

A Study of the Image of Woman as Subjection in Some Myanmar Literary Works from Feministic Viewpoint

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Abstract

This research paper is an attempt to find out the gender inequality in artistic creation of Myanmar literary works. In this paper it is proved that the gender inequality is a crucial problem has to resolve straight away for upgrading individual capacity of human resources in Myanmar society. The research finding is that gender inequality has been rooted in Myanmar tradition in several areas of the society such as family lives, work place, social relationship, and religious communities while it may not be clarified as the influence of traditional believes. Consequently, the individual capacities of women are wasting despite the fact that they possess particular skills in their workplaces or community. This is the demerit of the effective application of human resources as the right person in right place in Myanmar society. Here, it is a noteworthy fact that eliminating gender discrimination and recognizing or reconsidering the crucial role of women not only as women, but individual human resources like that of men is the key to open up the Myanmar society towards more progressive steps into the world. The literature survey and comparison was made to collect data of some significant Myanmar literary works especially focusing on Myanmar Novels. Analytical method, descriptive method, and evaluative method were used for data analysis and recommending the functional way for resolving the gender issue, a barrier to development of Myanmar society.

Keywords: Woman as subjection, Feminism, Myanmar novels, Gender inequality

I. Introduction

Gender inequality even now plays an important role and is a crucial issue in every culture around the world. It takes many different forms worldwide of today's human societies, depending on the economic structure and social organization of a particular society and on the culture of any particular group within that society. Although we speak of gender inequality, it is usually women who are disadvantaged when compared to men who are in similar positions. For instance, in the job market, women often receive lower pay for the comparable work or are frequently blocked in their chances for advancement, especially to top positions. Compared to men, women have lesser choice of finding work. On an overall basis, work most often done by women, such as teaching small children and nursing, is paid less than work most often done by men, such as computer programming and engineering.

Gender inequality takes especially oppressive and abusive forms in respective cultures in worldwide scale. Throughout the world, women are at risk to beatings, rape, and murder—often by their husbands or boyfriends, and especially when they try to leave an abusive relationship. The bodies of girls and women are used in sex work—pornography and prostitution. In some cases, their bodies are covered from head to toe in the name of chastity. They may be forced to bear children they do not want or have abortions or be sterilized against their will. In countries with overpopulation, infant girls are much more often abandoned in orphanages than infant boys because of the

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traditional beliefs of patriarchy systems. The victim of most cases in human trafficking is also women.

Myanmar is not given exemption from this phenomenon of gender issues. According to UNFPA report “Myanmar is a signatory to a number of international conventions on gender and development but its progress in reaching the goals set forth in these conventions is still minimal.” To address this, UNFPA will engage in a number of activities to promote gender equity and equality and to highlight issues of gender-based violence and the reproductive rights of women. Specifically, UNFPA will be engaged in:

- Strengthening institutional capacities of government and civil society in gender analysis and mainstreaming
- Strengthening capacities in evidence-based advocacy for the formulation and revision of policies and legislation to advance gender equality
- Building and strengthening the capacity of community-based organizations to improve awareness on gender equality and women’s empowerment, reproductive rights, violence against women and male responsibility in sexual and reproductive health.*

It is evident that women in Myanmar are also facing with gender discriminative issues in the development of their lives even though they are the same human being like men. Nevertheless, the objective of this research limits its scope into *three* gender discriminative issues in Myanmar: the body of women commonly considered as the object of sexual entertainment for men; lacking the same chance of promotion in work place for women; common or traditional beliefs of people that women is inferior than men which is the firm belief in spite of that those who are women. In order to find out the appropriate solution for the objective of this research, the gender inequality in artistic creation of Myanmar literary works, the literature survey and comparison was made to collect data of some significant Myanmar literary works especially focusing on Myanmar Novels published since 1950. As the research finding, it will be proved that the widespread conceptions of above three issues in Myanmar society is the crucial problems which need to be resolved immediately for promoting the effective application of individual capacity of human resources for the development of Myanmar society. As the methods of this research, analytical method, descriptive method, and evaluative method will be used for data analysis and recommending the functional way for resolving the gender discrimination which is a great barrier to development of Myanmar society. As the research principle, the notion of ‘women as subjection’ claimed by John Stuart Mill[†] will be used.

The research paper sets out by reviewing some existing literature on Myanmar women published since 1960s and examining evidences of inequality from realistic expressions in these novels and from personal observations and experience. As the main materials, ten novels are selected by two reasons which are the thematic appropriateness of the research and the appropriate limitation is necessary for making effective discussion

* http://countryoffice.unfpa.org/myanmar/2013/05/30/7009/gender_equality/

[†] *The Subjection of Women* is the title of an essay written by John Stuart Mill in 1869, possibly jointly with his wife Harriet Taylor Mill, stating an argument in favour of equality between the sexes. At the time it was published in 1869, this essay was an affront to European conventional norms for the status of men and women.

because there are a vast amount of novels of the same theme. The selected eight novels are described in order of the year of publication as follow;

- (1) **I am Professional** by Kyi Aye (1961)^{*}
- (2) **Maung, KoKo and Mya Nandar** by Kyi Aye (1973)[†]
- (3) **Garden Croton** by Moe Moe (Innyar) (1975)[‡]
- (4) **Are You a Devotee of Love?** by Moe Moe (Innyar) (1981)[§]
- (5) **Ma Thudhamma Sar yee** by Moe Moe (Innyar) (1982)^{**}
- (6) **Confession of a Woman** by Juu (1994)^{††}
- (7) **People Who Don't Believe Destiny** by Juu (1995)^{‡‡}
- (8) **The Next Page of Love** by Win Win Latt (1997)^{§§}

II. Conceptual background of the image of ‘Women as Subjection’

The notion of ‘women as subjection’ is promoted by philosopher J.S. Mill in his work *The Subjection of Women* in which gender discrimination between women and men or the subordinate status of women in several spheres of society especially in social and political are pointed out. The research principle used in this paper is ‘women as subjection’ which is the idea borrowed from Mill’s assertion of equality of social and political rights of women to men. Therefore, it is in need of a quite understanding of Mill’s assertion and activities opposed to suppress the women’s individual rights in social and political environments.

Mill’s thought of revolt against the cultural tradition in which women are irresponsibly considered as the mere objects or passive beings closely related with three conceptions of his philosophy such as ‘utilitarianism’, ‘progress of society’, and ‘individual self-reliance’. For him, accordingly, the moral and intellectual advancement of humankind would result in greater happiness for everybody. He maintained that the higher pleasures of the intellect are the source of far greater happiness than the lower pleasure of the senses. He considered that human beings are morally and intellectually capable of being educated and civilized. He assumed everyone should have the right to vote, and thus he often used his position as a member of Parliament to demand the vote for women, a controversial position for the time.

In Mill's time a woman was generally subject to the whims of her husband and/or father due to social norms which said women were both physically and mentally less able than and therefore needed to be “taken care of.” Contributing to this view were social theories, that is to say survival of the fittest and biological determinism, and also religious views supporting a hierarchical view or patriarchy system of men and women

^{*} ကျွန်မပညာသည်(ကြည်အေး၊၁၉၆၁)
[†] မောင်ကိုနှင့်မြနန္ဒာ (ကြည်အေး၊၁၉၇၃)
[‡] ရွက်လှပန်း (မိုးမိုး(အင်းလျား)၊၁၉၇၅)
[§] ညီမလေးကအချစ်ကိုကိုးကွယ်သတဲ့လား (မိုးမိုး(အင်းလျား)၊၁၉၈၁)
^{**} မသုဓမ္မစာရီ (မိုးမိုး(အင်းလျား)၊၁၉၈၂)
^{††} မိန်းမတစ်ယောက်၏ဖွင့်ဟဝန်ခံချက် (ဂျူး၊၁၉၉၄)
^{‡‡} ကံကြမ္မာကိုမယုံကြည်သူများ (ဂျူး၊၁၉၉၅)
^{§§} အချစ်၏နောက်ဆက်တွဲစာမျက်နှာ (ဝင်းဝင်းလတ်၊၁၉၉၇)

within the family. The prime example of the ideal woman as mother, wife and housekeeper was a predominant idea in 19th century society.

Mill himself recognized that he was going against the common views of society at the time of writing his work *The Subjection of Women*. Mill argued that the inequality of women was a relic from the past, when the social or biological theory merely perceived on bodily processes of human beings that is “might is right” has prevailed, but it had no place in the modern world. He saw that having effectively half the human race or the capacity of women unable to contribute to society outside of the home as a hindrance to human development. Mill claimed his view in his work as follow;

... The legal subordination of one sex to another – is wrong in itself, and now one of the chief hindrances to human improvement; and that it ought to be replaced by a system of perfect equality, admitting no power and privilege on the one side, nor disability on the other.*

In this paragraph, Mill’s assertion to remove the gender inequality in society is vividly reflected. His enthusiastic attempt to reconcile the unfair treatment on women and to convert the deep-seated customs or beliefs into new one based on the view of justice for all human beings whether men or women can also be found out in this statement. Concerning the problem that is the real capacities of women are covered by patriarchic tendency of men, Mill made cleared his view that

...we simply don't know what women are capable of, because we have never let them try – one cannot make an authoritative statement without evidence. We can't stop women from trying things because they might not be able to do them.†

It is obvious that Mill attacks the argument that women are naturally inferior at some things than men, and should, therefore, be discouraged or forbidden from doing them. For him, this argument merely based on speculative physiology is just that, speculation. And he suggests it should be tested out what women can and can't do – experiment.

I deny that any one knows or can know, the nature of the two sexes, as long as they have only been seen in their present relation to one another. Until conditions of equality exist, no one can possibly assess the natural differences between women and men, distorted as they have been. What is natural to the two sexes can only be found out by allowing both to develop and use their faculties freely.‡

From Mill’s manifestation it can be said that he acknowledges the natural differences and particular capacity of men and women, and thus both should be allowed to use their mental as well as physical faculties freely in order to discover their real capacities respectively.

Mill pointed out the men’s egoistic attitude about women which has been deeply rooted in their mind and it may be considered as a cause of men’s attitude that is women as slave or subordinate being. Mill put into words his view of men’s inherent manner towards women as follow;

* John Stuart Mill. (1869). *The Subjection of Women*. (<http://www.archive.org/details/subjectionofwome00millrich>) (1869 first ed.). London: Longmans, Green, Reader & Dyer. Retrieved 10 December 2012. Chapter 1.

† Ibid.

‡ Ibid.

...men do not want solely the obedience of women, they want their sentiments. All men, except the brutish, desire to have, in the women most nearly connected with them, not a forced slave but a willing one, not a slave merely, but a favourite. They have therefore put everything in practice to enslave their minds. The master of all other slaves rely, for maintaining obedience, on fear; either fear of themselves, or religious fears. The masters of women wanted more than simple obedience, and they turned the whole force of education to affect their purpose.*

For that reason, it is clear that men always demand from women not only for their physical needs like from slave but also for mental pleasure. Men characteristically keep hold of thought that women are special kind of beings who are responsible to fulfill all desires of men unassumingly. Hence, for men, women are merely the objects who are usually subjected for their desires, both physically and mentally.

In addition, Mill argued that if society really wanted to discover what is truly natural in gender relations, an open chance should be established for all of the services women perform, paying guarantee a fair rewarding return for their involvements to the general welfare. By this way their practical choices would be likely to suit their real interests and capabilities.

According to Mill, the emancipation and education of women would have positive benefits for men also because the inducement of female competition and companionship of equally educated persons would result in the greater intellectual development of all. He stressed the dangerous effects of the constant companionship of an uneducated wife or husband. Mill seems to feel that men and women married to follow customs and that the relation between them was a purely domestic one. By giving free chance to women in their education, economic, and social career, they surely would be better able to connect on an intellectual level with their husbands, thereby improving relationships.

For that reason, having gender equality or removing any discrimination which are causes of gender issues is certainly the best way for social and political development of every society although removing the gender inequality rooted firmly in every society since ancient times is certainly difficult. He just stands on the individual human rights and self-reliance of both men and women, and he tried to highlight that the role of effective application of human resources without gender unjust treatment is really important for progress of society. In this respect, the Mill's contribution to feminism is really appreciable though it is never concerned with extreme tendency of some feminist theory.

III. The image of 'Women as Subjection' in some Myanmar novels

As mentioned in the introduction, the main objects of this research are some Myanmar novels which were published from around 1950s up to recent times. The reason why these are selected chiefly associated with the thematic appropriateness of the aim of the research. To achieve the aim of the research that is focused onto *three* gender discriminative issues in Myanmar. These are

(1) the body or physical appearance of women commonly considered as the object of sexual entertainment for men,

* Ibid.

(2) women do not have the same opportunity of promotion in work place compare to that of men,

(3) people firmly believe that women is inferior than men because of social values derived from traditions.

Accordingly, there can be divided into Two Categories to make discussion about the image of subjection reflects in the eight novels. These are,

(1) women as subjection in their matrimonial affairs due to the egoism of men and the practice of patriarchic tradition,

(2) women as subjection in their workplace carrier including job opportunity and sexual harassment.*

(1) Women as subjection in their matrimonial affairs due to the egoism of men and the practice of patriarchic tradition

In Myanmar, women do not need to change their name after getting married contrary to most of the cultures in the West and the East in this case. However, this exceptional instance is not because women are treated very well but because surname or family name has not been used in Myanmar culture since ancient times. Hence, it is not true that some scholars misunderstand and state that this is the proof of treating women well in Myanmar. In fact, there are a number of superstitions which discriminate women against men. It can be found in daily routine and belief of the majority of Myanmar people as cultural phenomenon.

Women's space in their family or home is clearly delimited. By tradition, and up to the present, women have to have the skills in cooking and sewing, and they are considered to be responsible for health caring or nurturing the family. The woman also looks after the family expenses and in some cases she is the business partner to her husband in upper or middle class family. But, in most cases, they are the sources of primary income of the family in lower class families. The spaces for women in the home are usually set certainly such as the back of the house, the room or even wardrobe spaces are assigned according to sex. There are general rules which are followed by most people while the boundaries are neither formal nor fixed. The woman's clothes, especially the *htamein* or *longyi* (skirt), are never placed on the upper shelves of the wardrobe, nor thrown carelessly about the house, nor should they be in the front room where guests come. More particularly, they should never be near the Buddhist altar. Contrary to this tendency of gender discrimination, it is acceptable for a man's *longyi* to be anywhere. Similarly, the majority of Myanmar people, even women do not wash clothes of men and women together. The special clothesline for women's *htamein* or *longyi* (the skirt), a *taboo* space, is shunned by males. From a very young age males are told not to go under the *htamein* clothes line or their *hpon*[†] will be lowered or diminished. By instilling fear in the abstract and unknown, the ideas and practices regarding male *hpon* are perpetuated. Women have no choice but to accept this although many writers, including women writers claim that it 'comes easily for women'[‡] or that women accept their position with good subordinate and respect*.

* See, **Table of Classification of 8 Myanmar Novels under the Two Categories**

[†] /hpoun/(ဆုနိုး) which could be assumed as some kind of glory and influence of oneself or cumulative result of past meritorious deeds.

[‡] Mi Mi Khaing (1984). *The World of Burmese Women*. London: Zed Books.p.16.

For that reason most women in Myanmar traditionally believe that they should serve men in their family such as father, brother, husband, and son as best as they can. There is a well known proverb in Myanmar culture which reflects the prejudice view of considering women as *subordinate being* or *object of subjection* that “Serve one’s son like a master and husband like God”.[†] In fact, as Myanmar culture was mostly founded on Theravada Buddhist tradition, most Myanmar believe in Buddha’s teaching which is if a man can find a suitable and understanding wife and a woman can find a suitable and understanding husband, both are fortunate indeed. This means that man should love his wife and woman should respect her husband to have the peaceful family life founded on mutual understanding of each other. Therefore, there is no concept which concerns gender discrimination in family life or worldly concern in Buddhist thought. It is given as moral guidance for building good family life and associated with everyone whether who are women or men. In this respect, if a woman serves either her husband or her son it should merely be concerned with her own will or love to them. From this point there is no strong gender discrimination in Myanmar family system as cultural reflection. According to the Myanmar scholar Maung Maung[‡], the wife is not a lesser person than the man because of her sex; in fact she may be nobler. He pointed out the fact of Manugye Dhammathats which is recognized as a source of customary law in Myanmar tradition by citing Kinwunmingyi Digest as follow;

Manugye prescribes this rule: “The husband and wife may be equal in personal appearance, age, wealth and rank, but if one surpasses the other in power and wisdom, the former shall be regarded as the nobler, and shall be respected by the latter.”[§]

This rule of Manugye reflects two aspects of gender equality and inequality between husband and wife. On the one hand, it states the gender equality in personal affairs of husband and wife due to their own ability or qualification. On the other hand, it is in favor of husband in power and wisdom. This tendency has been rooted in Myanmar tradition since ancient times so that the wife is ordinarily considered as subordinate existence and the husband usually thought of as lord or master^{**} in Myanmar family system. It seems to be concerned with the fact that the educational opportunity of women is lesser than that of men in Myanmar tradition like most other traditions around the world.

Nevertheless, this tendency of gender discrimination cannot possibly change it within a twist since it is an important belief that has been carried out for centuries as an indigenous cultural habit in Myanmar. However, it is notable that this kind of belief just brings to a standstill as its superstitious belief but it can be considered as a cause of becoming some tendency of gender discrimination in Myanmar culture.

* H.J. Muller (1994-Nov-Dec). “Women in Urban Burma: Social Issues and Political Dilemmas” *Women’s Studies International Forum*, vol. 17, No. 6. pp. 609-620.

† “သားကိုသခင်၊လင်ကိုဘုရား”

‡ He is also known as Dr. Maung Maung (B.L.(Rangoon), J.S.D. (YALE), LL.D.(UTRECHT), of Lincoln’s Inn, Barrister-At-Law)

§ Maung Maung. (1963). *Law and Custom in Burma and the Burmese Family*. The Hague, Netherlands: MartinusNijhoff. p.51.

** အိမ်ထောင်ဦးစီး

Most of the cases, women who are wives or mothers or sisters or daughters in Myanmar families have self-discriminative sense that they, women are inferior than men by reason of the some superstitious beliefs such as previous mentioned concept of *hpon*. Thus, they commonly believe that they have to serve men or they are a kind of servant in their family lives. Majority of women especially who are in lower class in society usually serve their husbands or sons not only by doing housework but also by earning daily for their family. In spite of all their exertions husbands are always recognized as householders or the heads of families in Myanmar culture. For that reason, women are commonly considered as assistance in a family, so the educational supports or intellectual expectation for women is always thought of as secondary to men. The lives of women in their family are mostly for attending to or assisting men.

In this respect, one of the most important reasons is 'self-discrimination' of women which is based on their instinct to follow the patriarchic tradition. Similar to other eastern traditions, a number of women in Myanmar seem to be self-discriminated whether they know that there is a sound reason which subjects them to be lesser being or not. Women in Myanmar usually believe that those unwritten rules which were derived from patriarchic tradition are must-follows. They always prioritize fathers, husbands and sons in several ways in the family. The expression like that "laundry and cooking are girls' things, not boys' is commonly heard in the family of Myanmar. Even when girls are arguing with boys and if some boys are being persistent on what he thinks is right with one-sided opinion, they would say "Don't act as if you were a woman!". When they found a boy who they think is cowardly, they would say "Wear a *htamein* (a sarong like clothes that is commonly worn by Myanmar women.)!"

This wrong awareness of the subjection of women in Myanmar culture can also be found in educational affairs of girls in the family. The educational opportunity between girls and boys are quite different, especially in rural areas or lower and middle class families. Parents support sons over daughters to finish high school or to continue studying at universities. Even in cities, some people believe that boys should learn more practical science subjects than girls. Ironically, girl students have to have higher marks in final high school examination than boys to enter top universities. Hence, it is noteworthy that boys will probably be lesser in degree of being industrious because of the special treatment of society towards them predictably and the girls will be more and more industrious and sharp-witted than the boys because they are in need of overcoming the great barrier of gender discrimination as women.

The same scenarios of above mentioned issues of gender discrimination between women and men vividly reflect in some Myanmar novels. Some expressions which are either dialogues or narratives concerned with this category are cited as follows under the seven subheadings.

(1.1.) *Maung, KoKo and Mya Nandar* written by Kyi Aye

The gender discrimination or the image of women as subjection is reflected in conceives of main character Mya Nandar. Her mother thought about her daughter like that

...As a woman, she just needs to learn how to play piano, badminton, or how to do swimming, linguistic skills in German or Latin languages, serving the good dinner party which are recognized as essential qualities of a woman in an upper class family because of she has to marry and

attend to someone who has good job or is in high social position* .
If a woman comes to be a wife, she has only to be assistance of her husband as like as a doll that is showcased in living room for fulfilling husband's satisfaction. A husband is a ruler or a God for a woman. Sexual misconduct of a husband is not sin because it is natural that a man probably has interest on one thing or more in gambling, drinking, or having sexual relationship with other women....[†]

The tendency of self-discrimination as common awareness in the thought of Myanmar women that is reflecting in the view on her daughter of Myan Nandar's mother can prominently be found. Furthermore, Dr. Thar Oo Kyaw, Mya Nandar's husband thinks of his wife as

...Mya Nandar is only an assist to him. According to him, women like the flowing water through under the bridge and thus a man is totally free to choose a woman as his partner in love.[‡].....A woman who is legally recognized as a wife should understand and allow her husband to fulfil his enjoyment by any way.[§]For him, a wife is nothing but his own *object* (not living being) therefore she should understand or agree to her husband's will and she has no woman rights to say anything because it is a duty for a wife....^{**}

His views of women as an object of men's enjoyment stand for most of the men's view on women. It vividly reflects the image of women as subjection in family life. As in many parts of Asia, polygamy is accepted by Burmese society customarily. Polygamy is not practiced very much nowadays, especially among educated people, but in the days before WWII and how government officials who were sent on a tour of duty to the provinces would keep one wife up-country and one in town. Now one seldom hears of such things on that level of society, though the practice still continues in the lower economic groups. Nevertheless, it can be said that there is gender discrimination between men and women in the customary system of marriage in Myanmar culture.^{††} The polygamy custom itself is advantageous only for men. Hence, most men in Myanmar commonly think that woman—even if she is recognized as a wife legally—is just a being who should be partner for their sexual enjoyment. This tendency of Myanmar men reflect in the thought of Dr. Thar Oo Kyaw.

(1.2.) Garden Croton by Moe Moe (Innyar)

In this novel, the name of the main character is Nyo, but the image of women as subjection in family life is indirectly represented in the life of her mother who married a Chinese who is not Myanmar national as stepfather by two reasons. The first one is that the image of a widow in Myanmar society is ordinarily thought as a being that is socially inferior to the same condition of a widower because relatives often pressure a

* ကြည်အေး။ (၁၉၇၃)။ မောင်၊ ကိုကိုနှင့်မြန်မာ။ ရန်ကုန်၊ သစ္စာစာပေ။ စာ-၉၂-၉၃။

† ၎င်း။ စာ-၁၁၇-၁၁၈။

‡ ၎င်း။ စာ-၁၅၉။

§ ၎င်း။ စာ-၁၇၃။

** ၎င်း။ စာ-၂၃၄။

†† DawMyaSein.(1958, February). "The Women of Burma".*The Atlantic Magazine*.<http://www.theatlantic.com/magazine/archive/1958/02/the-women-of-burma/306822/>

widow to marry again to overcome her social inferiority or to have security of her life. The second reason of the second marriage of Nyo’s mother is to support the educational expense of Nyo because she wishes her daughter’s life to have an independent life and higher status than her. As it can be seen in this novel, though Nyo’s mother had worked or led the family’s business with her husband since she has married him, but her husband is recognized as householder or lord— though he is not a Myanmar citizen— in accordance with the patriarchic custom of Myanmar family system*. The title of the novel *Garden Croton* itself has the symbolic meaning of women. In fact, in spite of that *Garden Croton* have the beauty in decorating at living room, they have never appreciated as valuable as flowers such as rose or orchid. From this symbolic meaning, it can be taken to mean that the ability or capacity of women is not properly recognized as it is that is similar to the role of *Garden Croton*. This indicates the subordinate standard of Myanmar women in the family. It also reflects the image of subjection on women because they are usually treated as secondary existence though they have capacity of leading their family business and social activities.

(1.3.) *Are you a Devotee of Love?* by Moe Moe (Innyar)

In this novel, the main character Su Su Hlaing is very romantic and she ordinarily thinks herself as an attendant who ever follows someone (a man). She has no wish to form her life herself. She is passionate or fond of love because she likes reading love stories and imagines herself as a heroin as in the story. She has two times of experience or love affair with two men who have two distinct characters namely Ko Ko Oo, a writer and Nay Min who is unemployed. After she got married to Nay Min, she decided that whether or not her husband can support her or family, she has to sacrifice everything for him. Although she knows that she made many wrong decisions about her matrimonial affair because of her extreme romantic belief to love, she has no wish to escape from it until the last minutes of her life. Her romantic imagination before her marriage and real situation after her marriage are poles apart. Similar to the husband of most family, her husband is egoistic and patriarchist. Nay Min, her husband told her that,

... If you understand yourself as a wife, you must follow your husband and you have to sacrifice everything for your family. ...[†]

As mentioned in this novel, most Myanmar women can bear the worst situation in their matrimonial affairs because of their customary belief that women have to sacrifice everything or women have to give up their personal freedom and passion after they have got married to someone. It is an evident of gender discrimination in Myanmar traditional belief of matrimonial affairs because most Myanmar women determinedly believe that women should follow the custom of ‘monogamy’ unlike men who do not follow it. Hence, if a woman has worst experience in her matrimonial affair, she naturally thinks of enduring it since she has no mental power to have confrontation with social institutions that habitually base on gender discrimination.

* မိုးမိုး(အင်းလျား)။ (၁၉၇၅)။ *ရွက်လှပန်း*။ ရန်ကုန်၊ စာပေလောက။

† မိုးမိုး(အင်းလျား)။ (၁၉၈၁)။ *ညီမလေးကအချစ်ကိုကိုးကွယ်သတဲ့လား*။ ရန်ကုန်၊ စစ်သည်တော်စာပေ။ စာ-၁၂၇။

(1.4.) *Ma Thudhamma Saryee* by Moe Moe (Innyar)

In this novel, the main character is Ma Thein Mya (named Ma Thudhamma Saryee as a nun). However, her mother Daw Ngwe Hmon also plays crucial role in this plot since her character vividly reflects the category of ‘women as subjection in their family lives’. Daw Ngwe Hmon inevitably got married three times in her life. Daw Ngwe Hmon has a son of her first husband Ko Aung Min. Daw Ngwe Hmon has no social misconduct but she inevitably married U Toe Aung after the death of her first husband not because of her wish, but because she was under the convince of her sister in law Daw Sein Thon who is envious of her since before her husband’s death. But, she could not bear the hearsay of neighbours and the pain of losing her first son which was almost more than she could bear and then she returned to her native village. At the time, she noticed that she is pregnant with her second child and thus she came back to Yangon. She had her second child, Ma Thein Mya whose father is U Toe Aung. Shortly after that U Toe Aung passed away and thus she accepted some help from KoThaung Pe who is the brother of U Toe Aung in Yangon. Later Daw Ngwe Hmon returned to her native town, Hinthada with her daughter. Unexpectedly, KoThaung Pe was transferred to Hinthada with his job and they met again but Ma Thein Mya did not recognize that KoThaung Pe was her father because she misunderstood the relationship of Daw Ngwe Hmon and Ko Thaung Pe. In order to avoid this situation, Daw Ngwe Hmon sent her daughter to Yangon to become a nun under the advice of her sister Daw Shwe Hmon. After that, Daw Ngwe Hmon got married again to KoThaung Pe and she is pregnant with her third child. When Ma Thudhamma Saryee visits her native town she knew this and it annoys her and thus she returned to secular world as Ma Thein Mya. But, she became a nun again and one day she came to know why her mother had married three times or she came to understand that her mother’s life with three times of marriage is not because of her moral misconduct but because of the convince of her social surrounding. So, she returned to be Ma Thein Mya again. After her mother’s sudden death, she supported her brother and uncle as her obligation. Ma Thein Mya married School Teacher Ko Hla Khaing under the convince of elders in her town. Later, her happy home was destroyed by her husband’s sexual intercourse with another woman. At this time, she decided that even if both she and her mother were unsuccessful in matrimonial affairs, she will never be the same as her mother. Finally, she returned to be a nun for the third or last time due to a great deal of social pressure.*

Even though both Ma Thein Mya and her mother Daw Ngwe Hmon are capable of supporting family business or they can manage their family well, each seemed to need to marry a man as a guardian or protector in her life not because of her mere will, but because of a great deal of social pressure. It reflects the unfortunate or insecure position of women in their matrimonial affairs in Myanmar society. Typically, most social considerations are prejudiced for women and they ordinarily think that women are beings who cannot protect themselves so that they always need a man as their lord even if he has no ability to support a family. People who are either men or women usually consider that a woman should always be an obedient attendant to her husband who is usually thought as the lord or master in the family. In most cases, Myanmar people accept that a woman who has married should not marry again whereas a man in the same case is ordinarily allowed to do marry again unlimitedly. Women who give in marriage more than one time are usually looked down upon or given a scornful laugh.

* မိုးမိုး(အင်းလျား)။ (၁၉၈၅)။ *မသုဓမ္မစာစို*။ ရန်ကုန်၊ စစ်သည်တော်စာပေ။

It reflects the image of subjection on women in their matrimonial affairs because they are merely treated as supporter though they have the capacity of leading in family business and social activities.

(1.5.) Confession of a Woman by Juu

This novel also represents the image of women as subjection in their matrimonial affairs. Contrary to the previous novel Ma Thudhamma Sayee, the main women character in it is a sophisticated medical doctor. Some dialogues of the main characters, Thet Hnin Ein and her husband Yu Maw and some narratives of the writer, typify the image of subjection on women in their matrimonial affairs.

Yu Maw said his opinion of a wife that;

...Although the ability of a single woman is for herself, the ability of a wife is for her husband or family.... If women long to be happy in their matrimonial affairs, they have to throw away their personal wish or sense of self....*

... I don't want to see that my wife is more successful than me. However smart a wife is, she must be a woman who can refine her husband's self-esteem....†

The writer's narratives about her main character Thet Hnin Ein are as follows;

... When a woman chooses a man as her husband, her dignity or personality is commonly evaluated by way of bracketing together with her husband...‡

... Husbands always want their wives to be clay soil which is easily to mould. Hence, Thet Hnin Ein tried herself to be an obedient one just like a piece of clay....§

It also reflects the image of subjection on women in their matrimonial affairs because they are usually treated as secondary existence though they are successful in their occupation or they have good career in society. Mill had already pointed out this sort of opinion of men with such view on women. Mill said that "all men desire to be in the women not a forced slave, but a willing one, not a slave merely, but a favourite. The masters of women wanted more than simple obedience, and they turned the whole force of education to shape their purpose."** Therefore, it is also a good evidence of gender discrimination or the image of subjection on women in their matrimonial affairs.

(1.6.) People Who Don't Believe Destiny by Juu

The significant feature of this novel is that the nine main characters who are five women and four men are medical doctors though their specializations or skills are different. They are Mya Ywet Nyo (Child Specialist), Myint Moh (Surgeon), Khin Hla Wai (Psychiatrist), Ma Ma (Physician), Wai Bhone (Teacher), Tin Min Thaw (Radiologist), Thin Thin Khaing (Obstetrician and gynecologist), Zin Me (Child

* ဂျူး။ (၁၉၉၄)။ မိန်းမတစ်ယောက်ရဲ့ ဖွင့်ဟဝန်ခံချက်။ ရန်ကုန်၊ မိုးမင်းစာပေ။ စာ-၄၆။

† ၎င်း။ စာ-၃၀၅။

‡ ၎င်း။ စာ-၁၂၃။

§ ၎င်း။ စာ-၁၃၇။

** John Stuart Mill. (1869). The Subjection of Women. Chapter 1.

Specialist), and Zaw Khin (Anesthetist). The women medical doctors in it have the feeling concerning the gender discrimination of men and women in the matrimonial affairs. Therefore, some of their ideas about it derived from their experience were from the matrimonial affairs of some patients or relatives. Some significant dialogues or narratives will be cited as follow;

In the case of the elder sister of Ma Ma, she does not try to escape from domestic violence of her husband. So, ever in all her life has she met with violent action of her husband by way of any reason. Hence, Ma Ma has an aversion to marry or she extremely dislikes men.*

In the same way, a woman patient of Khin Hla Wai, the psychiatrist, cannot divorce her husband though she has been facing domestic violence and she has strong feeling of fear and loathing. In fact, whether her husband allows her to get divorced or not, she herself does not want to divorce by reason of the children.† In this case, the patient’s legs cannot move because of post-traumatic stress disorder and she suffers mental and emotional problems resulting from strong emotion of fear and loathing for domestic violence of her husband.

The writer, Juu, made her comment on the instinct or awareness of women itself a cause of discrimination in matrimonial affairs of women that

...Women themselves believe that just marriage and giving birth to child are the whole of their life or these are the greatest ideal for their life as women. They almost fail to remember the particular meaning of life as women who have also human rights as individuals like those of men....‡

In addition, Juu made her comments on the gender inequality of men and women in matrimonial affairs from the perspective of women as follow;

...Although it is very easy for a woman is very easy to marry a man, it is very difficult to divorce her husband. On the contrary, it is easy to men in the same case because of their typical ways such as acting domestic violence, having affairs with another woman (may be one or more).concerning the problem of divorce, there are inequality of rights between men and women in Myanmar customary law. But, it cannot be changed easily. If not there is a way alone that a woman takes all her self-control not to marry a man....§

In the above novel, it is evidently found that one of the great barriers which form the image of subjection of women is the self-discrimination of women itself. They have no awareness that they are the victims of gender discrimination which has been rooted in Myanmar tradition,so they need to revolt for their freedom or women rights like men.

(1.7.) *The Next Page of Love* by Win Win Latt

* ဂျူး။ (၁၉၉၅)။ ကံကြမ္မာကိုမယုံကြည်ကြသူများ။ ရန်ကုန်၊ မိုးကြည်စာပေ။ ၈-၉၉။

† ၎င်း။ ၈-၃၉၆-၇။

‡ ၎င်း။ ၈-၂၃၆။

§ ၎င်း။ ၈-၃၉၁။

In this novel, the major character is Dr Khin Oo Nwe, a surgeon. When she was a first year medical student, she got married to her classmate Aung Thuya. After she has borne him two children (two sons), they got divorced and her husband got married to another woman, May Thandar. But, she did not give up her life and she could achieve her goal as a surgeon. When she worked at a hospital of a town she faced with some difficulties that is mainly associated with the unfair treatment of her boss, Dr U Aung Myin who admits to being prejudiced about women's career in workplace. But, Dr Thet Zaw Naing who is four years younger than her has been hailed as the savior of her difficulties in her workplace as well as family life. Under this subheading, some significant dialogues or narratives reflect the gender discrimination in matrimonial affairs due to egoistic attitudes of men or the patriarchic tradition. Dr U Aung Myin's prejudice of Dr Khin Oo Nwe as a woman who got divorced can be found out from the following passage;

...U Aung Myin worries about handing over the important duty as a surgeon to Khin Oo Nwe because he habitually thought that a woman who got divorced may be inferior in mental capacity or morality....*

Sometimes, Khin Oo Nwe herself came to recognize inevitably that social institutions narrowly be handed down from old traditions partially treat on marital affairs of a woman. Some of her bitter disappointments are reflected in the following passage;

...The glory of a husband is so great. Whenever a woman uses the name of her husband, even though they have already got divorced, she can get the trust of other women and she can also keep away from sexual harassment of other men....[†]

Dialogues between Khin Oo Nwe and her mother is also noteworthy that;

... You should not be like that because you are still young and beautiful. It is dangerous for you. Like stone or rock you may be smashed into sand by water course or waves....[‡]

... What do you mean mother. It is unreasonable that I should get married again to avoid that matter or gossip. There are other ways of standing on my feet with my own dignity as a woman. Do you think that another man will have kind considerations to my sufferings I have got from a man....[§]

This story suggests that a woman who got divorced is ordinarily considered as inferior being in Myanmar society even though she has best capacity and good morality. This situation frequently leads her to get married again in most cases because it is traditionally believed that a man is the essential being who can protect the life of a woman from evil of a society. It is an evident of strongly holding the patriarchic tradition in matrimonial affairs of Myanmar society.

* ဝင်းဝင်းလတ်။ (၁၉၉၇)။ အချစ်၏နောက်ဆက်တွဲစာမျက်နှာ။ ရန်ကုန်၊ အသိုင်းအဝိုင်းစာပေ။ ၈၁-၂၇။

† ၎င်း၊ ၈၁-၃၇၀။

‡ ၎င်း၊ ၈၁-၂၅၁။

§ ၎င်း။

From the dialogues and narratives of the above seven novels, it can be concluded that eliminating or reducing the tragic situation of women or the image of subjection on women in their matrimonial affairs, there is a need of three crucial practices. They are (1) women have to have the proper awareness that they are not subordinate or objects of subjection or they also are individuals who have human rights like that of men, (2) men should change their prejudice and conventional inclinations that women are subordinate or slavery who forever should be attendants for men; men should be more rational or they have to have human-heartedness in which loving kindness, empathy, and the sense of justice are running all together and that is the representative proof of they all are human beings, and (3) society or social surroundings in which men as well as women are included also have to be changed their predisposition of giving their approval to gender discrimination or they should be more well-judged for eliminating these heartbreaking situations of humankind by way of cultivating human-heartedness or improving the sense of gender equality in matrimonial affairs. These three are keys to eliminating the gender discrimination which is a great barrier in progressive transformation of Myanmar society.

(2) Women as subjection in their workplace career including job opportunity and sexual harassment

Despite legislation for gender equality in many nations, gender discrimination continues to be a problem. Sexual harassment is a kind of gender discrimination (typically of a woman) in a workplace, or other professional or social situations, involving the making of unwanted sexual advances or obscene remarks. According to EEOC*'s definition, it is unlawful to harass a person (an applicant or employee) because of that person's sex. Harassment can include "sexual harassment" or unwelcome sexual advances, requests for sexual favors, and other verbal or physical harassment of a sexual nature.[†]

Sexual harassment is unwelcome sexual behaviour, which could be expected to make a person feel offended, humiliated or intimidated. It can be physical, verbal or written. Although this issue is concerned with all gender (women or men), it is an undeniable fact that most of the victims of sexual harassment in every society are typically women. It may be directly or indirectly concerned with traditional dogmatic thought in which gender discrimination between women and men in accordance with patriarchy that has been rooted in most societies whether in the East or in the West. For that reason, the role of women is usually recognized as housewives or servants in their families and men are acknowledged as the heads of households or masters who normally have opportunity to show their ability outside their houses or in workplaces. According to this traditional thought especially women in their workplace careers are often assaulted by this kind of issue so that getting job opportunity and higher position in the workplace are settled unfairly by men. As it is already known that gender discrimination in the workplace is typical in Myanmar society, one of the important reasons for it is closely connected with 'family responsibilities of women'. According to TNS research survey,

* U.S. Equal Employment Opportunity Commission

† 'Sexual Harassment'. http://www.eeoc.gov/laws/types/sexual_harassment.cfm (accessed date: 18-8-2015)

Women who have young children at home may experience push-back when interviewing due to family responsibilities. Although law prohibits a prospective employer from asking about family responsibility outright, it often comes out during the interview process anyway. This may provoke the hiring manager to pass over a qualified female candidate if he feels she will be torn between her home and job responsibilities. If the woman makes it into the position, her supervisor can view her employee file to see that she has young children signed up on insurance or other benefits. He then may choose to give her less responsibility or assign menial tasks to her that do not fit her job description. Although illegal, this practice still exists in offices today.*

Accordingly, the gender discrimination of women in the workplace is intimately related with their matrimonial affairs or family responsibilities which traditionally derived from patriarchic judgment of human societies. Most women are discriminated compared to men in getting job opportunities because of women's family responsibilities. Under this subheading, the image of women as subjection in their workplace career in Myanmar society is discussed with special reference to three novels.

(2.1.) *I am Professional* by Kyi Aye

In this novel, the main character namely Mya Kyaing is a famous dancer who plays in the leading role in the Mya Sabei Kyaing *ahnyeint*[†]. She had spent her childhood among the people who were members of a *Zat*[‡] of which her mother Ma Sein Aung is owner as well as actress who is the main leader of it. Ma Sein Aung is one of the very famous professional actresses in the society of dancers and singers. Hence, Ma Sein Aung is always proud of her professional skills. Since Mya Kyaing was still young, she has an aversion to some people in her mother's troupe, especially she has maternal complex to her mother because Ma Sein Aung had immoral relationship with her partners who play a crucial role in her team for achieving successful business by means of applying the artistic talents of these men. And she also feels distressed on her father Ko Khant who usually just follows her mother without any complaint. Finally, however, Mya Kyaing follows the way of her mother inevitably by the same reason.

In this novel, both Mya Kyaing and her mother Ma Sein Aung are talented and skillful in their profession. Although both have the ability to lead their team successfully by their professional skills, they are urged to the condition of relying on someone who can be a guardian or supporter of their career so that they would be safe from the conducts

* 'Family Responsibilities'. <http://smallbusiness.chron.com/effects-gender-discrimination-workplace-2860.html>. (accessed date: 18-8-2015)

† It is a kind of *Zat Pwe*, the Myanmar traditional performance. A woman dancer plays in leading role and other one or two dancers are assistants of her. Generally it is half-night performance, which combine traditional dance, slapstick, and even pop music. It is normally considered that whether an *ahnyeint* group becomes to be successful troupes or not mainly depend on the professional skills of the dancer in leading role. Traditionally, *lushwindaw* who plays as slapstick is also important for drawing attention or interest of audience.

‡ All-night performances, which combine melodrama, slapstick, traditional dance, and even pop music are called *zatpwe*. Most of these are seasonal events or typically part of annual pagoda festivals or community activities. The performers are travelling troupes, usually several dozen professional male and female dancers, musicians, comedians, and actors. These troupes travel widely throughout the country.

of sexual harassment or gender discriminative behaviour of other men. Unfortunately Mya Kyaing and her mother lost their true love because of their professional skills that is most of the men who approached them usually had the purpose to apply them or their artistic skills merely as object. In other words, they are considered just as the product of a business, not as women who have romantic emotion to love someone like other ordinary women for men who surrounded them. Therefore, the men who fall in love with them finally left them because most of the men in Myanmar society normally consider that the women professionals in performing art are lesser in character or moral value than ordinary women by reason that they persuade audience by applying their body and skills or they are the objects of sexual harassment necessarily as their profession.

(2.2.) *Garden Croton* by Moe Moe (Innyar)

As mentioned in the heading (1.2.), although the mother of the main character Nyo has been worked or led the family's business in reality, her role is not recognized under the shadow of her husband who is not Myanmar citizen by reason of being male. Since the title of this novel, *Garden Croton* itself stands for women metaphorically similar to garden croton which is usually not recognized as important as flowers in arrangement and it merely used as an assistant role. Women are usually considered just as assistants of men in workplace career even though they have good ability or strong capacity compared to that of men. Gender discrimination in workplace career itself is intimately associated with traditional patriarchic attitude in which women are often thought as an object of sexual harassment. In Myanmar, most of the victims of sexual harassment in workplace are typically women. In this novel, the subordinate standard of Myanmar women in their workplace career can be coaxed out from the life of two women, Nyo and her mother. It also reflects the image of subjection on women because they are usually treated as less important person regardless of their leadership capacity not only in family but also in economics and social activities.

(2.3.) *The Next Page of Love* by Win Win Latt

As mentioned under heading (1.7.), in this novel, the major character is Dr Khin Oo Nwe, the surgeon. In fact, the post of surgeon in the profession of medicine is very rare for women at their time. Hence, when she got transferred to a hospital of a town she had some difficulties that are mainly associated with the unfair treatment of the director, Dr U Aung Myin who is prejudiced against women's career in the workplace. Under this subheading, some significant dialogues or narratives which reflect the gender discrimination in workplace career due to egoistic attitudes of men can be found out from the personal prejudice of Dr U Aung Myin and Dr Yin Myo. Dr U Aung Myin's thought of Dr Khin Oo Nwe as a woman who got divorced can be found out from the following passage;

...U Aung Myin worries about handing over the important duty as a surgeon to Khin Oo Nwe because he habitually thought that a woman who got divorced may be inferior in mental capacity or morality....*

Moreover, Dr Yin Myo, a male medical officer, sarcastically said that;

* See Footnotes No. (43)

...Surgeon..., very rare, I am very interested to be a surgeon like this woman at the same hospital.... women are often busy with their maternal syndromes such as pregnancy, abortion, and menstrual problems. If they don't work in a hospital, it will be more leisure times....*

...as a woman Dr Khin Oo Nwe has the qualities of beautiful figure and being the mother of two sons. She is not like a woman. Woman should be woman and to have high power in reasoning and intelligence is not her business because she is just a woman...†

...I didn't want to think of her cynically as a divorcee. In my nature, I cannot understand the intelligent or carrier women who are successful in their lives independently without relying on men....‡

In above citations, it can be seen typically that the attitude of men on women associated with their workplace. Despite being men who are usually recognized as first priority in Myanmar society, Dr Yin Myo is very envious of Dr Khin Oo Nwe's position. His words reflect the intention of sexual harassment towards women (in this novel the target is Dr Khin Oo Nwe). Although sexual harassment itself is concerned with all genders, it cannot be denied that the victims of it are women in most of the cases. A form of sexual harassment can be found as sex discrimination or gender discrimination that occurs in the workplace. In fact, the persons who attack women as victims of gender discrimination in workplace careers are not only men, some women also attack the women who have great career or are successful in workplaces by reason of both envious feeling to the same sex and habitually follow the patriachism. Compared to the former, the latter is more difficult to change because it is deeply rooted in their psychological or instinctive beliefs.

IV. Conclusion

It is an undeniable fact that Myanmar is one of the poorest countries in the Southeast Asia region and the challenges to women in Myanmar are related to poverty. Some scholars recognize that some "embedded" cultural norms, limited access to education, subjugation of women within the family or work and society are considered as causes of these issues.

Gender equality is not only morally right, it is pivotal to human progress and sustainable development. In other words, it is not merely gender issue, it is crucial for social progression of every human society. Thus, most social institutions which are commonly accepted as conventional practice of respective societies should be modified in order to get rid of gender inequality. Nevertheless, when one talks about the issues concerned with gender equality or inequality, these are mostly concerned with gender discrimination between women and men in which the former is usually considered as victims. In this research, the image of women as subjection in their family lives and

* ဝင်းဝင်းလတ်။ (၁၉၉၇)။ အချစ်၏ နောက်ဆက်တွဲစာမျက်နှာ။ စာ-၇၃-၇၈။

† ၎င်း၊ စာ-၂၀၀။

‡ ၎င်း၊ စာ-၂၂၃။

workplace career are highlighted by evaluating the eight Myanmar novels which are archetypical for the main theme of the research.

As mentioned above, there are several reasons of gender inequality between women and men in Myanmar cultural tradition. Although most of the gender discriminative issues are concerned with traditional practice of patriarchic system, some gender discriminative issues arise from the self-discrimination of women themselves.

Notwithstanding, the role of women in Myanmar is very significant and they play a crucial role in society. Currently, women are not only doing housework and spending time at home as their traditional life style; there are also many women making a stand and working hard in their chosen professions. Even though the number is very large, they enter the world of politics and others are in the leadership role of business arena that may be a best exemplary of their attempt to fill the gap of gender discrimination in the society they are living in. But there is still no guarantee of safety for women in our society. Harassment and verbal abuse and other forms of violence against women are still happening and women are being neglected. Furthermore, cultural norms and social practices continue to hinder opportunities for women for further process and development. Cultural and social norms should be flexible to women; it should be changed based on the circumstances in the lives of people in the present situation. In this respect, Myanmar society needs men who respect women rather than men who “protect” or who “take care” of women because most of them think that ‘women as the second sex are lesser than men in several aspects of social and cultural concerns.

As mentioned above, Mill accepts that “the emancipation and education of women would have positive benefits for men also because the inducement of female competition and companionship of equally educated persons would result in the greater intellectual development of all.... By giving free chance to women in their education, economic, and social career, they surely would be better able to rise to intellectual level with their husbands, thereby improving relationships.” For that reason, it is clear that gender equality between women and men or equity for all individuals not associated with either they are men or women, is indispensable for cultivating good human resources and applying their significant capacities effectively in today’s societies. It means that the society which continues to grasp old traditions of patriarchy will turn back one or more steps than others which are trying to survive it.

Hence, there is a need to promote the lives of Myanmar women by ways of awakening their awareness that they have to call for their rights as human beings like that of men or they need to survive the ‘image of women as subjection in the matrimonial affairs as well as workplace’ from long traditions of patriarchy system. Nevertheless, it is a noteworthy fact that the ‘self-discrimination’ of women itself is a big problem for overcoming these sufferings of women.

For that reason, having gender equality or removing any discrimination which are causes of gender issues is certainly the best way for social and political development of every society although removing the gender inequality rooted firmly in every society since ancient times is certainly difficult.

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Table of classification of 10 Myanmar novels under the three categories

No.	Category No. 1	Category No. 2	
	women as subjection in their matrimonial affairs due to the egoism of men & the practice of patriarchic tradition	women as subjection in their workplace carrier (Job Opportunity & Sexual Harassment)	(Year of publication)
1		I am Professional by Kyi Aye	1961
2	Maung, Ko Ko and Mya Nandar by Kyi Aye		1973
3	Garden Croton by Moe Moe (Innyar)	Garden Croton by Moe Moe (Innyar)	1975
4	Are you a Devotee of Love? by Moe Moe (Innyar)		1981
5	Ma Thudhamma Saryee by Moe Moe (Innyar)		1982
6	Confession of a Woman by Juu		1994
7	People Who Don't Believe Destiny by Juu		1995
8	The Next Page of Love by Win Win Latt	The Next Page of Love by Win Win Latt	1997
	7/8 Novels	3/8 Novels	

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ကြည်အေး။၁၉၆၁။ ကျမပညာသည်။ ရန်ကုန်၊ မြန်မာပြည်စာအုပ်တိုက်။

ကြည်အေး။၁၉၇၃။ မောင်၊ ကိုကို နှင့် မြန်မာ။ ရန်ကုန်၊သစ္စာစာပေ။

ဂျူး။ ၁၉၉၄။ မိန်းမတစ်ယောက်ရဲ့ဖွင့်ဟဝန်ခံချက်။ ရန်ကုန်၊ မိုးမင်းစာပေ။

ဂျူး။ ၁၉၉၅။ ကံကြမ္မာကိုမယုံကြည်ကြသူများ။ ရန်ကုန်၊ မိုးကြည်စာပေ။

မိုးမိုး(အင်းလျား)။ ၁၉၇၅။ ရွက်လှပန်း။ ရန်ကုန်၊ စာပေလောက။

မိုးမိုး(အင်းလျား)။ ၁၉၈၁။ ညီမလေးကအချစ်ကိုကိုးကွယ်သတဲ့လား။ ရန်ကုန်၊ စစ်သည်တော်စာပေ။

မိုးမိုး(အင်းလျား)။ ၁၉၈၂။ မသုဓမ္မစာရီ။ ရန်ကုန်၊ စစ်သည်တော်စာပေ။

ဝင်းဝင်းလတ်။ (၁၉၉၇)။ အချစ်၏နောက်ဆက်တွဲစာမျက်နှာ။ ရန်ကုန်၊ အသိုင်းအဝိုင်းစာပေ။

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