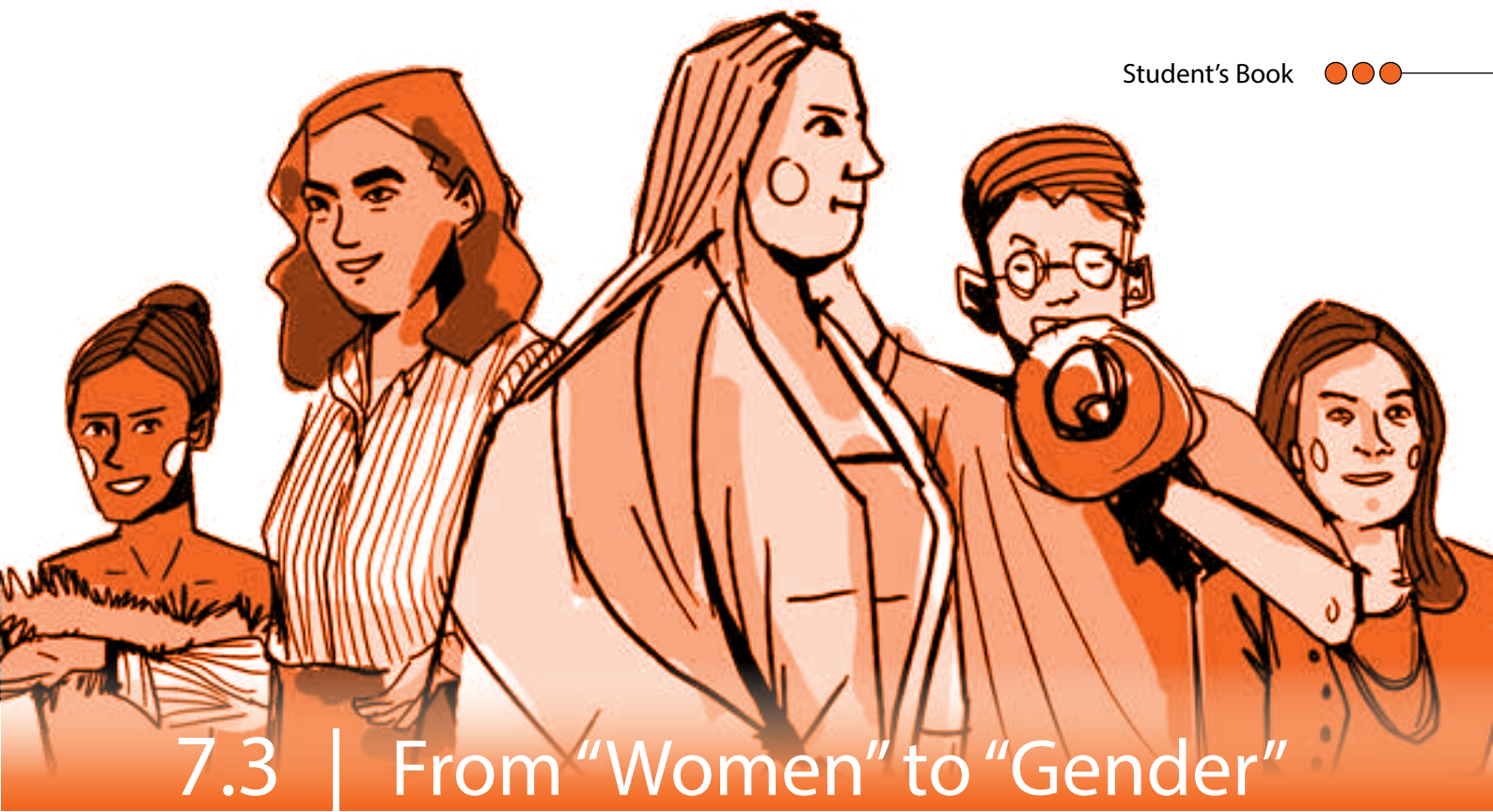
Women constituted, on average, **7%** of signatories over the last five years (2015-2019), and 6 percent of signatories between 1992 and 2019.



Source: Council on Foreign Relations

C.DISCUSSION

1. If women are not part of negotiating a peace agreement, is it possible to include their concerns and needs?
2. How can women be included more in peace building efforts? What actions are required?
3. Are there barriers to women in your community or country participating in decision-making in local government or in local peace processes? If so, what are the barriers?



7.3 | From “Women” to “Gender”

A. PREVIEW

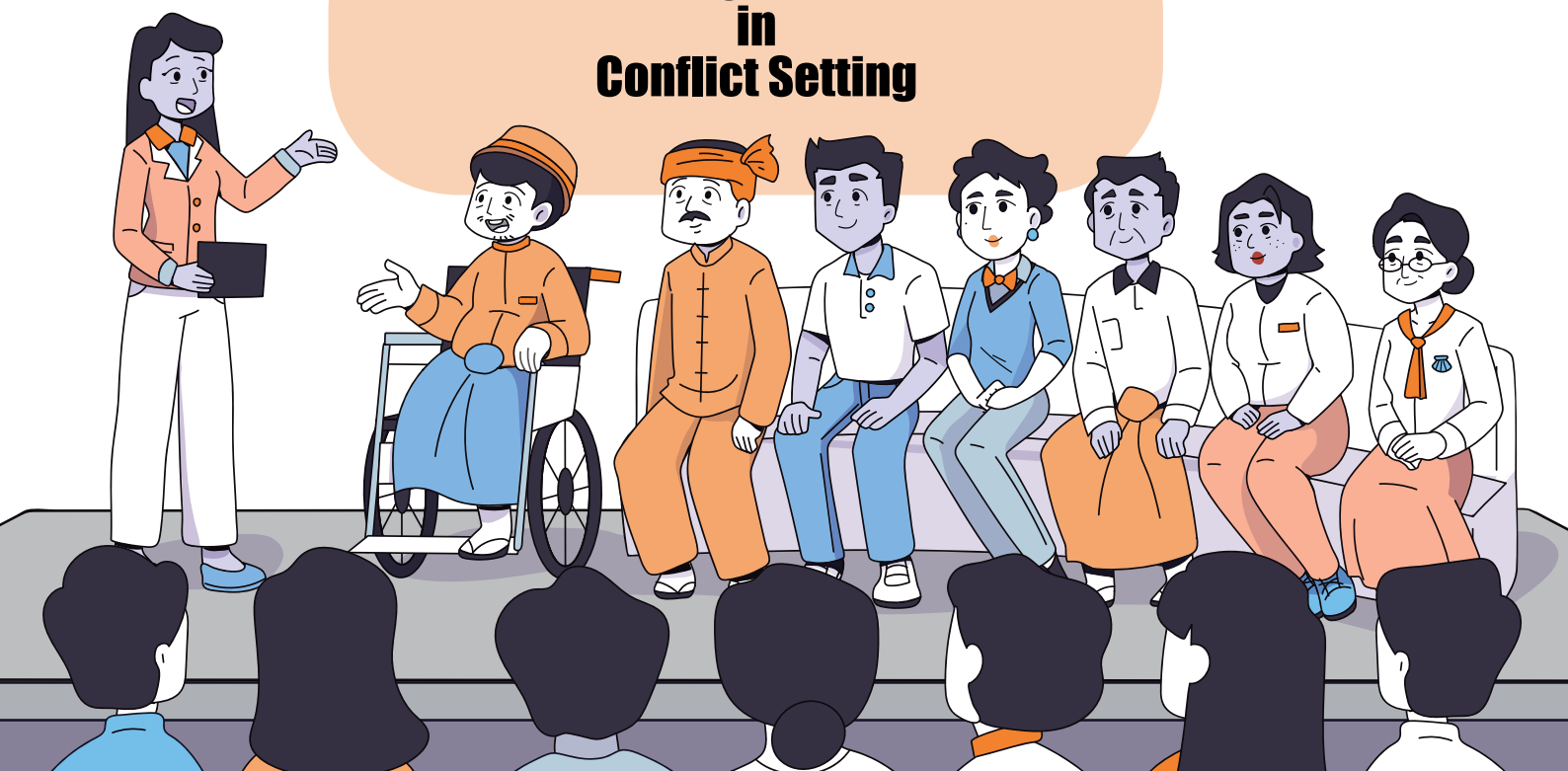
1. What are social and personal factors that can influence the way people of all genders are affected by situations of war and armed conflict?
2. What issues or risks do LGBTIQ people face in situations of war and armed conflict?

The WPS agenda has made important progress in highlighting the unique challenges faced by women and girls in conflicts. However, it is equally important to recognise and address the diverse experiences and vulnerabilities of all individuals affected by conflict, regardless of gender identity. Expanding the WPS agenda to encompass LGBTIQ people as well as men and boys is essential for promoting inclusive and effective peacebuilding efforts.

Conflict and violence impact people differently based on their gender, age, ethnicity, location, wealth, marital status, sexual orientation or disability. These factors can affect access to resources, power and decision-making. For example, while men typically have higher social status than women, a wealthy urban woman from the majority group may have more resources and influence than a young man from an ethnic minority group in a conflict-affected rural area. Similarly, a rich gay man in a city may face less violence than a lower-class transwoman from a rural background.

It is important to look beyond men and women and include an intersectional lens in peacebuilding efforts.

Rethinking Masculinity in Conflict Setting



Men, Masculinity and Conflict

Men play diverse roles in conflict settings, for example, combatants to victims and peacebuilders. Traditional gender roles and ideas about masculinity often impose expectations of men as protectors, warriors and providers, shaping their responses to conflict. However, these roles can also limit men, maintain cycles of violence and increase their vulnerabilities.

In conflict, men are commonly portrayed as fighters, engaging in armed combat and risking their lives on the frontlines. This image stresses the traditional association between masculinity and physical strength, upholding aggression and dominance. Yet, while some men may embrace these roles willingly, others may be forced into combat.

Moreover, the impact of conflict on men extends beyond their roles as combatants. Many men experience trauma and loss, both as direct victims of violence and as witnesses to war. Forced conscription, arbitrary detention, torture, extrajudicial killings and sexual violence are among the dangers faced by men in conflict zones. Additionally, displacement and separation from families can increase feelings of isolation, undermining men's mental and emotional well-being.

Armed conflict often reinforces harmful gender norms that contribute to the marginalisation of women and patriarchal power structures. The glorification of masculinity and the devaluation of femininity can foster an environment of violence and discrimination, not only against women but also against men who differ from traditional gender expectations. Men who show traits linked to vulnerability or femininity, such as compassion, empathy or non-violence, may face stigma and exclusion within their communities.

Empowering men to challenge traditional notions of masculinity and embrace alternative forms of masculinity that prioritise non-violence, cooperation and empathy can foster more inclusive and sustainable peace processes.

LGBTIQ People and Conflict

People with LGBTIQ orientations and identities face particular challenges and threats to their safety as armed conflict can exacerbate pre-existing discrimination and prejudice towards them in society. They may lose legal protections that they previously had during peacetime due to the breakdown of law and order that often accompanies armed conflict. This in turn can expose them to harassment, assault and sexual violence. Additionally, conflict can further reduce their access to protection or shelter within communities from which they may already have been marginalised.

In areas that fall under the control of government forces or armed groups that have ideologies or religious beliefs that discriminate against LGBTIQ people, they may face increased persecution and direct violence. Where they are displaced by armed conflict, either inside countries or across borders into other countries, they face increased risks of violence and sexual assault within displacement camps or from host communities that may oppose their presence. Similarly, LGBTIQ people may be denied basic rights and be subject to sexual assault if they are detained or imprisoned by armed actors.



B. EXERCISE

Choose the correct answer.

1. How do factors such as gender, age, ethnicity and location impact individuals' experiences of conflict and violence?
 - a. They have no significant impact on access to resources and decision-making power.
 - b. They primarily determine an individual's social status and economic wealth.
 - c. They are unrelated to the effectiveness of peacebuilding efforts.
 - d. They can affect access to resources, power and decision-making in conflict situations.
2. Why is it important to adopt an intersectional lens in peacebuilding efforts?
 - a. To reinforce traditional gender roles and stereotypes that are essential for all peacebuilding negotiations.
 - b. To prioritise the needs of wealthy individuals over those from marginalised communities.
 - c. To ensure peacebuilding is inclusive and addresses the diverse experiences and vulnerabilities of all individuals.
 - d. To ensure that the focus of peacebuilding is solely on the experiences of women in conflict-affected areas.
3. How do traditional gender roles impact men's responses to conflict?
 - a. They empower men to resist violence and discrimination.
 - b. They limit men's options and increase their vulnerabilities.
 - c. They ensure men's safety and well-being in conflict zones.
 - d. They encourage men to embrace non-violent solutions to conflict.
4. How can men contribute to peacebuilding efforts, according to the text?
 - a. By challenging traditional masculinity and promoting non-violence, cooperation and empathy.
 - b. By reinforcing traditional notions of masculinity such as aggression and dominance.
 - c. By embracing aggression and dominance in conflict resolution and take centre stage.
 - d. By excluding themselves from conflict resolution processes and completely give their space to women.
5. Which one of the following lists are all aspects of armed conflict mentioned in the text that can increase risks for LGBTIQ people?
 - a. Increased legal protections, beliefs or ideologies of armed actors, violence in displacement camps, detention by armed actors resentment from host communities.
 - b. Loss of legal protections, beliefs or ideologies of armed actors, violence in displacement camps, protection by armed actors, resentment from host communities.
 - c. Loss of legal protections, beliefs or ideologies of armed actors, violence in displacement camps, detention by armed actors, resentment from host communities.
 - d. Loss of legal protections, supportive beliefs of armed actors, violence in displacement camps, detention by armed actors, resentment from host communities.



C. ACTIVITY

1. Look at the list of individuals and their social identities listed below. Think of a context with which you are familiar – your own country or another you know well – and rank these individuals in terms of perceived social status, power and privilege. For example, you may wish to consider the degree of respect, access to resources, security, freedom of movement, and different kinds of influence they are likely to command.
 - a. A wife of a senior male political leader.
 - b. An older wealthy businessman.
 - c. A young man in a wheelchair who works for the local government.
 - d. A female police officer working in a large town.
 - e. A male religious leader in a rural area.
 - f. A transgender human rights activist.
 - g. An older male ex-soldier and Member of Parliament.
 - h. A young woman who is married to a non-state (rebel) armed group member.
 - i. A displaced middle-aged man with five children.
 - j. A female survivor of sexual violence with a young child.
 - k. A female university lecturer and political activist in the capital city.
 - l. A 13-year-old girl from an ethnic minority going to school in a small town.
2. In groups, discuss the questions.
 - a. What did you notice about those at the top of your list who have, or are perceived to have, the most status and influence in society?
 - b. What assumptions about gender influence who is considered powerful and influential?
 - c. What other elements of identity (e.g. occupation, class, sexuality, political affiliation or office, age, religion and ethnicity) impact who is considered to have social status and power and who is marginalised?
 - d. In what ways does gender intersect with these other identities?
 - e. How might each of these individuals be affected by conflict?
 - f. How might each be able to contribute to peacebuilding?
 - g. What are the implications of not being seen as powerful or influential in the context of conflict and peacebuilding?

D. ACTIVITY

Write an essay that sets out your vision for peace and gender equality and your role within it. Include actions that you want and can do to contribute to change.

E.DISCUSSION

1. How are men and boys socially encouraged to deal with their vulnerabilities?
2. What are specific challenges faced by LGBTIQ individuals in conflict situations, and how can peacebuilding efforts be made more inclusive of their needs and experiences?
3. How can an intersectional lens be included in discussions and solutions around peace and conflict?
4. What role do men and boys play in continuing or challenging harmful gender norms and violence in conflict-affected communities?
5. What strategies can be employed to engage men and boys as allies in promoting gender equality and preventing violence against women or LGBTIQ people in conflict-affected areas?



Conclusion

A. ACTIVITY

What do you think have been the most important ideas about gender you have learned about in this course? Is there one idea that is most important? Why?

B. ACTIVITY

1. In Chapter 1, at the end of section 1.2, you were asked to write short answers to these questions. Look back at your responses from then that you wrote down.
 - a. What do you expect to learn in this course?
 - b. What would you like to learn?
 - c. What concerns do you maybe have about this topic?
2. Write and discuss with others your responses to the questions below:
 - a. Did you learn about the things you expected to learn about gender?
 - b. Did you learn or find out about things you wanted to find out about gender?
 - c. If there were things you were concerned about in the course, were they addressed in this course?
3. What things would you like to see changed, added, removed or improved about this course in the future? Write these suggestions down and give them to your teacher.



Glossary

Abortion (n) – ending of a pregnancy, usually by a medical procedure

ကိုယ်ဝန်ဖျက်ချခြင်း ။ များသောအားဖြင့် ဆေးဘက်ဆိုင်ရာ လုပ်ထုံးလုပ်နည်းများဖြင့် ကိုယ်ဝန်ကို အဆုံး သတ်လိုက်ခြင်း။

Accountable (adj) – when a person has to answer to others for their actions

တာဝန်ယူမှု၊တာဝန်ခံမှုရှိသော ။ လူတစ်ဦးသည် သူ၏ လုပ်ရပ် အတွက် အခြားသူများကို ဖြေရှင်းချက် ပေးရသည့်အခါမျိုးတွင် ဖြစ်သော။

Androgynous (adj) – neutral or mixed identity or appearance that is not clearly either male or female

ကျား၊မ အသွင်အပြင် မရှင်းလင်းသော ။ ယောက်ျားသို့မဟုတ် မိန်းမ အသွင်အပြင်မျိုး ရှင်းရှင်းလင်းလင်း ရှိမနေသည့် ကြားပုံစံ သို့မဟုတ် ဝိသေသလက္ခဏာ သို့မဟုတ် အသွင်အပြင် ရောနှောနေသော။

Asexual (adj) – a neutral sexual orientation where a person has little or no attraction to others

လိင်စိတ်တိမ်းညွတ်မှု နည်းမှု/မရှိမှု ။ လူတစ်ဦးသည် အခြားသူတစ်ဦးအပေါ် တိမ်းညွတ်မှု နည်းသည့် သို့မဟုတ် မရှိသည့် လိင်စိတ်တိမ်းညွတ်မှုမျိုး ဖြစ်သော။

Assault (n, v) – a violent physical or verbal attack on someone

စော်ကားခြင်း ။ တစ်စုံတစ်ဦးကို ရုပ်ပိုင်းဆိုင်ရာ သို့မဟုတ် နှုတ်ဖြင့် ကြမ်းတမ်းစွာ တိုက်ခိုက်ခြင်း။

Assigned gender (n) – the gender that a person is labeled as at birth by medical professionals and parents, typically based on their external genitalia.

မွေးရာပါ ဂျင်ဒါ ။ လူတစ်ယောက်၏ မွေးရာပါ လိင်အင်္ဂါများကို အခြေခံ၍ ဆေးဘက်ဆိုင်ရာ ပညာရှင်များနှင့် မိဘများက သတ်မှတ်ထားသော ဂျင်ဒါ။

Bias (n) – a preference or prejudice for or against a person, group, or thing, often without considering the facts or being fair

ဘက်လိုက်ခြင်း ။ အချက်အလက်များ သို့မဟုတ် ဆီလျော်မှုကို ထည့်သွင်း မစဉ်းစားပဲ လူတစ်ဦး၊ လူတစ်စု၊ သို့မဟုတ် အရာတစ်ခုအပေါ် ကြိုက်နှစ်သစ်မှု သို့မဟုတ် မလိုလားမှု အစွဲများ ထားရှိခြင်း။

Bisexual (n, adj) – a sexual orientation that describes a person who is romantically and sexually attracted to people of their own gender and to people of other genders.

လိင်တူ၊လိင်ကွဲနှစ်မျိုးစလုံးကို ချစ်ခင်စုံမက်မှု ။ မိမိနှင့် ဂျင်ဒါတူသော သူနှင့် ဂျင်ဒါမတူသော သူများအပေါ် ချစ်ခြင်းမေတ္တာပိုင်းနှင့် လိင်ပိုင်းဆိုင်ရာအရ တိမ်းညွတ်သော လိင်စိတ်တိမ်းညွတ်မှု။

Body image (n) – how someone perceives and feels about their own physical appearance, including size, shape, weight, and overall attractiveness.

ခန္ဓာကိုယ် ပုံရိပ် ။ အရွယ်အစား၊ ပုံသဏ္ဌာန်၊ အလေးချိန်နှင့် တိမ်းညွတ်မှုများ အပါအဝင် လူတစ်ယောက် သည် သူ၏ ကိုယ်ခန္ဓာ အသွင်အပြင်နှင့် ပတ်သက်၍ သတ်မှတ်ထားရှိပုံနှင့် ခံစားရပုံ။

Breadwinner (n) – the person in a household who earns the primary income to support the family financially

ငွေရှာသူ ။ မိသားစုကို ငွေရေးကြေးရေးအရ ထောက်ပံ့ရန်အတွက် အဓိက ဝင်ငွေရှာသော အိမ်ထောင်စုတစ်ခုမှ လူပုဂ္ဂိုလ်။

Care work/caregiving (n) – looking after the needs of babies, infants, children, disabled or elderly people.

ပြုစုစောင့်ရှောက်မှု အလုပ်/ပြုစုစောင့်ရှောက်ခြင်း ။ ကလေးများ၊ မွေးကင်းစကလေးများ၊ ကလေးလူငယ်များ၊မသန်စွမ်းသူများ သို့မဟုတ် သက်ကြီးရွယ်အိုများ၏ လိုအပ်ချက်များကို ပြုစုစောင့်ရှောက်ပေးခြင်း။

Chromosomes (n) – tiny structures inside cells that carry genetic information and determine inherited traits, such as sex and other characteristics

ခရီးမိုဇ်းများ ။ လိင်နှင့် အခြားဝိသေသလက္ခဏာများ ကဲ့သို့သော မျိုးရိုးဗီဇ အချက်အလက်ကို သယ်ဆောင်ပြီး၊ မျိုးရိုးလိုက်ခြင်းကို ဆုံးဖြတ်ပေးသည့် ဆဲများအတွင်းရှိ သေးငယ်သော ဖွဲ့စည်းမှုများ။

Cisgender (adj) – when a person's gender identity aligns with their biological sex

စစ်စ်ဂျင်ဒါ ။ လူတစ်ဦး၏ ဇီဝလိင်နှင့် ခံယူထားသည့် ဂျင်ဒါနှင့် တစ်ထပ်တည်း ကျသည့် ဂျင်ဒါ။

Civil rights (n) – the basic rights of citizens in a society, such as the right to vote, the right to freedom of speech, and the right to be treated fairly by the law

နိုင်ငံသားအခွင့်အရေး ။ ဆန္ဒမဲပေးပိုင်ခွင့်၊ လွတ်လပ်စွာ ထုတ်ဖော်ပြောဆိုခွင့်၊ တရားဥပဒေဖြင့် မျှတစွာ ဆက်ဆံခံရခွင့် စသည့် လူ့အဖွဲ့အစည်းအတွင်းရှိ နိုင်ငံသားများ၏ အခြေခံအခွင့်အရေးများ။

Colonialism (n) – where a country or empire takes control over another country or group of people and economically exploits its resources and people

ကိုလိုနီစနစ် ။ နိုင်ငံတစ်ခု သို့မဟုတ် အင်ပါယာတစ်ခုသည် အခြားနိုင်ငံ သို့မဟုတ် အခြား လူအုပ်စု တစ်စုအပေါ် ထိန်းချုပ်ထားပြီး ၎င်း၏ အရင်းအမြစ်များနှင့် လူများကို စီးပွားရေးအရ အမြတ်ထုတ်ခြင်း။

Conform (v) – behave according to expectations or rules

ကိုက်ညီမှု ။ မျှော်မှန်းချက်များ သို့မဟုတ် စည်းမျဉ်းများနှင့် ကိုက်ညီအောင် ပြုမူနေထိုင်မှု။

Consent (n, v) – give clear voluntary agreement to do or be involved in something

သဘောတူခွင့်ပြုချက် ။ တစ်ခုခုလုပ်ရန် သို့မဟုတ် တစ်ခုခုတွင် ပါဝင်ရန်အတွက် သဘောဆန္ဒအလျောက် သဘောတူညီချက်ကို ပြတ်ပြတ်သားသားနှင့် ရှင်းရှင်းလင်းလင်းပေးမှု။

Contraception (n) – a way to prevent pregnancy during sex such as by using condoms

သန္ဓေတားနည်း ။ လိင်ဆက်ဆံစဉ်အတွင်း ကိုယ်ဝန်မရရန် တားသည့် နည်းလမ်း။ ဥပမာ - ကွန်ဒုံးအသုံးပြုခြင်း။

Cyberstalking (n) – when a person's online or social media activity is constantly watched or followed by someone they do not want attention from

အွန်လိုင်းအသုံးပြုမှုအားလုံးကို စောင့်ကြည့်ခြင်း ။ လူတစ်ဦး၏ အွန်လိုင်း သို့မဟုတ် ဆိုရှယ်မီဒီယာမှ လှုပ်ရှားမှုများကို တစ်စုံတစ်ဦးမှ အဆက်မပြတ် စောင့်ကြည့်နေခြင်း သို့မဟုတ် ဖော်လိုက်လုပ်ထားပြီး စောင့်ကြည့်နေခြင်း။

Discrimination (n) – when people are treated differently or denied opportunities based on their race, gender, age, religion, or other characteristics

ခွဲခြားဆက်ဆံခြင်း ။ လူမျိုး၊ ဂျင်ဒါ၊ အသက်၊ ဘာသာ သို့မဟုတ် အခြားဝိသေသလက္ခဏာများ အပေါ်မူတည်၍ ထိုသူအပေါ် ကွဲပြားစွာ ဆက်ဆံခြင်း သို့မဟုတ် အခွင့်အလမ်းများကို ငြင်းပယ်ခြင်း။

Disparity (n) – a large, often unfair, difference between different people's situations or treatment

ကွာခြားချက် ။ မတူညီသောလူများ၏ အခြေအနေများ သို့မဟုတ် ဆက်ဆံမှုများကြားတွင် မမျှတသည့် ကြီးမားသော ကွာခြားချက်။

Doxxing (n) – when someone's personal information, such as their address, is shared online with the intention to cause them harm

ဒေါ့စင် ။ လိပ်စာကဲ့သို့သော တစ်စုံတစ်ဦး၏ ကိုယ်ရေးကိုယ်တာ အချက်အလက်များကို အန္တရာယ် ဖြစ်စေလိုသော ရည်ရွယ်ချက်ဖြင့် အွန်လိုင်းပေါ်တွင် ရှယ်လိုက်ခြင်း။

Dynamics (n) – changes in the levels of power or intensity of something

ဒိုင်းနမစ် ။ အာဏာပါဝါ သို့မဟုတ် တစ်စုံတစ်ခု၏ ပြင်းထန်မှု အဆင့်များရှိ ပြောင်းလဲမှုများ။

Dysphoria (n) – feelings of depression, anxiety, or discontent that may be due to a mismatch between a person's biological sex and their gender identity

စိတ်ရှုပ်ထွေးခြင်း ။ လူတစ်ဦး၏ ဇီဝလိင်နှင့် ၎င်း၏ ခံယူထားသည့် ဂျင်ဒါ တို့အကြား မကိုက်ညီမှုကြောင့် စိတ်ဓာတ်ကျခြင်း၊ စိုးရိမ်သောကဖြစ်ခြင်း သို့မဟုတ် မကျေနပ်မှုများ ဖြစ်ခြင်း။

Empowerment (n) – when people gain the knowledge, skills and ability to do, have or participate in something

စွမ်းဆောင်ရည် မြှင့်တင်မှု ။ တစ်ခုခု လုပ်ဆောင်ရန် သို့မဟုတ် တစ်ခုခုတွင် ရှိနေရန် သို့မဟုတ် ပါဝင်ရန်အတွက် အသိပညာ၊ အတတ်ပညာနှင့် စွမ်းဆောင်ရည် ရှိလာမှု။

Equality (n) – when all people have access to the same rights and opportunities, and are treated the same

တန်းတူညီမျှမှု ။ တူညီသော အခွင့်အရေးနှင့် အခွင့်အလမ်းများကို ရရှိကြပြီး၊ တူညီစွာ ဆက်ဆံခံရမှု။

Equity (n) – recognition that some people face disadvantages and may need more support to have equal access to opportunities or services like health or education

သာတူညီမျှမှု ။ ကျန်းမာရေး သို့မဟုတ် ပညာရေးကဲ့သို့သော အခွင့်အလမ်းများ သို့မဟုတ် ဝန်ဆောင်မှုများကို တန်းတူညီမျှစွာ ရယူနိုင်ရန်အတွက် လူအချို့သည် အခက်အခဲများ တွေ့ကြုံရနိုင်သည့်အတွက် အထောက်အပံ့များ ပိုမိုလိုအပ်သည်ကို အသိအမှတ်ပြုမှု။

Estrogen (n) – a hormone found in both males and females, but typically higher in females, responsible for traits like breast development, regulation of the menstrual cycle, and maintenance of reproductive health

အက်စ်စထရိုဂျင် ။ အမျိုးသားနှင့် အမျိုးသမီး နှစ်မျိုးလုံးတွင် တွေ့ရသော ဟော်မုန်းတစ်မျိုးဖြစ်သော်လည်း ရင်သား ကြီးထွားမှု၊ ရာသီစက်ဝန်းကို ထိန်းညှိမှုနှင့် မျိုးဆက်ပွား ကျန်းမာရေး ထိန်းသိမ်းမှုကဲ့သို့သော လက္ခဏာရပ်များ အတွက် တာဝန်ရှိပြီး အမျိုးသမီးများတွင် ပိုမိုရှိသည့် ဟိုမုန်း။

Feminine (adj) – characteristics or appearances traditionally associated with women or girls

မိန်းမ ဆန်သော ။ အမျိုးသမီးများ သို့မဟုတ် မိန်းကလေးများအတွက် ထုံးတမ်းစဉ်လာအရ သတ်မှတ်ထားသော ဝိသေသလက္ခဏာများ သို့မဟုတ် အသွင်အပြင်များ။

Feminism (n) – a social and political movement focused on addressing inequalities faced by women and advocating for equal rights for all genders

ဖမ်းမီးနစ်စ် ဝါဒီ ။ အမျိုးသမီးများ ကြုံတွေ့နေရသည့် မညီမျှမှုများကို ဖြေရှင်းရန်အတွက် အဓိကထားပြီး၊ ဂျင်ဒါ အားလုံးအတွက် တန်းတူအခွင့်အရေးရရှိရန် စည်းရုံးလှုံ့ဆော်သည့် လူမှုရေးနှင့် နိုင်ငံရေးဆိုင်ရာ လှုပ်ရှားမှု။

Gay (adj) – someone who is sexually or romantically attracted to people of the same gender or sex, often used to refer to men attracted to other men

ဂေး ။ မိမိ၏ လိင် သို့မဟုတ် ဂျင်ဒါနှင့် တူသည့် လူများအပေါ်ချစ်ခြင်းမေတ္တာပိုင်းဆိုင်ရာ သို့မဟုတ် လိင်ပိုင်း ဆိုင်ရာအရ တိမ်းညွတ်သူ၊ အမျိုးသားက အမျိုးသားကို တိမ်းညွတ်သူ။

Gender (n) – the characteristics, roles, and behaviors that society associates with being male or female

ဂျင်ဒါ ။ အမျိုးသား သို့မဟုတ် အမျိုးသမီးဖြစ်ခြင်းနှင့် ပတ်သက်ပြီး လူ့အဖွဲ့အစည်းက သတ်မှတ်ထားသော ဝိသေသလက္ခဏာများ၊ အခန်းကဏ္ဍများနှင့် အပြုအမူများ။

Gender binary (n) – the idea that there are only two genders, man and woman, and that a person must strictly fit into one category or the other.

ဒွိသဘောဆောင်သော ဂျင်ဒါ ။ ကျား၊မ ဂျင်ဒါ နှစ်မျိုးသာ ရှိသည်ဟူ၍ ယူဆထားသော အယူအဆနှင့် လူတစ်ဦးသည် ကျားဂျင်ဒါ သို့မဟုတ် မကျားဂျင်ဒါ တစ်ခုခုသာ ဖြစ်ရမည်ဟူ၍ တင်းကျပ်စွာ ထားရှိသည့် အယူအဆ။

Gender expression (n) – the outward appearance of someone's gender identity, such as expressed through their behavior, clothing, voice etc

ဂျန်ဒါ အသွင်အပြင် ဖော်ပြမှု ။ အပြုအမူ၊ အဝတ်အစား၊ အသံ စသည်တို့မှတစ်ဆင့် ဖော်ပြသော လူတစ်ဦး၏ ဂျန်ဒါဖြစ်တည်မှုကို ဖော်ပြသည့် အပြင်ပန်းအသွင်အပြင်။

Gender identity (n) – a person's individual sense and experience of their own gender, whether as a man, woman, both, neither or another gender

ဂျန်ဒါ ဖြစ်တည်မှု ။ မိမိ ဂျန်ဒါကို အမျိုးသား ဖြစ်သူ၊ အမျိုးသမီး ဖြစ်သူ၊ အမျိုးသား၊အမျိုးသမီး နှစ်မျိုးစလုံး ဖြစ်သူ၊ နှစ်မျိုးစလုံး မဖြစ်သူ သို့မဟုတ် အခြားဂျန်ဒါ ဖြစ်သူဟူ၍ သတ်မှတ်ခံယူထားသည့် လူတစ်ဦး၏ ကိုယ်ပိုင် ဂျန်ဒါ ဖြစ်တည်ခံယူမှု။

Gender non-conforming (adj) – a term used to describe people who do not conform to societal gender norms expected from men and women

ဂျန်ဒါစံနှုန်းများအတိုင်း ကိုက်ညီအောင် မနေထိုင်သော ။ အမျိုးသား၊ အမျိုးသမီးဖြစ်ခြင်း အပေါ် လူ့အဖွဲ့အစည်းမှ သတ်မှတ်ထားသော ဂျန်ဒါ စံနှုန်းများနှင့် ကိုက်ညီအောင် မနေထိုင်သော သူများကို ဖော်ပြသည့် စကားလုံး။

Gender pay gap (n) – the difference between the amount of money that men and women are paid for the same work, historically women have often been paid less

ဂျန်ဒါ လုပ်ခလစာ ကွာဟမှု ။ အမျိုးသားနှင့် အမျိုးသမီးသည် တူညီသော အလုပ်လုပ်ခြင်းအပေါ် ရရှိသည့် ငွေပမာဏ ကွာခြားချက်၊ သမိုင်းကြောင်းအရ အမျိုးသမီးများ ရရှိသည့် ငွေပမာဏသည် နည်းလေ့ရှိကြသည်။

Gender role (n) – society's rules or expectations about what girls, boys, men and women, should do and how they should behave

ဂျန်ဒါ အခန်းကဏ္ဍ ။ မိန်းကလေးများ၊ ယောက်ျားလေးများ၊ အမျိုးသားများနှင့် အမျိုးသမီးများသည် မည်သို့ လုပ်သင့်သည်၊ မည်သို့ ပြုမူသင့်သည်နှင့် ပတ်သက်သော လူ့အဖွဲ့အစည်း၏ စည်းမျဉ်းများ သို့မဟုတ် မျှော်လင့်ချက်များ။

Gender-sensitive (adj) – being aware of and responsive to the ways in which gender affects individuals' experiences, needs, and perspectives.

ဂျန်ဒါအပေါ်ခံစားသိမြင်နားလည်သော ။ ဂျန်ဒါသည် လူတစ်ဦးချင်းစီ၏ အတွေ့အကြုံ၊ လိုအပ်ချက်နှင့် ရှုထောင့်များအပေါ် သက်ရောက်မှုရှိသည့် နည်းလမ်းများကို ခံစားသိမြင်နားလည်ပြီး၊ တုံ့ပြန်ဆောင်ရွက်မှု ရှိသော။

Glass ceiling (n) – unseen barriers or unwritten rules that can prevent women and some minorities moving to higher positions in their careers\

မျက်နှာကျက် ဖန်သားပြင် ။ အမျိုးသမီးများနှင့် လူနည်းစုအချို့သည် ၎င်းတို့၏ အသက်မွေးဝမ်းကျောင်း လုပ်ငန်းများတွင် ပိုမိုမြင့်မားသော ရာထူးနေရာများသို့ ရောက်ရှိရန်အတွက် တားဆီးထားသည့် မမြင်ရသော အတားအဆီး များ သို့မဟုတ် မရေးထားသော စည်းမျဉ်းများ။

Harassment (n) – deliberate and repeated actions towards a person that causes them emotional suffering

အနှောင့်အယှက်ပေးခြင်း ။ စိတ်ထိခိုက် ခံစားရမှုမျိုးကို ဖြစ်စေရန်အတွက် လူတစ်ဦးအပေါ် တမင်သက်သက်နှင့် ကြိမ်ဖန်များစွာ ပြုလုပ်ခြင်း။

Heterosexual (adj) – a sexual orientation where people are romantically and sexually attracted to members of the opposite sex: men towards women, women towards men

လိင်ကွဲကို ချစ်ခင်စုံမက်မှု ။ အမျိုးသားက အမျိုးသမီးအပေါ်၊ အမျိုးသမီးက အမျိုးသားအပေါ် စသည့် ဆန့်ကျင်ဘက်လိင်အပေါ် ချစ်ခြင်းမေတ္တာပိုင်းအရနှင့် လိင်ပိုင်းဆိုင်ရာ တိမ်းညွတ်သော လိင်စိတ်တိမ်းညွတ်မှု။

Heteronormativity (n) – the assumption that all people are heterosexual and are expected to be in heterosexual relationships

လိင်ကွဲချစ်ခင်စုံမက်မှုစုံ ။ လူသားအားလုံးသည် လိင်ကွဲကို ချစ်ခင်စုံမက်ကြသော သူများသာ ဖြစ်ကြပြီး လိင်ကွဲကို စုံမက်သောသူများသာ တွဲကြသည့် ပေါင်းသင်းဆက်ဆံရေးမျိုးသာ ရှိရမည်ဟူသော ယူဆချက်။

Hierarchy (n) – a system of social or organisational structure where people are positioned above or below others at different levels of status or importance

အနိမ့်အမြင့် သဘော ။ လူများအား မတူညီသော အဆင့်အတန်း သို့မဟုတ် အရေးပါမှုအဆင့်များတွင် အထက် သို့မဟုတ် အောက် တွင် နေရာချထားသည့် လူမှုအသိုင်းအဝိုင်း သို့မဟုတ် အဖွဲ့ အစည်း၏ တည်ဆောက်မှုဆိုင်ရာ ဖွဲ့စည်းပုံ စနစ်။

Homosexual (adj) – a sexual orientation where people are romantically and sexually attracted to members of the same sex: men towards men, women towards women

လိင်တူကို ချစ်ခင်စုံမက်မှု ။ အမျိုးသားက အမျိုးသားအပေါ်၊ အမျိုးသမီးက အမျိုးသမီးအပေါ် စသည့် လိင်တူသော သူအပေါ် ချစ် ခြင်းမေတ္တာပိုင်းအရနှင့် လိင်ပိုင်းဆိုင်ရာ တိမ်းညွတ်သော လိင်စိတ် တိမ်းညွတ်မှု။

Homophobia (n) – irrational fear or dislike of persons perceived as homosexual

လိင်တူချစ်ခြင်းအပေါ် မုန်းတီးခြင်း ။ လိင်တူအပေါ် ချစ်ခင်စုံမက် တတ်သူများအပေါ် အကျိုးအကြောင်းမဲ့ ကြောက်ရွံ့ခြင်း သို့မဟုတ် မနှစ်သက်ခြင်း။

Hormones (n) – chemicals in the body that act as messengers, regulating various functions such as growth, development, mood, and metabolism

ဟော်မုန်းများ ။ ကြီးထွားမှု၊ ဖွံ့ဖြိုးတိုးတက်မှု၊ စိတ်ခံစားချက်နှင့် ဇီဝ ဖြစ်ပျက်မှုစသည့် အမျိုးမျိုးသော လုပ်ငန်းဆောင်တာများကို ထိန်း ညှိပေးသည့် ခန္ဓာကိုယ်အတွင်းရှိ ဓာတုပစ္စည်းများ။

Identity (n) – who a person is and how they see and feel about themselves, including their characteristics, beliefs, values, and sense of belonging

ဖြစ်တည်မှု၊ ဝိသေသလက္ခဏာ ။ လူတစ်ဦး၏ ဝိသေသလက္ခဏာ များ၊ ယုံကြည်ချက်များ၊ တန်ဖိုးထားမှုများနှင့် ခံစားမှုတို့ အပါအဝင် မိမိကိုယ်မိမိ သက်ဝင်ခံစားမှုနှင့် ရှုမြင်မှု။

Intersectionality (n) – the idea that individuals experience different forms of oppression or disadvantage based on the intersection of their various social identities, such as race, gender, class, or sexuality

မတူကွဲပြားသော လက္ခဏာရပ်များနှင့် ဖြစ်တည်မှု အခြေအနေ များ ။ လူမျိုး၊ ဂျင်ဒါ၊ အဆင့်အတန်း သို့မဟုတ် လိင်မှုသဘာဝအရ ကွဲပြားသည့် လူမှုရေးဆိုင်ရာ ဝိသေသ လက္ခဏာများ ပေါင်းဆုံမှုကို အခြေခံ၍ လူတစ်ဦးချင်းစီတွင် မတူညီသော ဖိနှိပ်ခံရမှု သို့မဟုတ် အခက်အခဲမျိုးစုံကို တွေ့ကြုံခံစားရသည် ဆိုသော အယူအဆ။

Intersex (adj) – people born with sex characteristics that differ from typical binary biological sex traits, these may include differences in genitalia, chromosomes, internal sex organs, hormone production etc

အင်တာဆက်စ် ။ လိင်အင်္ဂါများ၊ ခရိုမိုဇုန်းများ၊ အတွင်းပိုင်း လိင် အင်္ဂါများ၊ ဟော်မုန်းထုတ်လုပ်မှုတို့သည် လိင် (၂)မျိုးသာ ရှိသည်ဟု သတ်မှတ်ထားသည့် ဇီဝကမ္မဆိုင်ရာ လိင်ဝိသေသလက္ခဏာရပ်များ နှင့် ကွဲပြားစွာ မွေးဖွားလာသည့် သူများ။

Intimate (adj) – describes personal, private or close connections between people, such as in romantic or sexual relationships

ရင်းနှီးကျွမ်းဝင်သော ။ ပုဂ္ဂိုလ်ရေးဆိုင်ရာ၊ သီးသန့်ဖြစ်သော သို့မဟုတ် လူများအကြားရှိ နီးစပ်သော ဆက်ဆံရေးများ၊ ဥပမာ - အချစ်ရေး သို့မဟုတ် လိင်ပိုင်းဆိုင်ရာ ပတ်သက်မှု စသည်ဖြင့်။

Lesbian (n, adj) – women who are sexually or romantically attracted to other women

လက်စ်ဘီယံ ။ အမျိုးသမီးအချင်းချင်း ချစ်ခြင်းမေတ္တာပိုင်းအရ သို့မဟုတ် လိင်ပိုင်းဆိုင်ရာ တိမ်းညွတ်တတ် သည့် အမျိုးသမီး။

Life expectancy (n) – an estimated average period, usually measured in years, that a person from a particular group, gender or country can expect to live for

လူ့သက်တမ်း ။ အုပ်စုတစ်စု၊ ဂျင်ဒါတစ်ခု သို့မဟုတ် နိုင်ငံတစ်ခုမှ လူ တစ်ဦးအား အသက်ရှင်ရန် မျှော်လင့်နိုင်သော နှစ်များဖြင့် တိုင်းတာ လေ့ရှိသည့် ခန့်မှန်းပျမ်းမျှကာလ။

Lineage (n) – a line of descent from one's ancestors

မျိုးရိုး ။ မျိုးရိုးစဉ်ဆက်တစ်ခုမှ ဆင်းသက်လာသော မျိုးနွယ်စု တစ် ခု။

Literacy (n) – a person's ability, and level of ability, to read and write

စာတတ်မြောက်မှု ။ လူတစ်ဦး၏ စာရေး၊စာဖတ် စွမ်းရည်။

Lobbying (n) – attempts by individuals or businesses to influence the decisions and policies of public officials or governments in their favour

လော်ဘီလုပ်ခြင်း ။ အစိုးရအရာရှိများ သို့မဟုတ် အစိုးရများ၏ ဆုံးဖြတ်ချက်များနှင့် မူဝါဒများကို လွှမ်းမိုးရန် အတွက် လူပုဂ္ဂိုလ် သို့မဟုတ် လှုပ်ရှားမှုများမှ ကြိုးပမ်းမှုများ။

Marginalise (v) – to treat someone or a group as unimportant or less significant, pushing them to the edges of society and limiting their opportunities

ဖယ်ကျဉ်ထားခြင်း ။ တစ်စုံတစ်ဦး သို့မဟုတ် အုပ်စုတစ်စုကို အရေးမကြီးသော သို့မဟုတ် အရေးမပါ သော ပုံစံအဖြစ် ဆက်ဆံပြီး လူ့အဖွဲ့အစည်း၏ အပြင်ဘက်သို့ တွန်းပို့ခြင်းနှင့် ၎င်းတို့၏ အခွင့်အလမ်းများကို ကန့်သတ် ထားခြင်း။

Masculinity (n) – ideas or expectations in society about how men should appear or behave in a given setting

ယောက်ျားပီသမှု ။ လူ့အဖွဲ့အစည်းတွင် အမျိုးသားများသည် မည်သို့ ဖော်ပြရမည် သို့မဟုတ် မည်သို့ ပြုမူနေထိုင်ရမည်ဟူသော အယူအဆ သို့မဟုတ် မျှော်လင့်ချက်များ။

Maternal (adj) – to do with mothers, pregnancy and childbirth

မိခင်နှင့် ဆိုင်သော ။ မိခင်များပြုလုပ်ရသည့် ကိုယ်ဝန်ဆောင်ခြင်းနှင့် ကလေးမွေးဖွားခြင်း။

Maternal mortality (n) – refers to deaths of mothers during pregnancy or childbirth

မိခင်သေဆုံးမှု ။ ကိုယ်ဝန်ဆောင်စဉ် သို့မဟုတ် ကလေးမွေးဖွားစဉ် မိခင်သေဆုံးမှု။

Mediator (n) – someone who attempts to get people or groups involved in a conflict to come to an agreement

စေ့စပ်ညှိနှိုင်းသူ ။ ပဋိပက္ခတွင် ပါဝင်ပတ်သက်နေသော လူများ သို့မဟုတ် အဖွဲ့များ သဘောတူညီချက် တစ်ခုရရှိရန် ကြိုးပမ်းသူ။

Menopause (n) – the stage in a woman's life (typically around 45-55) when she stops menstruating

သွေးဆုံးချိန် ။ အမျိုးသမီးတစ်ဦး၏ အသက်တာတွင် (ပုံမှန်အားဖြင့် ၄၅ နှင့် ၅၅ နှစ် ဝန်းကျင်) ဓမ္မတာရပ်သွားသော အဆင့်။

Norm (n) – an expected standard or behavior within a society or group about how individuals are expected to act, think, or behave in various situations

စံသတ်မှတ်ချက် ။ အခြေအနေအမျိုးမျိုးတွင် လူတစ်ယောက်သည် မည်သို့ ပြုမူရမည်၊ မည်သို့ တွေးတောရမည် သို့မဟုတ် မည်သို့ ပြုမူရမည်တို့နှင့် ပတ်သက်ပြီး လူ့အဖွဲ့အစည်းတစ်ခု သို့မဟုတ် အုပ်စုတစ်ခုအတွင်း မျှော်လင့်ထားသည့် စံနှုန်း သို့မဟုတ် အပြုအမူ တစ်ခု။

Objectification (n) – degrading someone by treating them only as an object, for example, as an object of beauty or sexual attraction

ရုပ်ဝတ္ထုပစ္စည်းသဖွယ် အသုံးပြုခြင်း ။ တစ်စုံတစ်ဦးကို ရုပ်ဝတ္ထုပစ္စည်း တစ်ခုအနေဖြင့်သာ ပြုမူခြင်း ဖြင့် အဆင့်နိမ့်ထားခြင်း။ ဥပမာ၊ အလှတရား သို့မဟုတ် လိင်ဆွဲဆောင်မှုရှိသော အရာတစ်ခုအဖြစ်။

Oppression (n) – persistent cruel, unfair or unjust treatment of a person or group of people

ဖိနှိပ်မှု ။ လူတစ်ဦး သို့မဟုတ် လူတစ်စုအပေါ် ရက်စက်ကြမ်းကြုတ်မှု၊ မမျှမတ ပြုမူဆက်ဆံမှု။

Ovaries (n) – the female reproductive organs that produce eggs and hormones like estrogen and progesterone

သားဥအိမ်များ ။ အကိတ်ထရိုဂျင်နှင့် ပရိုဂျက်စ်စထရန်းကဲ့သို့သော မဟိုမုန်းများနှင့် မမျိုးဥများ ထုတ်ပေးသည့် အမျိုးသမီးမျိုးပွားအင်္ဂါများ။

Patriarchy (n) – the structures in society that have traditionally enabled men to have dominant roles and hold dominant positions of power

ဖိုဝါဒကြီးစိုးမှု ။ လွှမ်းမိုးချုပ်ကိုင်သည့် အခန်းကဏ္ဍများနှင့် အာဏာ ပါဝါရှိသည့် ရာထူးများကို အမျိုးသားများ ဆုပ်ကိုင်ထားနိုင်ရန် တည်ဆောက်ထားပေးသော လူ့အဖွဲ့အစည်းအတွင်းရှိ ထုံးတမ်းစဉ် လာ ဖွဲ့စည်းတည်ဆောက်မှုများ။

Period (n) – the normal stage of vaginal bleeding that occurs as part of a woman's menstrual cycle

သွေးဆင်းချိန် ။ အမျိုးသမီးရာသီစက်ဝန်း၏ အစိတ်အပိုင်းတစ်ခု အဖြစ် ဖြစ်ပေါ်သော မိန်းမကိုယ်မှ သွေးဆင်းခြင်း၏ ပုံမှန်အဆင့်။

Perpetrator (n) – someone who carries out a harmful or illegal act towards another person

ကျူးလွန်သူ ။ သူတစ်ပါးအပေါ် အန္တရာယ်ဖြစ်စေသော သို့မဟုတ် တရားမဝင်သော လုပ်ရပ်ကို ပြုမူသူ။

Persecution (n) – the deliberate and systematic ill-treatment of people on the basis of their gender, sexual orientation, ethnicity, or religion etc

နှိပ်စက်ညှဉ်းပန်းခြင်း ။ လူများကို ၎င်းတို့၏ ဂျင်ဒါ၊ လိင်စိတ်တိမ်းညွတ်မှု၊ လူမျိုးစု သို့မဟုတ် ဘာသာတရား စသည်တို့အပေါ်တွင် အခြေခံ၍ စနစ်တကျနှင့် တမင်သက်သက် ဆိုးရွားစွာ ဆက်ဆံခြင်း။

Pornography (n) – the representation in books, films, videos etc of explicit sexual behaviour with the intention of causing sexual excitement to the viewer

ညစ်ညမ်းရုပ်ပုံ ။ ကြည့်ရှုသူအား လိင်စိတ်ကြွစေရန် ရည်ရွယ်ချက်ဖြင့် လိင်ပိုင်းဆိုင်ရာ အပြုအမူများကို စာအုပ်များ၊ ရုပ်ရှင်များ၊ ဗီဒီယိုများတွင် ဖော်ပြခြင်း။

Positive masculinity (n) – focuses on positive qualities associated with traditional masculinity (strength, courage etc), but avoids negative male behaviours (aggression, violence etc)

အပြုသဘောဆောင်သော ယောက်ျားပီသမှု ။ ထုံးတမ်းစဉ်လာ ယောက်ျားပီသမှု (ခွန်အား၊ သတ္တိ စသည်)နှင့် ဆက်နွယ်သော်လည်း အပျက်သဘောဆောင်သော အမျိုးသားတစ်ယောက်၏ အပြုအမူများ (ရန်လိုမှု၊ အကြမ်းဖက်မှုစသည်)ကို ရှောင်ကြဉ်သည့် အပြုသဘောဆောင်သော အရည်အသွေးများ။

Power dynamics (n) – the interactions and relationships between individuals or groups where some have more influence, control, or authority than others in personal relationships, workplaces, institutions, or societal structures.

အာဏာပါဝါဒိုင်းနမစ်များ ။ ပုဂ္ဂိုလ်ရေးဆိုင်ရာ ဆက်ဆံရေးများ၊ လုပ်ငန်းခွင်များ၊ အဖွဲ့အစည်းများ၊ သို့မဟုတ် လူမှုအဖွဲ့အစည်းတည်ဆောက်ပုံများတွင် အချို့သောသူများသည် အခြားသူများထက် ဩဇာလွှမ်းမိုးမှု၊ ထိန်းချုပ်မှု သို့မဟုတ် အခွင့်အာဏာများ ပိုမိုရှိသည့် လူတစ်ဦးချင်း သို့မဟုတ် အုပ်စုများ အကြားရှိ အပြန်အလှန် ဆက်ဆံရေးနှင့် ဆက်နွယ်မှုများ။

Power (n) – the ability to get people to do something or to prevent them from doing something, and/or the ability to control resources for that purpose

အာဏာပါဝါ ။ လူများကို တစ်ခုခုလုပ်ရန် သို့မဟုတ် တစ်စုံတစ်ခု ပြုလုပ်ခြင်းမှ တားဆီးနိုင်သည့် စွမ်းရည် နှင့်/သို့မဟုတ် ထိုရည်ရွယ်ချက်ဖြင့် အရင်းအမြစ်များကို ထိန်းချုပ်နိုင်သည့် စွမ်းရည်။

Prejudice (n, v) – unfair attitudes or treatment towards certain groups of people based on stereotypes of them, rather than on their individual qualities or actions

မလိုမုန်းထားမှု ။ လူတစ်ဦး၏ အရည်အသွေးများ သို့မဟုတ် လုပ်ဆောင်ချက်များအပေါ် မဟုတ်ပဲ ပုံစံခွက် သတ်မှတ်ချက်များအပေါ် အခြေခံပြီး လူအုပ်စုအချို့အပေါ် ထားရှိသည့် မမျှတသော သဘောထားများ သို့မဟုတ် ပြုမူဆက်ဆံမှုများ။

Privilege (n, v) – unearned advantages that a person or group has due to their social status, identity, or background, which gives them easier access to opportunities or resources

အခွင့်ထူးခံ ။ လူတစ်ဦး သို့မဟုတ် အုပ်စုတစ်ခု၏ လူမှုအဆင့်အတန်း၊ ဖြစ်တည်မှု၊ ဝိသေသလက္ခဏာ သို့မဟုတ် နောက်ခံအခြေအနေကြောင့် အခွင့်အလမ်းများ သို့မဟုတ် အရင်းအမြစ်များကို ပိုမိုလွယ်ကူစွာ ရရှိခွင့်ပေးသည့် အားစိုက်ထုတ်စရာ မလိုသော အားသာချက်များ။

Post-traumatic stress disorder (PTSD) (n) – a psychological condition that some people develop after experiencing violent, extreme, or dangerous events

စိတ်ဒဏ်ရာ ဖိစီးမှု အခြေအနေ ။ ပြင်းထန်သော၊ ဆိုးရွားသော သို့မဟုတ် အန္တရာယ်ရှိသော အဖြစ်အပျက်များ ကို တွေ့ကြုံပြီး နောက် လူ့အချို့ဖြစ်ပေါ်လာသည့် စိတ်ပိုင်းဆိုင်ရာ အခြေအနေ။

Queer (adj) – a term often used to describe a range of gender identities and sexual orientations different to the male-female binary/heterosexual mainstream

ကိုးယား ။ (၂)ခုပဲ သတ်မှတ်ထားရှိသည့် အမျိုးသား၊ အမျိုးသမီး ဂျင်ဒါနှင့် အများစုက လက်ခံထားသည့် လိင်ကွဲ ချစ်ခင်စုံမက်မှုတို့ နှင့် ကွဲပြားနေသည့် ဂျင်ဒါဖြစ်တည်မှုများနှင့် လိင်စိတ်တိမ်းညွတ်မှု များကို ဖော်ပြသည့် စကားလုံး။

Ratify (v) – in international law this is when a country gives formal consent to a treaty making it binding on that country

အတည်ပြု လက်မှတ်ရေးထိုးသည် ။ အပြည်ပြည်ဆိုင်ရာ ဥပဒေ တစ်ခုအပေါ် နိုင်ငံတစ်နိုင်ငံအနေဖြင့် လိုက်နာ ပါမည်ဟူ၍ တရားဝင် ကတိပြုပြီးနောက် ၎င်းနိုင်ငံအပေါ် စည်းနှောင်အားရှိသည့် စာချုပ် အဖွဲ့ဝင်နိုင်ငံ ဖြစ်လာသည်။

Reproductive system (n) – the bodily system responsible for producing offspring, consisting of organs such as the ovaries, testes, uterus, and genitals

မျိုးပွားမှုစနစ် ။ သားဥအိမ်၊ ဝှေးစေ့၊ သားအိမ်နှင့် လိင်အင်္ဂါ များ ပါဝင်သော အင်္ဂါများ ပါဝင်ပြီး မျိုးပွားမှုကို ဖြစ်ပေါ်စေသည့် ကိုယ်ခန္ဓာစနစ်။

Role model (n) – someone who sets a good example for others to follow, such as by inspiring people to be their best selves by showing positive qualities

စံပြပုဂ္ဂိုလ် ။ အပြုသဘောဆောင်သော အရည်အသွေးများကို ပြသ ခြင်းဖြင့် လူများကို အကောင်းဆုံး ဖြစ်အောင် လှုံ့ဆော်ပေးပြီး အခြား သူများ လိုက်လုပ်ရန်အတွက် စံနမူနာကောင်းများကို ချပေးသူ။

Security (n) – a situation where people are (or feel) safe and not in danger

လုံခြုံရေး ။ လူများသည် လုံခြုံပြီး အန္တရာယ်ကင်းသည်ဟု ခံစားရ သည့် အခြေအနေ။

Segregation (n) – when a person or group of people are deliberately set apart and separated from other people, such as on the basis of gender or ethnicity

ခွဲခြားခြင်း ။ ဂျင်ဒါ သို့မဟုတ် လူမျိုးစုအပေါ် အခြေခံ၍ လူတစ် ဦး သို့မဟုတ် လူအုပ်စုတစ်စုကို တမင်သက်သက် အခြားလူများနှင့် ခွဲထုတ်ပြီး၊ ခွဲခြားထားခြင်း။

Sex (n) – the physical and physiological characteristics that distinguish males and females

လိင် ။ အမျိုးသားနှင့် အမျိုးသမီးဖြစ်ခြင်းကို ခွဲခြားထားသည့် ရုပ်ပိုင်း ဆိုင်ရာနှင့် ဇီဝကမ္မဆိုင်ရာ ဝိသေသ လက္ခဏာများ။

Sexual orientation (n) – the different forms of romantic and sexual attraction that people feel towards other people

လိင်စိတ်တိမ်းညွတ်မှု ။ လူတစ်ယောက်က လူတစ်ယောက်အပေါ် ချစ်ခြင်းမေတ္တာပိုင်းနှင့် လိင်ပိုင်းဆိုင်ရာအရ တိမ်းညွတ်တတ်သည့် မ တူညီသော ပုံစံများ။

Signatory (n) – refers to a country that has expressed its willingness to consent to an international treaty by signing it as the first step before formal ratification

ပဏာမ လက်မှတ်ရေးထိုးခြင်း ။ နိုင်ငံတကာ သဘောတူစာချုပ်ကို တရားဝင် အတည်ပြုလက်မှတ် ရေးထိုးခြင်းမပြုမီ သဘောတူရန် ဆန္ဒရှိသည်ကို ပြသည့်အနေဖြင့် ပထမအဆင့် လက်မှတ်ရေးထိုး ခြင်း။

Social exclusion (n) – when people or groups are prevented from fully participating in social, economic, or cultural activities within a community or society

လူမှုရေးအသိုင်းအဝိုင်းမှ ဖယ်ကျဉ်ခြင်း ။ ရပ်ရွာလူထုအတွင်း သို့မဟုတ် လူ့အဖွဲ့အစည်းအတွင်းရှိ လူမှုရေး၊ စီးပွားရေး သို့မဟုတ် ယဉ်ကျေးမှုဆိုင်ရာ လှုပ်ရှားမှုများတွင် လူများ သို့မဟုတ် လူအုပ်စု များအား အပြည့်အဝပါဝင်ခြင်းမှ တားမြစ်ထားခြင်း။

Social justice (n) – the belief that everyone in society should have access to equal economic, political and social rights and opportunities

လူမှုတရားမျှတမှု ။ လူ့အဖွဲ့အစည်းအတွင်းရှိ လူတိုင်းသည် စီးပွားရေး၊ နိုင်ငံရေးနှင့် လူမှုရေးဆိုင်ရာ အခွင့်အရေးများနှင့် အခွင့်အလမ်းများကို တန်းတူညီမျှ ရရှိသင့်သည်ဟူသော ယုံကြည်ချက်။

Socially constructed (adj) – describes an idea that has developed and become accepted or seen as real over time by many people in society

လူမှုအသိုင်းအဝိုင်းမှ ဖွဲ့စည်းတည်ဆောက်ထားသော ။ လူ့အဖွဲ့အစည်းအတွင်းရှိ လူများသည် အချိန်ကြာလာသည်နှင့်အမျှ “အစစ်အမှန်” အဖြစ် မြင်လာသည့် သို့မဟုတ် လက်ခံလာသည့် အယူအဆတစ်ခုကို ဖော်ပြခြင်း။

Stereotype (n, v) – a widely held and oversimplified idea about a group of people, often based on their race, gender, age, or other characteristics

ပုံစံခွက်သတ်မှတ်ချက် ။ လူတို့၏ လူမျိုး၊ ဂုဏ်ဒါ၊ အသက် သို့မဟုတ် အခြား ဝိသေသလက္ခဏာများ အပေါ်တွင် အခြေခံလေ့ရှိပြီး လူအုပ်စုတစ်စုအပေါ်ထားရှိသည့် ကျယ်ကျယ်ပြန့်ပြန့် လက်ခံထားသော အပေါ်ယံ အယူအဆ။

Stigma (n) – negative beliefs or judgements held towards certain people or groups in society, often associated with those groups’ circumstances, such as mental illness or poverty

နှိမ့်ချခြင်း ။ စိတ်ရောဂါ သို့မဟုတ် ဆင်းရဲမွဲတေမှု ကဲ့သို့သော အခြေအနေများနှင့် ဆက်စပ်ပြီး လူ့အဖွဲ့အစည်းအတွင်းရှိ အချို့သောလူများ သို့မဟုတ် အုပ်စုများအပေါ်ထားရှိသည့် အပျက်သဘောဆောင်သော ယုံကြည်ချက် များ သို့မဟုတ် ဝေဖန်ချက်များ။

Suffrage (n) – the right to be able to vote in elections. Suffrage has been a key issue for marginalized groups such as women, minorities, and those without property or wealth.

မဲပေးပိုင်ခွင့် ။ ရွေးကောက်ပွဲတွင် မဲပေးနိုင်ခွင့်၊ မဲပေးပိုင်ခွင့်သည် အမျိုးသမီးများ၊ လူနည်းစုများနှင့် ဥစ္စာပစ္စည်း သို့မဟုတ် ဓနဥစ္စာ

မရှိသည့်သူများ ကဲ့သို့သော ဖယ်ကျဉ်ခံထားရသည့် လူအုပ်စုများအတွက် အဓိက ပြဿနာဖြစ်သည်။

Systemic (adj) – when an issue impacts on certain people due to the overall structure of the social, political or economic systems they live in, for example, legal systems in some countries deny women the inheritance rights that men have.

စနစ်တကျ တည်ဆောက်ထားသော ။ ၎င်းတို့နေထိုင်သည့် လူမှုရေး၊ နိုင်ငံရေး သို့မဟုတ် စီးပွားရေးစနစ်များ၏ ဖွဲ့စည်းတည်ဆောက်ထားမှုများကြောင့် ပြဿနာတစ်ခုသည် အချို့သောလူများအပေါ် သက်ရောက်မှုရှိလာခြင်း။ ဥပမာ၊ အချို့သောနိုင်ငံများတွင် တရားရေးစနစ်များသည် အမျိုးသားများရရှိသည့် အမွေဆက်ခံပိုင်ခွင့်ကို အမျိုးသမီးများအား မပေးထားခြင်း။

Testes (n) – the male reproductive organs that produce sperm and hormones like testosterone

ဌေးစေ့များ ။ သုတ်ပိုးနှင့် တက်စတိုစတီရုန်းကဲ့သို့သော ကျားဟိုမုန်းများကို ထုတ်လုပ်ပေးသည့် အမျိုးသား မျိုးပွားအင်္ဂါများ

Testimony (n) – a statement providing evidence from a witness, usually given in court

သက်သေခံချက် ။ တရားရုံးတွင် တင်ပြရလေ့ရှိသော သက်သေတစ်ဦးထံမှ သက်သေကို ဖော်ပြသည့် သက်သေပြချက်။

Testosterone (n) – a hormone found in both males and females, but typically higher in males, responsible for traits like muscle growth, facial hair, and deep voice, as well as regulating sex drive and other functions

တက်စတိုစတီရုန်း ။ အမျိုးသားများနှင့် အမျိုးသမီး နှစ်မျိုးစလုံးတွင် တွေ့ရသည့် ဟိုမုန်းဖြစ်သော်လည်း အမျိုးသားများတွင် ပိုမိုများပြားပြီး ကြွက်သားကြီးထွားမှု၊ နှုတ်ခမ်းမွှေး၊ မုတ်ဆိတ်မွှေး၊ အသံဩမှု၊ လိင်ပိုင်းဆိုင်ရာ လိုအပ်ချက်အပေါ် လှုံ့ဆော်မှုနှင့် အခြားလုပ်ဆောင်ချက်များကို ထိန်းညှိပေးသည့် ဟိုမုန်း။

Toxic – poisonous or harmful

အပျက်သဘောဆောင်သော ။ အဆိပ်အတောက်ဖြစ်စေသော သို့မဟုတ် အန္တရာယ်ရှိသော။

Toxic masculinity (n) – refers to aspects of masculine identities, such as aggression and dominance, that are harmful to oneself and others.

အပျက်သဘောဆောင်သော ယောက်ျားပီသမှု ။ မိမိနှင့် အခြားသူများကို ထိခိုက်နစ်နာစေသည့် ရန်လိုမှုနှင့် လွှမ်းမိုးချုပ်ကိုင်မှုကဲ့သို့သော ယောက်ျားဆန်သည့် လက္ခဏာများ၏ အသွင်အပြင်များကို ရည်ညွှန်းသည်။

Trafficking (n) – the recruitment, transportation, or holding of people against their will by force or deception with the intention to exploit them for profit

လူကုန်ကူးခြင်း ။ အမြတ်အစွန်းအတွက် အမြတ်ထုတ်ရန် ရည်ရွယ်ချက်ဖြင့် လူများကို အတင်းအကြပ် သို့မဟုတ် လှည့်ဖြားခြင်းဖြင့် လူစုဆောင်းခြင်း၊ သယ်ယူပို့ဆောင်ခြင်း သို့မဟုတ် ထိန်းချုပ်ထားခြင်း။

Transgender (adj) – a person whose gender identity and/or expression is different from cultural expectations based on the sex they were assigned at birth

ထရန်စ်ဂျင်ဒါ ။ မွေးကတည်းက ပါလာသည့် လိင်အပေါ်အခြေခံပြီး သတ်မှတ်ထားသည့် ယဉ်ကျေးမှု ဆိုင်ရာ မျှော်မှန်းချက်များနှင့် ကွဲပြားသော ဂျင်ဒါ ဖြစ်တည်မှု နှင့်/သို့မဟုတ် အသွင်အပြင်ဖော်ပြမှုနှင့် ကွဲပြားသည့် သူများ။

Transitional justice (n) – a way societies can address past human rights abuses and build more democratic and peaceful futures, through processes like truth-telling, legal prosecution and reparations

အသွင်ကူးပြောင်းရေးဆိုင်ရာ တရားမျှတမှု ။ လူ့အဖွဲ့အစည်းများသည် အမှန်တရားကို ပြောဆိုခြင်း၊ ဥပဒေကြောင်းအရ တရားစွဲဆို ခြင်းနှင့် လျော်ကြေးပေးခြင်း ကဲ့သို့သော လုပ်ငန်းစဉ်များမှတစ်ဆင့် အတိတ်က ဖြစ်ခဲ့ သော လူ့အခွင့်အရေး ချိုးဖောက်မှုများကို ကိုင်တွယ်ဖြေရှင်းနိုင်ပြီး ဒီမိုကရေစီနှင့် ငြိမ်းချမ်းသော အနာဂတ်များကို ပိုမိုတည်ဆောက်နိုင်မှု။

Transphobia (n) – irrational fear of, and aversion to, persons perceived as transgender, based on prejudice, fear, unfamiliarity, or lack of information

ထရန်စ်ဂျင်ဒါများအပေါ် မုန်းတီးခြင်း ။ အထင်အမြင်မှားမှု၊ ကြောက်ရွံ့မှု၊ မရင်းနှီးမှု သို့မဟုတ် သတင်းအချက်အလက် မရရှိမှုအပေါ် အခြေခံ၍ ထရန်စ်ဂျင်ဒါအဖြစ် သတ်မှတ်ထားသော သူများကို ဆင်ခြင်တုံ တရားမဲ့စွာဖြင့် ကြောက်ရွံ့ခြင်း၊ မုန်းတီးခြင်း။

Trauma (n) – an extremely distressing or disturbing experience

စိတ်ဒဏ်ရာ ။ အလွန်စိတ်ပျက်စရာကောင်းသော သို့မဟုတ် စိတ်အနှောင့်အယှက်ဖြစ်စေသော အတွေ့အကြုံ။

Uterus (n) – an organ in the female reproductive system where a fertilized egg develops into a baby during pregnancy

သားအိမ် ။ ကိုယ်ဝန်ဆောင်စဉ်အတွင်း မျိုးအောင်ပြီးသော မျိုးဥသည် ကလေးအဖြစ်သို့ တစ်ဖြည်းဖြည်း ကြီးထွားဖွံ့ဖြိုးလာပြီး နေရာယူသည့် အမျိုးသမီး မျိုးပွားစနစ်ရှိ အင်္ဂါတစ်ခု။

Vulnerability (n) – being open or exposed to physical or emotional harm or pain

အားနည်းချက် ။ ရုပ်ပိုင်းဆိုင်ရာ သို့မဟုတ် စိတ်ခံစားမှုပိုင်းဆိုင်ရာ ထိခိုက်မှု သို့မဟုတ် နာကျင်ခြင်းတို့ကို သိသိသာသာ ထိတွေ့ခံစားရခြင်း။

Well-being (n) – a person's overall physical, mental, and emotional health and happiness in life

ချမ်းသာသုခ ။ လူတစ်ဦး၏ ဘဝတွင် ရုပ်ပိုင်းဆိုင်ရာ၊ စိတ်ပိုင်းဆိုင်ရာနှင့် စိတ်ခံစားမှုပိုင်းဆိုင်ရာ ကျန်းမာမှုနှင့် ပျော်ရွှင်မှု။

Witness (n) – (in relation to peace and conflict) a person who observes the signing of a formal document such as a treaty or peace agreement to ensure it is upheld

သက်သေ ။ (ငြိမ်းချမ်းရေးနှင့် ပဋိပက္ခများနှင့် စပ်လျဉ်း၍) စာချုပ် သို့မဟုတ် ငြိမ်းချမ်းရေး သဘောတူညီချက် ကဲ့သို့သော တရားဝင် စာရွက်စာတမ်းများ လက်မှတ်ရေးထိုးခြင်းကို စောင့်ကြည့်လေ့လာသူ။

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