

**SATISFACTION AND DISSATISFACTION OF  
MEN'S MARRIED LIFE**

**MG WIN MYINT**  
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**DEPARTMENT OF ANTHROPOLOGY**  
**UNIVERSITY OF YANGON**  
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## ABSTRACT

The title of this thesis is “**Satisfaction and Dissatisfaction of Men’s Married Life**”. The primary purposes are to persuade Myanmar Buddhists to try to lead a peaceful married life, to have monogamous marriage for life, to nurture their children so that they come to be reliable and responsible citizens capable of serving the public interests, to lead a healthy, happy married life preserving the fine traditions and customs, and to help improve the living conditions for the people in the education, social, political, economic, cultural and religious affairs. **Pazundaung Township**, East District, Yangon Region, was chosen as the study area because it has a dense population; it is a commercial hub of the region, it has high population of educated persons, it is easily accessible by train, by car and by boat, it has great number of religious edifices, and it is a peaceful township with long history. **Qualitative research method** was applied to effectively help those couples enjoy a secure, prosperous life. The method covers Focus Group Discussion, In-depth Interviews and Key Informal Interviews. This thesis was also designed to help reduce the rate of split between married couples, divorce, address hardships, improve the education standard of families that are shockingly alarming, avoid wearing immodest costumes, and help fulfill the requirements for every household in the religious, social occasions of joy and grief and community affairs. It was found that most men in study area were satisfaction with their wife as their wives were dutiful and respectful to them. Although some men married with bad women (according to literal reviews), they were satisfied with their wives’ characters. Few men were dissatisfactory with their wives but it was found that divorces were rarely found in study area. It was found that some social institution were firmly influencing on married life of Myanmar men. This study was based on the characteristics of noble women and bad women. Further study “*Satisfaction and dissatisfaction of women’ married life*” must be carried out.

**Key words:** satisfaction, dissatisfaction, married men, husband, wife, duties, partner

## **CHAPTER (I)**

### **INTRODUCTION**

**Marriage is a relationship between one or more men and one or more women who are recognized by society as having a continuing claim to the right of sexual access to one another. Only marriage is backed by social, legal, and economic forces. Marriage is a cultural consequence. (Haviland, 1999) Since born, everyone has been doing activities continuously throughout the life. However, only when one starts to lead a married life, one really start one's life. Whether or not the married life one leads is happy or not well rests on whether the wife and husband work hard and share the household duties in pursuits of the ultimate goal. Therefore, it is fair to say that married life is the real life of human beings. To achieve the goal of enjoying a secure, monogamous marriage is responsible both for the husband and the wife. Only if both life partners are skilled, will they be able to make all possible arrangements for meeting the goal of leading a happy and life-long married life. If there take place difficulties to their married life, the couple should remain harmonious in coping with the challenges to improve the married life with a sense of duty, realizing the nature of a married life.**

**It is not wise at all if said the chief purpose of leading a married life is to enjoy sexual pleasure. With this object in view, not every goal in the married life may not be achieved in spite of arrangements for some reasons. We should also bear in mind that as a matter of fact, sexual pleasure is just part of the married life, and to lead a married life, we have to start new life.**

**The husband and wife have to deal with family affairs and family duties to the best of their abilities. They have to try to lead a happy married life with the assistance from the parents of both sides or on a self-reliant basis. Family affairs are not small matters or trifles. In a bid to lead a married life based on love and sexual pleasure, birds of a feather flock together, as the saying goes. Indeed, a married life is a combination of pleasure and challenges.**

Getting married “leading a married life” by a man and woman just is not just for sexual pleasure, nor is sexual pleasure the basic character of a married life. If analyzed, leading a married life is intended for so many benefits. The following are the important goals of marriage.

1. To carry out secular and super mundane activities through marriage
2. To rely on each other
3. To preserve the lineage by having children
4. To enjoy sexual pleasure
5. To enjoy peaceful, secure life and longevity

Leading a married life, a man and woman have to handle household affairs apart from normal work. Extra tasks include duties of a husband, duties of a wife, duties of a parent, duties of children, duties of relatives and duties of a friend. To put it another way, the tasks can be divided into two groups: individual work and work to be done collectively by husband and wife, children, and son-in-law and daughter-in-law, which is the law of nature over a married life. Leading a married life between the husband and wife is mainly due to this law of nature.

In fact, the husband and wife have to do their bit in carrying out household responsibilities in accordance with the law of nature of a married life. Above-mentioned points are why the thesis under the title of “Satisfaction and Dissatisfaction of Men’s Married Life” was written.

### **1.1 Aims and objectives**

- To express good and skilled husbands and wives with code of moral conduct, virtue, wisdom, good behaviors, charity and diligence,
- To describe couples who enjoy a peaceful, happy marriage,
- To point out/refer worthless husband and wife, two of the four kinds of husband and wife identified by the Buddha, and prosperous husband and wife.
- To explore reliable and responsible new generations
- To mention the importance of monogamy and refraining from adultery,
- To find concepts and ideas by which husbands adore and admire their wives

For men to be able to objectively find out the aims and objectives of married life, it is required to identify husbands' likes and dislikes, kindness, attitudes, and perception of their wives. This thesis is written with the use of qualitative research methods.

## 1.2 The conceptual Framework

Married men' satisfaction and dissatisfaction may be confluent some social factors of the different beliefs, lifestyle, kinship and family type, some economic factors of income, job, some educational status, the different concept and desire on sexual behavior, and many media. Most of the Myanmar couples may be strategic life partners and a few couple may divorce by showing their dissatisfaction.

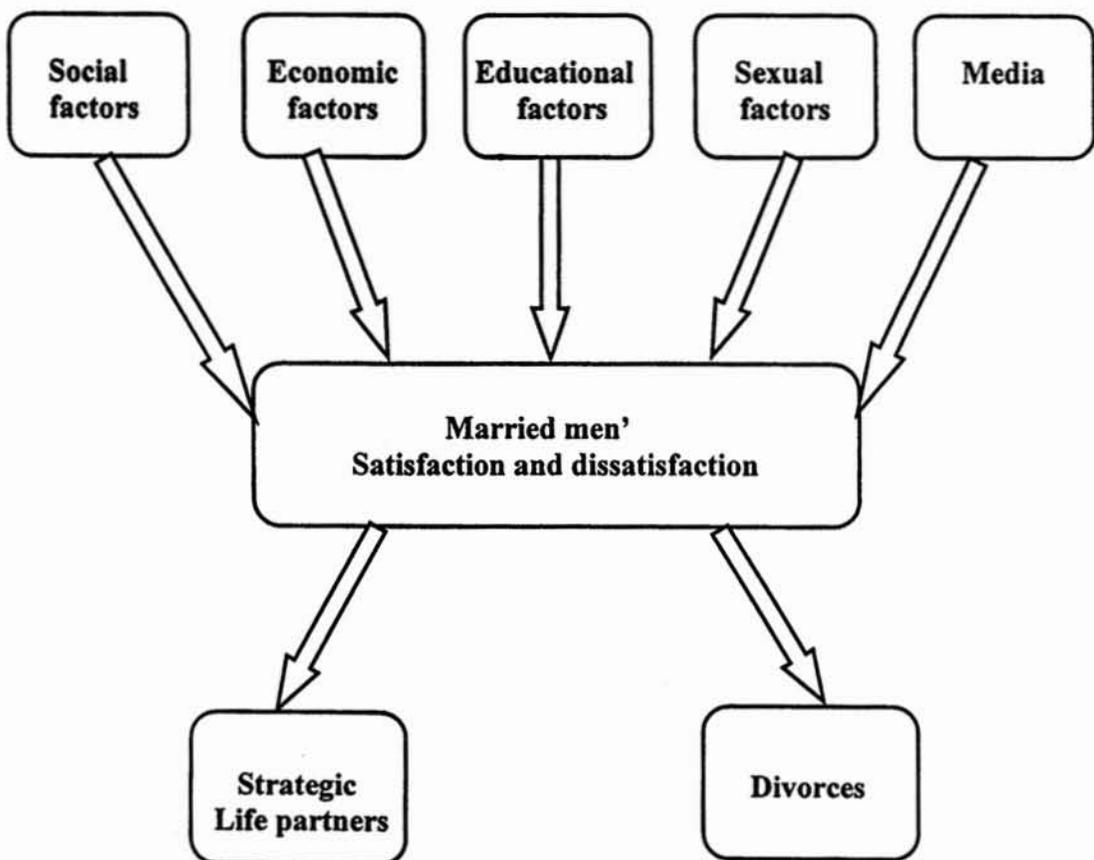


Figure (1) Conceptual Framework

## CHAPTER (II)

### LITERATURE REVIEW

In Myanmar tradition, unmarried children live with their parents till they get married. So, the term 'marriage' also stands for 'living in a separate house' from the parents. Some literati define the term 'marriage' that the parents give away their daughter in marriage to the son of other couple, and similarly, the parents give away their son in marriage to the daughter of other couple. So, they term of "marriage" means giving away son or daughter to establish a new separate life.

In Dasanipata-Mingala Jataka, it expressed "He who has a wife who is at his age, who is his congenial companion, who satisfies his wants, who is fertile and who is pretty and well-behaved is blessed" for marriage. According to Ingutto Atthakatha and Jotika Satta Treatises, there are 12 secular blessings, one of which is wedding. It is also termed 'Avaha Vivaha Blessing'. 'Avaha Vivaha' a term combined with two terms. The term Wedding is a ceremony held with invited visitors for a bachelor and a maiden to lead a married life because they are in love with each other or the parents of both sides arrange marriage for them. There are many dialects representing the term 'marrying', 'getting married', 'asking formally for the hand of a girl in marriage', 'marrying son off to a girl' and 'leading a married life'.

To get a married life, "wedding" ("*Mingala Saung*" in Myanmar) is really essential in every society. Myanmar term "*Mingala Saung*" is defined that with the aim of bringing prosperity, the bridegroom asks formally for the hand of a girl in marriage or the bride asks formally for the hand of a boy in marriage. If an action brings glory and prosperity increasingly day after day, like a coming tide, carrying out this action is a way to blessings. If a deed annihilates desires for sensual pleasures, doing such a good deed is a way to blessings. On the whole, everything that brings prosperity and annihilates desires to enjoy sensual pleasures, to speak evil talks and to do evil deeds is the way to blessings.

Myanmar term "*Su-lyar-yit-pat*" means an act of binding the hands of the bride and bridegroom with a piece of white cloth as a form of marriage rite. In the word marriage life ("*Ein Htaung*" in Myanmar), the word 'Ein' stands for a building with a roof, walls and floor (house). And the word 'Htaung' stands for starting a new life,

restricting oneself to the house, and the snare. So, the word '*Ein Htaung*' is defined in three ways as follows: while living with parents, a girl and a boy of separate families, after they have grown up, decide to live together in a separate house from their parents by mutual consent, depriving themselves of freedom of visiting somewhere else and doing leisure activities at whim, the wife and husband have to carry out their duties living together in a separate house like a prison, being caught in the snare of strong attachment to children and husband or children and wife.

The Pali word "*Avaha Vivaha*" was adopted into Myanmar. "*Avaha*" means the secular blessing of conveying the bride to the bridegroom's house to live together and "*Vivaha*" means the secular blessing of conveying the bridegroom to the bride's house to live together. (Suta Sandikhaya Treatise, 1975)

Marriage is a relationship between a man and a woman who are recognized by society as having a continuing claim to the right of sexual access to one another. Marriage is a cultural consequence and influences by social, legal, and economic forces.

## **2.1 Social factors on marriage**

One distinctively human characteristic is the ability that can engage in sexual relation at anytime they want or whenever their culture deems it appropriate. Every society has cultural rule that seek to control sexual relations. Almost all societies have the official ideology that all sexual activity outside of wedlock is taboo.

### **2.1.1 Origin of Wedding**

When it comes to sex and sensual pleasures, it is just human nature that men are sexually attracted to women and in return women are sexually attracted to men. Man is the most intelligent animal in the universe. It is, therefore, unwise for people to be sexually excited whenever they see a member of the opposite sex. What is the difference in this regard is that animals' sexual behaviours have no boundary whereas human beings' sexual behaviours are in the boundary of culture. In the civilized world, human beings should not be similar to animals in sexual behaviour. Accordingly, human beings comply with the cultural tradition that they should have their own sexual partner concerned. Therefore, monogamy was traditionally adopted in the civilized world, and marriage was originated then.

### **2.1.2 Ten kinds of wedding**

According to Myanmar cultural tradition, wedding is often seen having ten kinds.

- (1) Without being seen in public, the bridegroom and bride lead a secluded life at home. After the visitors to their brief reception have left their house, the bridegroom hangs his sarong or scarf on a tight rope in the bride's bedroom to mark their marriage. This is called 'Sarong hanging wedding'.
- (2) The bride and bridegroom are got to have a meal or snacks together in the presence of old witnesses as a gesture of marrying them. This is called 'Eating together wedding'. (Today this tradition is marked only after their marriage.)
- (3) Putting on the bridegroom's ring to the bride and the bride's ring to the bridegroom. The marriage in which the bride and bridegroom wear each other's ring is called 'Ring exchanging wedding'.
- (4) While the bridegroom is on a visit to the bride's house, her relatives give him a birth and a set of new clothes. It is called 'Clothes giving wedding'.
- (5) While the bridegroom is putting his left palm on the right palm of the bride in front of the audience, a sanctifier or a responsible person sanctifies their marriage, saying prayers that the new couple will remain harmonious like a frame to which a gold plate and a silver plate are soldered together.
- (6) Putting a gold necklace, as long as about six feet, on the heads of the bride and bridegroom at the same time to mark their marriage is called 'Necklace wedding'.
- (7) Covering the bride's shawl, about nine feet long and three feet wide, over the bride and bridegroom to mark their marriage is called 'Shawl wedding'.
- (8) Decorating the bride with a garland and the bridegroom a garland. The bride decorates the bridegroom with her garland to mark their marriage is called 'Garland wedding'.
- (9) Fill a gold or silver or glass cup half full of water and set up some twigs of *Eugenia* and some *Nayza* ornamental grasses in the cup. Then get the bride and bridegroom to put their right fingers into the water. Then the sanctifier says prayers that the bride and bridegroom will remain inseparable like the clear, cold water in the cup to mark their marriage. It is called 'Wedding by putting fingers into the water cup'.

- (10) Put nine kinds of precious stones, and some paste of five kinds of sandalwood or perfume into a gold, silver or glass cup. Then dip some Eugenia twigs into the scented water and sprinkle the scented water over the heads of the bride and bridegroom to mark their marriage. It is called 'Wedding by putting scented water onto heads'. If a couple get married by any of the ten kinds of marriage, their marriage is legitimate. (Bhisik Mingala Treatise, 1975)

### **2.1.3 Occasions of wedding**

Myanmar societies fix the following occasions on which wedding should or should not be held.

- If a couple get married in the month of Waso or Wagaung, they may come to an untimely end.
- If a couple get married in the month of Tawthalin, they may be childless.
- If a couple get married in the month of Nadaw, they may become poor.
- If a couple get married in the month of Pyatho, they may lose prosperity.
- If a couple get married in the month of Tabaung, their marriage may end in divorce.
- If a couple get married in any of the remaining months, they may have many companions, become affluent, and their marriage will last for life.

### **2.1.4 Location for wedding**

Myanmar has an alternative chance to select location for wedding.

- Avaha = Celebrating wedding reception in the house of the bridegroom
- Vivaha = Celebrating wedding reception in the house of the bride
- Dharaka = Celebrating wedding reception at an appropriate building (Myanmar Traditional Wedding, Bhisik Mingala Treatise, Loka Siddhi Khaya Treatise, 1975)

### **2.1.5 Eight purposes of giving away in marriage**

Myanmar Tradition Manusila Dhammasat Treatise features eight purposes of giving away children in marriage as follows:

- (1) Marriage as a token of high respect to a person of good lineage (Bjama Mingala)

This kind of marrying own child off is that someone snares someone else of wealth or high social status of the parents concerned as a spouse, or the parents use all possible

ways, by hook or by crook, to snare a daughter or son of a high-ranking officer or wealthy couple for their child for the purpose of marriage.

**(2) Marriage to a person good at doing things (Deyya Mingala)**

This type is marrying off own child off to a person who is good at doing things, who is hardworking and honest.

**(3) Marriage due to bad debt (Kiriya Mingala)**

This type is that the parents have no choice but to marry their child off when they owe a bad debt such as properties, money and cattle.

**(4) Marriage with the aim of guiding their child. (Panña Mingala)**

This type is to marry their child off to a suitable one with the aim that the marriage partner will educate and guide their child, and they will live together for life.

**(5) Marriage without knowledge of relations due to having accepted gifts such as jewellery and money. (Asuta Mingala)**

This type is to marry their child off without letting the relations know it after having accepted gifts such as jewellery and money, thus amounting to giving away own child in exchange for valuable gifts.

**(6) Arranged marriage. (Gantaba Mingala)**

This type is an arranged marriage by both sides by announcing the engagement, inviting their friends and celebrating the wedding reception.

**(7) Forced marriage (Abbhahita Mingala)**

This type is a forced marriage despite the fact that the girl and the boy are not in love with each other and the parents marry them without their consent; or the boy forcibly elopes the girl, carrying out the death threat and marriage is arranged in fear of death or being embarrassed; or the girl is on too much intimate terms with the boy due to her one-sided love for her and a marriage is arranged to avert possible embarrassment.

**(8) Arranging marriage because the girl and the boy were caught on bed in an apartment or a room (Samassa Mingala)**

This type of marriage is that the girl and the boy have had sexual relations in a secret meeting and are caught by the parents. Then they arrange their children's marriage to avoid another embarrassment.

By culture, in Myanmar society, people feel shame and fear to do evil deeds. So, the people prefer and practise the three types of marriage, for which they do not need to feel shame and fear— Arranged marriage (Gantaba Mingala), marriage with the aim of guiding their child (Panña Mingala) and marriage to a person good at doing things (Deyya Mingala). In comply with the wishes of the learned, parents and relatives encourage and ensure these three types of marriage.

The five types of marriage attract widespread criticism from the dwellers in the community, and so, the people discourage these types. (Manusila Dhammasat Treatise, 1975)

#### **2.1.6 Choosing Marriage Partner**

In the Myanmar society, there are several sayings about marriage, including: "Losses in trade temporarily, sufferings of bad marriage permanently", "Marriage, pagoda and tattoo are difficult to be changed". Elderly persons often use these two sayings to warn their children of possible bad marriage partners. Myanmar people exercise monogamy and couples lead their married life till their last breath. So, they usually find out as many facts about their would-be life partners as possible before marriage to be able to lead a peaceful, happy married life.

In order to marry suitable marriage partners, parents, guardians, maidens and bachelors use the following points as criterion as a yardstick. In general, a maiden uses the following points in sizing up her would-be life partner to decide whether he is Mr. Right or not.

- One who is a teetotaler, who does not play cards and who does not womanize?
- Farsighted one with reasoning power,
- Well-bred one with good looking,
- Poverty is not a fault, but strong sense of supporting his family,
- A polite man with sympathy,
- Healthy man,
- Who can practise a profession?

**-Who honors the five duties of a husband?**

**-Who is not more than five years older and not more than three years younger than her?**

**-A man of same religious faith and true love and can lead a peaceful married life, likewise, a man uses the following main points in weighing his would-be life partner to decide whether he can lead a happy married life with her.**

**-Healthy women,**

**-Well-bred girl with good looking,**

**-Polite woman with composure,**

**-A woman of gentle and approving words,**

**-A woman who carry out the five duties of a wife,**

**-A woman who is knowledgeable about housework,**

**-A woman of vision and kindness,**

**-A woman of same religious faith and true love and can lead a peaceful married life,**

**-A woman who does not indulge herself with festivities and sensual pleasures, exercises thrifty with ability to handle household affairs,**

**-A woman who is not wanton,**

**-A woman with mothering instincts in treating not only the children but also the husband,**

**(Manu Sila Dhammasat Treatise.2000)**

### **2.1.7 Fivefold Attribute of a Woman**

**-Attribute of luxuriant hair**

**-Attribute of good figure**

**-Attribute of clear complexion**

**-Attribute of strong bone**

**-Attribute of youthfulness**

### **2.1.8 Fivefold Wealth of a Woman**

**-“*Yupa Balam*” in Pali– the wealth of beauty**

**-“*Boga Balam*” in Pali – the wealth of wealth**

**-“*Ñati Balam*” in Pali – the wealth of relatives**

**-“*Putta Balam*” in Pali – the wealth of children**

**- “*Sila Balam* ” in Pali – the wealth of virtue**

An old aphorism says only with the fivefold attribute and fivefold wealth, will a woman be noble.

#### **2.1.9 Six Faults for a Woman**

A woman who is

- too high
- too short
- too fat
- too thin
- too brown
- too pale is not a good woman.

#### **2.1.10 Six Causes of Ruin to Women**

A woman who

- intimate relations with men
- being separately with husband for months
- lack of clothes
- husband is impotent
- indulging herself with festivities
- laziness
- frequenting crowded places
- often staying with siblings while husband is away
- often wandering is not a good woman.

#### **2.1.11 Four matters with which women are not content**

A good woman shouldn't be content with

- "Methuna"* in Pali – sexual relations
- "Sane"* in Pali – wealth
- "Putto"* in Pali – children
- "Alankaye"* in Pali – personal ornaments

#### **2.1.12 Forty Kinds of Feminine Wiles**

1. Stretching body

2. **Bending body**
3. **Intentionally showing her beauty**
4. **Pretend to be shy**
5. **Rubbing fingernails or toenails**
6. **Putting a leg with the other**
7. **Scratching the ground with a stick**
8. **Holding up and coddling a toddler**
9. **Urging someone coddling a toddler**
10. **Giving a child a kiss**
11. **Asking a child to give her a kiss**
12. **Playing with a child**
13. **Giving a child a big hug**
14. **Giving a child some snack**
15. **Giving a child something**
16. **Acting after a child**
17. **Making a pleasant voice**
18. **Making an unpleasant voice**
19. **Singing a song**
20. **Dancing and singing without being seen**
21. **Making a loud laughter**
22. **Giving a sideways glance**
23. **Giving a look filled with wiles**
24. **Moving buttocks up and down**
25. **Intentionally moving and exposing sexual organ**
26. **Exposing thighs**
27. **Partly exposing breasts**
28. **Pressing own thighs**
29. **Clenching a fist**
30. **Exposing navel**
31. **Closing eyes a few seconds**
32. **Raising eyebrows**
33. **Making a gesture by raising eyebrows**

34. Biting lower lip
35. Sticking tongue out
36. Making sarong loose
37. Dropping out sarong slightly
38. Moving waist sideways
39. Keep the tip of hair in the mouth
40. Untying the hair knot

#### **2.1.13 Astrological beliefs about the same day-born couples**

Myanmar people believe that

1. Sunday-born couples may become rich.
2. Monday-born couples may get into troubles.
3. Tuesday-born couples may often quarrel with each other.
4. Wednesday-born couples may become affluent.
5. Thursday-born couples may lead a happy married life.
6. Friday-born couples may get into troubles.
7. Saturday-born couples may get divorced.
8. "Rahu" in Pali (Wednesday evening)-born couples cannot maintain their marriage long.

#### **2.1.14 Astrological Beliefs about Marriage**

Myanmar people strongly believe horoscopes about marriage said by astrological treatises which has been culturally and traditionally preserved for thousands of years.

In carrying out a marriage engagement, parents of both sides check the horoscopes of the children. The process is just to decide from the astrological point of view whether or not the days of birth of the girl and the boy are compatible with each other, they should get married and they can become affluent. If they think their children should not marry according to their horoscopes, they will not marry their children. And most of the youth comply with the astrological beliefs.

To marry their children, the parents of both sides have the girl and boy's horoscopes examined by an astrologer. In addition, they choose an auspicious day and avoid ill-fated days to fix a day for the wedding reception.

According to the **First Thanwatha Sutta**, there are four types of marriage.

1. the marriage of a dead husband and the dead wife.
2. the marriage of a dead husband and the divine wife.
3. the marriage of a divine husband and the dead wife
4. the marriage of a divine husband and the divine wife.

(1) The husband kills animals, steals others' property, has intercourse with others' wives and daughters, lies and drinks alcohol and uses intoxicants. He doesn't have any moral principle and he threatens and abuses monks. He is jealous and wicked. The wife does the same things. The marriage of such couple is known as the marriage of the dead husband and the dead wife.

(2) The husband kills animals, steals others' property, has intercourse with others' wives and daughters, lies and drinks alcohol and uses intoxicants. He doesn't have any moral principle and he threatens and abuses monks. He is jealous and wicked. However, his wife abstains from stealing and drinking alcohol. She has moral principles. She never abuses or threatens monks. Such a wife is called a divine wife. The marriage of such a couple is known as the marriage of a dead husband and the divine wife.

(3) The husband abstains from stealing, killing and drinking alcohol. He has moral principles. He never abuses or threatens monks. Such a husband is called a divine husband. However, the wife kills animals, steals others' property, has intercourse with others' husbands and sons, lies and drinks alcohol and uses intoxicants. She doesn't have any moral principles. The marriage of such a couple is known as the marriage of a divine husband and the dead wife.

(4) Both the husband and the wife abstain from killing, stealing, drinking alcohol, using intoxicants and lying. They have moral principles and are honest. They pay due respect to monks. The marriage of such a couple is known as the marriage of a divine wife and the divine husband.

The following are facts about **Pathama Samajivi Sutta** the Buddha delivered with respect to the requirements with which a couple can meet in every next existence as destined.

The Buddha preached this sermon in *Bhesakalha* Forest near Susumaragiri, Bagga.

In Susumaragiri, there lived a rich couple—Nakula Pita and Nakula Mata. One morning, the Buddha holding the Alms Bowl in His chest, stood in front of the house of that rich couple, for alms food.

Seeing the Buddha standing in front of their house, the couple paid homage to, ushered Him and arranged a suitable place as temporary accommodation for Him. The couple loved each other very much. They had a very strong desire that they wanted to live together in every future existence until they attain Nirvana. They had said solemn prayers that they would like to live together on the same branch if they were a couple of birds and on the same land if they were a couple of elephants.

At the most opportune time, Nakula Pita beneficially embraced the golden opportunity, and asked the Buddha about a married life, opening his heart.

In his supplication, the rich man said, "Lord Buddha, I got married to rich girl Nakula Mata at my age when we were teenagers. Since then, we have lived in complete harmony and treated each other with great affection. I have never been sexually excited to any other woman, except Nakula Mata.

"Lord Buddha, like in this life, we would very much like to meet as a couple with absolute loyalty and affection towards each other in every future existence as predestined."

Not to be outdone, Nakula Mata supplicated to the Buddha, saying, "Lord Buddha, rich man Nakula Pita married me in my youth. (She meant that they had been married since their younger days and both for the first time) Except Nakula Pita, I have never ever thought of any man for sexual pleasure, let alone physical commit of adultery. Therefore, we would like to not only live together for life but also meet and lead a happy married life with great affection and adoration towards each other every future existence."

In response to the supplications by the rich couple, the Buddha delivered 'Married Life Forever', a sermon about the way to meet every next existence and lead a peaceful, happy life throughout the Samsara.

"Well, layman and laywoman, if you the couple would like to lead a peaceful, happy married life forever not only in this very life but also in every next future existence, you must have equal faith in the Three Gems, equal observation of precepts, equal charity and donation, and equal wisdom. Only then will it be possible for you the couple to show great affection and love for each other in this life and next existences."

#### **Ko Nandria and Ma Yewadi (Divine husband and dead wife)**

This example from Buddhist scripture shows the marriage of a moral, nice and generous husband and a stingy and wicked wife. Ko Nandria was known at heaven before

his death as he built pagodas and monasteries. During the lifetime of Guatama, Nandria built a well furnished monastery for Buddha and other monks in the Migadawon forest. After the monastery had been built, he donated it the Buddha. For this meritorious deed, a 144 x144 mile building, complete with seven kinds of gems and 1.0000 divine ladies. was ready for him in the heaven. Ashin Maha Gaugalan saw the building when he visited the heaven. When he asked the divine ladies whose build was that, they answered that it was the building for Ko Nandria, who donated a monastery for the Buddha. As the divine ladies were looking forward to seeing Ko Nandria, they requested the monk to tell Ko Nandria to come to the heavy as soon as possible. When the monk reported the matter to the Buddha, the Buddha said that good consequences were waiting for one who did meritorious deeds. Ko Nandria continued to do meritorious deeds in his life and he reached the heaven when he died. (Dhammapada)

His wife Ma Yewadi was quite different from him. She opposed to her husband's donation of the monastery for the Buddha. She even abused the monks. As a result, Wethawunna God, who was responsible for praising the good and punishing the bad, sent two giants to put her into the hell pot alive.

#### **Akkothabaradwara and Danazani**

This example from Buddhist scripture shows the marriage of a moral, nice and generous wife and a stingy and wicked husband. Danazani, being a wife who upheld the three gems, never forgot the Buddha and His discourses. Even when she dropped something accidentally, she recited prayers. However, Akkothabaradwara did not like such manners, and cursed her. One day, she dropped one of the dishes while she was serving her husband and his brothers, and she recited prayers. Akkothabaradwara was very angry and said that my wicked wife always praised the monks of the Buddha. He then announced that he would test the power of the Buddhist monks. ONE day he went to the Buddha and asked the Buddha, "Buddha, which will be killed to live well and to be free from worry?" Buddha answered that one can live peacefully when one kills anger and one can live without worry when one kills anger." When he heard what the Buddha said, Akkothabaradwara became a Buddhist monk. However, one of his younger brother was angry about his elder brother and went to the Buddha. He threatened and cursed the Buddha. The Buddha forgave him and asked, "Do you treat your friends with food when they visit you?" He said, "Sonetimes." The Buddha asked him again, "What happened to

the food you served if the guests did not eat it?" He replied, "I had to keep it back." The Buhhda said, "I don't accept your abuse and threats. They will come back to you." At this point, one of the younger brother of Akkothabaradwara became a Buddhist monk. Similarly, all the brothers of Akkothabaradwara became monks one after another. Thanks to the clever wife, all the Akkothabaradwara brothers could enjoy benefits.

#### **Anatapate and Punyalakanadevi**

This example from Buddhist scripture shows the marriage of a divine husband and a divine wife. Wealthy was well known as the donor of Zetawun Monastery in Thawati Kingdom. He bought a garden from Prince Zetawun for 180 million gold coins, and built the 180-million monastery in the garden. He spent another 180 million gold coins for the ceremony to donate the monastery. He was generous and he visited the monastery three times a day to offer food, lights and scents. The Buddha spent 24 years at the monastery due to his generosity. His wife Punyalakanadevi was not as famous as him, but she fulfilled her husband wishes. They were the divine husband and the divine wife.

#### **Withakha and Dhamadannaack**

Withakha richman had an opportunity to listen to discourse delivered by the Buddha thanks to his friend King Vainmathara, and became an anagan (one who does not come back to human world). After his enlightenment, he abandoned his wealth to his wife and allowed her to do anything she liked. However, his wife did not accept what he gave and both of them became a Buddhist monk and a Buddhist nun.

#### **2.1.15 Aphorisms about Marriage of the learned around the World**

In his book "Guide to Love", famous writer P Moe Nin says, "According to the sexless human beings in the earliest age of the world who became two groups—women and men, love is conceived by sexual desires.

When four eyes meet, then love came in the heart. (Hindu)

If there be love, impossibilities will become possible. (Tamil)

Love cannot be hid by hiding. (Indian)

Things never change since the time of the Gods, i.e the flowing of water and the way of love. (Japan)

A virtuous woman is a crown to her husband. (Bible)

The well dressed woman draws her husband away from other women's doors. (Spain)

Learned women are ridiculed because they put to shame unlearned men. (English)

-A good wife is not extravagant

With a good wife, one is affluent

With a bad wife, one loses friends-

Those who urge to get divorced are neighbours,

But one who yearns for the divorced spouse is oneself.

Young jasmine flowers attract great attention from women

Young girls attract great attention from men

A woman who often looks herself through a mirror hates the cooking

Getting married too young, a girl loses all prosperity

Marry in haste, repent at leisure

Fortune favours the brave in love

The strength of a woman lies in her mouth

Waso (The fourth month in Myanmar) for men, Pyatho (The tenth month in Myanmar) for women

Neighbours persuade one month, wife persuades one night

Birds of a feather flock together

No pleasure in wife-dominated house

Beautiful women cannot remain spinsters

A woman's beauty is more of danger than pleasure

Women are apt to cry, laugh and agree easily

#### 2.1.16 Formula for choosing suitable marriage partner

*"U-Tha, Sein-Pan, Dan-Hla, Ko-Shar"* is a formula to choose a suitable marriage partner in Myanmar.

*U-Tha* = Sunday-born and Friday-born

*Sein-Pan* = Tuesday-born and Thursday-born

*Dan-Hla* = Saturday-born and Wednesday-born

*Ko-Shar* = Monday-born and Wednesday-born are compatible for marriage. (Bhisik Mingala Treatise, Traditionally-Arranged Marriage, 2000)

### **2.1.17 Formula for avoiding unsuitable marriage partner**

“*Dham-Ma, So-Ka, Inn-Wa, Ya-Za*” is a formula to avoid unsuitable marriage partner in Myanmar.

*Dham-Ma* = Saturday-born and Thursday-born

*So-Ka* = Friday-born and Monday-born

*Inn-Wa* = Sunday-born and Wednesday-born

*Ya-Za* = Wednesday-born and Tuesday-born are not compatible for marriage.

### **2.1.18 Astrological beliefs about the same day-born couples**

- Sunday-born couples may become rich.
- Monday-born couples may get into troubles.
- Tuesday-born couples may often quarrel with each other.
- Wednesday-born couples may become affluent.
- Thursday-born couples may lead a happy married life.
- Friday-born couples may get into troubles.
- Saturday-born couples may get divorced.
- Rahu*-born couples cannot maintain their marriage long.

### **2.1.19 Fifteen wages of committing sexual misconduct**

- (1) Having to face enemies
- (2) Being hated by many
- (3) Having difficulty in obtaining the three basic needs of food, clothing and shelter
- (4) Having a bad temper
- (5) Lack of others' trust
- (6) Inability to acquire super mundane knowledge
- (7) Dissolution of wealth and property
- (8) Having to suffer great hardship
- (9) Dying young
- (10) Having to stay apart from loved ones
- (11) Being indecisive
- (12) Being doubted by others
- (13) Meeting with danger

#### **(14) Being reborn in the four miserable existence**

There is a belief that if a man commits adultery, he will be reborn as a woman or as a gay man or as being sexual disorder.

#### **2.1.20 Aphorisms about women in Loka Niti Treatise**

-The beauty of the cuckoo is its voice; the beauty of the woman is devotion to her husband.

-Beauty in the wealth of a woman.

-The maiden without husband is not graceful. Having a husband is elegant for a woman.

-A good wife may lose in behavior after separation of one month from her husband.

-Woman delights in man. The husband should praise his wife after she is over age.

-The husband has to earn wealth, the wife has to save and spend well, just as thread follows the needles.

#### **The women must be avoided for life partners are:**

-The woman who married two or three times is not a good wife

-The wicked wife may be tamed by beating.

-The bad wife is not deserved by giving wealth,

-The greedy wife does not reduce on food.

-Bad women always do evil in a secluded place.

-Bad women always tend to be quarrel some other,

-Bad women slights others, craves for all she sees, cooks and eats too much, has a meal ahead of her husband, and visits others and stays there long should be abandoned, even though she could give birth to a hundred sons

#### **The women must be selected for life partner are:**

-A woman who offers motherly treatment in meals and dresses, bashful like a sister, respectful like a slave in serving the husband, offers counsel when in danger, give comfort in bed, has prosperity in dress and charm, and forbearing in anger is said to be virtuous.

-She who wishes to be born as a man in consecutive existences should respectfully serve her husband.

He who wishes to be born a man in consecutive existences should avoid adultery as he would avoid mud soiling his cleansed feet.

**-A senile man should not marry a much younger woman. He may have to worry about her infidelity, seeking pleasure with other. Such marriage with a younger woman will be the cause of his ruin. (Compilers Group, Ministry of Information, 15 September 2000)**

#### **2.1.21 Saying about women**

- (1) Guarding a daughter is equal to herding thousands of cattle**
- (2) Rivers and women are never straight**
- (3) Neglect parents' advice, consigned to divorcee**
- (4) Woman admirer expecting, man admirer frequenting**
- (5) Invaluable is woman composure**
- (6) Man's glory is power; woman's glory is hair knot**
- (7) Lazy man is on his back, lazy woman sits with legs stretched out**
- (8) Woman of composure never wears more than one flower**
- (9) Feminine wiles are countless**
- (10) A woman can destroy a country**
- (11) A strong man can deal with thousands of women**
- (12) So many boyfriends, but only single husband**
- (13) First love is unforgettable**
- (14) Bad husband and son are troublesome**
- (15) Too choosy and marry bad man**
- (16) The monk, who has changed three monasteries, and the woman, who has changed three husbands, may have deceits**
- (17) Snacks can be shared, but husband cannot be**
- (18) Train with no pennant and wife away from husband are not elegant**
- (19) Birth to a baby, fresh look to the mummy**
- (20) Leave hometown for knowledge; family for wealth**
- (21) The hand that rocks the cradle can rule the world**
- (22) A spaniel, a woman, a walnut tree, the more they are beaten the better they are**
- (23) Giving birth and riding raft are dangerous**
- (24) When getting in a fix, ask wife for counsel**
- (25) Women are as wavering as the wind**

- (26) A woman's mind and a winter's wind change oft
- (27) She that marries late marries ill
- (28) Fruit in autumn, blossom in spring
- (29) Mutton dressed as lamb

## **2.2 Economic factors**

In all societies, the prevailing reality of life has been the inadequacy of output to fill the wants and needs of the people. A couple or every family faces with to solve the problem of daily needs. Here, there is always a division of labor by sex. Economic factors play as important roles in marriage life to fill the wants and needs of marriage couple each other. (Haviland, 1999)

## **2.3 Sexual factors**

Societies differ remarkably in what they consider socially desirable and undesirable in terms of sexual behaviour and consequently differ in what they attempt to prevent or promote. There appear, however, to be four basic sexual controls in the majority of human societies.

First, to control endless competition, some form of marriage is necessary. This not only removes both partners from the competitive arena of courtship and assures each of a sexual partner, but it allows them to devote more time and energy to other necessary and useful tasks of life. Despite the beliefs of earlier writers, marriage is not necessary for the care of the young; this can be accomplished in other ways.

Second, control of forced sexual relationships is necessary to prevent anger, feuding, and other disruptive retribution.

Third, all societies exert control over whom one is eligible to marry or have as a sexual partner. Endogamy, holding the choice within one's group, increases group solidarity but tends to isolate the group and limit its political strength. Exogamy, forcing the individual to marry outside the group, dilutes group loyalty but increases group size and power through new external liaisons. Some combination of endogamy and exogamy is found in most societies. All have incest prohibitions. These are not based on genetic knowledge. Indeed, many incest taboos involve persons do not genetically related (father-stepdaughter, for example). The prime reason for incest prohibition seems to be the

necessity for preventing society from becoming snarled in its own web: every person has a complex set of duties, rights, obligations, and statuses with regard to other people, and these would become intolerably complicated or even contradictory if incest were freely permitted.

Fourth, there is control through the establishment of some safety-valve system: the formulation of exceptions to the prevailing sexual restrictions. There is the recognition that humans cannot perpetually conform to the social code and that well-defined exceptions must be made. There are three sorts of exceptions to sexual restrictions: (1) Divorce (2) Exceptions based on kinship (3) Exceptions based on special occasions.

The term "sexual behavior" can refer to all actions and responses related to pleasure seeking. Thus, in many minds "the sex drive" came to stand for man's pursuit of pleasure in all its forms. Sexual factors were the underlying motive of every life-enhancing activity. Sexual factors may refer not only to all forms of lovemaking between men and women, but also to all sorts of other human activities. First of all, sexual activity is not necessary for the survival of any organism. A lack of food or liquid will lead to death, but a lack of sex has never killed anyone. Secondly, the strength of sexual desire does not depend on the degree of sexual deprivation. Sexual abstinence does not always increase sexual desire, and frequent sexual activity does not always diminish it. With adolescence, sex play is superseded by dating, which is socially encouraged, and dating almost inevitably involves some physical contact resulting in sexual arousal. This contact, labeled necking or petting, is a part of the learning process and ultimately of courtship and the selection of a marriage partner.

Sexual problems may be classified as physiological, psychological, and social in origin. Any given problem may involve all three categories; a physiological problem, for example, will produce psychological effects, and these may result in some social maladjustment. Physiological problems of a specifically sexual nature are rather few. Only a small minority of people suffer from diseases of or deficient development of the genitalia or that part of the neurophysiology governing sexual response. Many people, however, experience at some time sexual problems that are by-products of other pathologies or injuries. Therefore, sexual factors can lead from pleasure to strategic life of marriage or divorce. (Paul Henry, 2012)

## **2.4 Media**

All parts of cultures could change generation to generation slowly or immediately by media. The media can play an important role in influencing both the demand and supply of social activities, regardless of evidence of effectiveness. Media could be influential on married couples' satisfaction or dissatisfaction. (Matthias W. Lorenz, Stefan von Kegler, Helmuth Steinmetz, Hugh S. Markus, and Matthias Sitzer, 1999).

## **2.4 Divorce**

Like marriage, divorces in many societies are a matter of great concern to the couple's families. Divorce arrangements can be made for a variety of reasons and with varying degrees of difficulty. In the United States, factors contributing to breakup of marriages include the trivial and transitory characteristics many marriages are based on and the difficulty of establishing a supportive, intimate bond in a society where people are brought up to seek individual gratification, often through competition at someone else's expense, and where women traditionally have been expected to be submissive to men. (Haviland, 1999)

## **CHAPTER (III)**

### **METHODOLOGY**

#### **3.1 Study Design**

This thesis was conducted with the descriptive study design. Moreover, data distribute study design; facts and in-depth survey were carried out for the thesis.

#### **3.2 Study Area**

Yangon region is the most popular place in Myanmar as it is a flourishing port, it is a density area, it has many embassies, it has many famous schools, Universities and Institutes, many supermarkets, shopping malls, and many famous places: Shwedagon pagoda, zoo, parks etc, and air lines, railway line, river line route, sea route, many highway are being served to reach Yangon in various parts of the country.

Yangon region has four districts: Yangon East District, Yangon West District, Yangon North District and Yangon South District, and composed with forty-five Townships. The Pazundaung Township, Yangon East District, Yangon Region, the Union of the Republic of Myanmar, was chosen as the study area because it is convenient to collect facts in the area day and night.

#### **3.3 Study Population**

Yangon Region is made up of four districts, (45) Townships, and has a population of 5,930,728 and an area of 3967.86 square miles. Pazundaung Township has the population of 598,271(295060 men and 303,211 women), the households of 8189, and 10 wards.

Focus Group Discussion was carried out on 120 married men aged between 20 and 60. Out of the 120 men, 10 IDI men were chosen for sensitive issues. Altogether 130 informants were involved as study population.

#### **3.4 Study Methods**

This thesis was conducted with the qualitative research method. Focus Group Discussions (FGD), In-depth Interviews (I.D.I), Key Informants Interviews (K.I.I) were carried out to get data.

Firstly, **Focus Group Discussion (FGD)** was held to collect data.

Altogether 120 informants of 16 F.G.D groups were interviewed. In the first of four FGD groups, 30 persons aged between 20 and 30 were comprised. In the second of four FGD groups, 30 persons aged between 31 and 40 were comprised. In the third of four FGD groups, 30 persons aged between 41 and 50 and in the last of four FGD groups, 30 persons aged between 51 and 60 were comprised. There were sixteen FGD groups and 120 men involved in Focus Group Discussion.

**Key Informants Interviews (KII)** was conducted with 10 administrative governors of 10 wards.

**In-dept Interviews (IDI)** were conducted with 10 persons from FGD in order to collect sensitive issues from the 16 FGD groups.

In the process, residents of various ages, educational qualifications, businesses, and careers were comprised.

### **3.5 Study Period**

**Table (1) Study duration**

No	Activities	Month	Year
1	A title for the thesis was submitted	October	2012
2	A suitable area was explored for the title	November	2012
3	Documentaries were collected in	December	2012
4	Preparations for methodology and suitable basic questions were set	January	2013
5	Field research was conducted	February	2013
6	It was sat for regular seminar	in the last week of February	2013
7	The reading session was carried out at the credit seminar	March	2013
8	The thesis was submitted to defense	April	2013

## CHAPTER (IV)

### FINDINGS

#### 4.1 Background history of study area

Myanmar Buddhist couples in Ward (10), Pazundaung Township, Yangon East District, Yangon Region, the Union of the Republic of Myanmar, were chosen as the study area. Yangon Region is made up of four districts, (45) townships, and has a population of 5,930,728 and an area of 3967.86 square miles. The population of 598,271(295060 men and 303,211 women), (8189) households in 10 wards, Pazundaung Township, was chosen for statistics required for the thesis because it is convenient to collect facts for the thesis in the area day and night. Furthermore, the area covers motorways, railroads, waterways, the Pazundaung Creek, Pazundaung Port, Thida Port, Dawbon Port, wide varieties of businesses and industries, factories, workshops, markets, supermarkets, businesses related to raw materials, finished goods, meat, fish, fruit and vegetables, small-, medium and heavy businesses, pagodas, religious community halls, religious associations, monasteries, basic education high schools, middle schools and primary schools, people of various religious faiths and all social classes, branches of political parties. It is a historic and populous region occupying a geographically strategic position in the country. So, it is the first choice township for this thesis. Pazundaung Township is bounded by Mingala Taungnyunt Township in the north; by Dawbon Township in the east; by Botahtaung Township in the south, totaling three townships.

Table (2) Population of study area

No	Population	Male	Female	Total
1	Under 18	110006	185054	295060
2	Over 18	122110	181101	303211
	Total	232116	366155	598271

Table (3) Housings and households of study area

Housings	Households
5121	8187

## **4.2 Characteristic, Duties and Types of wives**

There are nine characteristics of a good wife were learned which identified by the Buddha.

1. managing the house very well
2. not thinking of other men except her husband
3. managing the money given to her by her husband
4. obeying her husband and consulting with him
5. knowing what her husband likes and fulfilling
6. providing clothes to her husband according to the seasons
7. going to bed later than her husband
8. getting up earlier than her husband
9. having sweet face and mouth

There are five duties of a good wife were learned which identified by the Buddha.

1. To do the housework
2. To take care of savings
3. To refrain from adultery
4. To spend money efficiently

There are four types of good wives and three types of wives were learned which identified by the Buddha.

1. motherly wife
2. sisterly wife
3. wife who has the quality of a good friend
4. wife who has the quality of a good maid were good wives and
5. wife who acts like a thief
6. wife who acts like a master
7. wife who acts like a murderer were bad wives.

Moreover, there were 15 types of bad wives according to ancient sages.

1. shameless wife
2. fearless wife
3. lazy wife

4. dirty wife
5. wicked wife
6. leper wife
7. wife who does not love her husband
8. rough and abusive wife
9. wife who cannot have sons
10. fruitless wife
11. wife who acts like a thief
12. wife who acts like a master
13. wife who acts like an enemy
14. wife who maintains hatred
15. disloyal wife

#### **4.3 Satisfaction and dissatisfaction of married men**

A merchant, aged of 55, from Ward (1) said that he has moved to Pazundaung Township for more than a decade; that his native village was a hamlet on the outskirts of Magway Region; that his wife was born in the same village; that their marriage has passed over a couple of decades. She was 58, three years older than him. She was just literate and ran her family business of trading.

He was honest and simple. Responding to the questions, he said that he was an ex-monk and stayed as a monk for five years; that after leaving the Religious order, his father married off to the daughter of his distant relative brother; and that the couple ran a business at the village and set up another business in Yangon. He said that

*"May be it is because I'm an ex-monk; my wife is three years older than me, but she does a lot of housework, unlike a rich woman. She leads a simple and plain life and is not fashionably dressed. She seldom goes out. She has gone out for a few times, but it was just to attend the funerals of some of her relatives. She not only supervises the business but also does all the cooking. We hire a maiden and six workers. But, she does all the housework. I have often dissuaded her from doing housework that much,*

*but in vain. Now, we have become rich, but she herself lays the table for my meals. She does not have meals together with me, but only a few times.*

He also made the same comment that she was a housemaid-like wife. They are rich. They own a substantial brick house and run a brokerage house. This man was satisfied with his wife.

A Dawei national entrepreneur, aged of 49, from, Ward (6), had a wife of his age. Their marriage was over a couple of decades. They had an 18-year-old daughter. He was suffering from liver cancer. His doctors advised him to receive medical treatment in Singapore. He had spent over 10 million kyats on his treatment given by several doctors in Yangon, and so he no longer can afford treatment in the country, let alone receiving medical treatment in a foreign country. He can survive at most next three years. It was news from liver cancer patients.

His wife was at his age, but she nurses his husband without sparing any effort. Every day, she did the cooking, and then she laid the table for her husband to have meal. She administered him medicine. She loved her husband so much. She held him in high esteem. Whenever he asked her to do something or to go somewhere on business, she did not refuse and complied with his wishes. If she does not know a case about business, she respectfully asks him to tell her how to deal with it. And she does as instructed by his husband. She was never against him. She was more than happy to do whatever her husband asked her.

He is full of praise for the treatment her wife gives him, and says that their marriage has passed more than 20 years; and that their daughter, 18, is now going to the University of Computer Studies. He said,

*"My wife and I are of same age, but she treats me as if I were her younger brother as well friend. She listens to me. She is never against me. She does all the work. If she doesn't know how to do, she asks me and continues to work. I'm very pleased to have such a good wife. She loves me very much. She is always beside me. She seldom gets out. She treats me like an elder sister. Maybe I feel comforted; I'm making a quick recovery from the*

*disease. She gives me medicine with good volition and that really enhances the potent of the medicine, I think."*

His wife was, indeed, a sisterly wife as well as a good friend-like wife. So, he is considered very fortunate to have such a good wife.

A man at the age of over 52 from Ward (6) has remarried with a woman. His first wife passed away when he was 40. Three years later, he got married to a woman. But they have no children. He had no children in his first marriage. He owns a fine brick house and a car and runs a big business. He has a cosmetics shop in Yuzana Plaza. He lived with his first wife for nine years. His second wife is a mixed race of Shan and Bamar at the age of 35. They used to neighbours till they got married. They had romantic relations thanks to some members of the village administrative body acting as matchmakers. They are making huge profits from their business. His wife is almost flawless. He said,

*"Would you please keep what I'll say to you secret from others? She and her parents and five siblings used to frequent my house. Sometimes, they spent for the night in my home. My two friends were staying with me at that time. They are my business partners. Sometimes, I have to be away from home for several days on business. Only in the evening, do she and I meet at home. She runs a shop. I have to get out very often purchasing things for my industry. Her younger brother and sisters help me with the business as workers.*

*"About three years after having married, it has come to my knowledge due to some of my relatives that she often takes some of my properties to her relatives without my knowledge. Of course, the properties include even pots and pans. If and when we have to buy a set of pots and pans, I buy two sets; one for us and the other for her relatives. She has never let me know her acts of carrying our household utensils and goods to her relatives. Only very recently did I come to know that any types of fine goods at home that are no longer useful for us, she took them to her parents' house before soon. The utensils are not very expensive, but I'm not happy with her bad habit."*

His wife was good at making money but in the habit of caching family goods and utensils. She was a thief-like wife. That man was dissatisfied with his wife.

A man aged of 56 and his wife aged of 35, both were graduates, having two years of marriage life and having medium of income. A Buddhist Myanmar bachelor was a manager in a government department who started as a clerk. Until 56, he lived with his blind elder sister in his own house in North Dagon. He passed high school while he was working as a clerk, and graduated with geography major from workers' college. He loved his sister very much, and was pious. He abstained from smoking, chewing betel nut and drinking alcohol. He was hardworking, honest and not corrupted. He didn't have a lot of friends and did not use to go out often. He just went to work and came back home. He took care of his sister and cooked her. At 56, officials from his department advised him to marry a 34-year old spinster, a junior official from the same department.

She lived with her mother and her only younger brother. She was educated, graceful, sincere and pretty. Finally, He got married with her. She came to live at the house of her husband and his blind sister. When they got married, her mother admitted that her daughter tended to be cross too often and urged him to be patient with her daughter. She was a contented Myanmar Buddhist woman. As she was a junior official and her mother cooked for her, she never learned how to prepare meals.

When he quit his government job and joined a private company, the investigator became colleague with him and travelling to other towns on business four or five times together. About two years after working for the private company, he went on a business trip to a town. During the trip, he complained with me that his marriage had been troublesome. At that time, they had been married for about two years and didn't have any children as they got married late in their lives. I asked him why his marriage wasn't a happy one. He cited the following undesirable things about his wife.

- (1) She didn't know how to prepare meals and didn't want to learn how to cook.
- (2) He had to go to market and prepare meals by himself.
- (3) She was cross for unimportant things too often and I didn't talk to him for a long time.
- (4) She didn't like his blind sister and abused verbally when his sister made a mistake like accidentally dropping a plate.

(5) She refused to listen to him when he told her to treat his sister appropriately. He also said that he was determined to become a monk together with his old sister at a monastery, leaving his wife behind. He was really dissatisfied with his wife.

Another man aged of 50, who had four children with his first wife, and that marriage lasted for twelve years. He got married second time with 27-year old Shopkeeper. The children of that man had been married and were living in other towns when the two met. He was a graduate official but his second wife studied up to grade six. She had 8 siblings and her parents had died when she got married with him.

The couple didn't have a house of their own and had to live in a rented house in Pazundaung. After they had married, she stopped selling things at the market. He worked at his office and she kept the house. She was honest, sincere and moral. Everyone loved her. She was helpful and generous. She never gave anything to others without her husband's knowledge. However, she wasn't a spendthrift. Her weakness was that she trusted everyone. She lent a lot of money three times totaling K 2.3 million and lost the money. However, she was still happy.

He said his wife was a sisterly wife who served him regarding herself as a serf and he was pleased with his wife. He also said that she was tireless in helping others and everyone loved her. She did phone bill service for all the 8 phones in her 24-apartment building, sometimes spending her own money if the phone owners didn't have money to pay the bill. She helped collect the donation for the prayer hall in her Ward and attended funeral services in the ward whether she personally knew the dead or not. She helped pay electricity bills of others. She trusted others so much that she lost her money too often. The worst thing about her was that when sisters and other relatives came to take her, she went to stay with her sisters and other relatives leaving everything behind at home. At such times, she never contacted her husband. Sometimes, she went to her relatives even for trivial things. In addition, she didn't know how to prepare meals and they had to order food boxes from a restaurant. She never washed nor ironed clothes. She hired others to do such housework. She loved her relatives more than her husband and his children. However, he was not disappointed with his wife. He said his wife was pleasant and sincere. So, he was able to forgive her and never argued with her. He even loved her like

his own sister or daughter. He was even proud of her as she was simple, honest and helpful.

Another man aged of 35 was an unemployed man. His educational status was in grade 10. His wife was a graduate. She was the elder of the two daughters of a retired major. While he was working as a salesman in a stationery company, she was a supervisor there. They met there and got married last ten years. As the investigator was her neighbor, knew her parents well.

One day, she asked for my advice to seek divorce at a court of law for her daughter. So, I had to talk to her daughter. She said that she had divorced her husband 4 or 5 times previously and she lived with him again and again. However, then she wanted to actually divorce him that time. She said that she could no longer tolerate him. They had two daughters, 10 and 6, and lived in a house built by her parents. They opened a store at that house. Later, the investigator met her husband secretly and asked about his marriage. He confessed that they had divorced at the court of law 4 or 5 time previously, but they lived together again within two months.

He was often drunk and he had been fired from the company for his financial abuses. It was also learnt that both the wife and the husband liked having sex. Although she was not pleased that her husband didn't have a job, they didn't have any financial difficulties as they have a store financed by her wealthy parents.

Although they didn't have any serious problems between them and both liked having sex, she was disappointed that her husband was always drunk and unhelpful. He admitted that he drank at home and liked having sex. He was drunk the whole day and didn't help at the store. She had to do everything for the store including dealing with customers and doing housework. As she was ashamed of her husband, she divorced him at the court of law again but she lived with him. She was ashamed of him because he destroyed things at home when was dissatisfied. Actually, the two loved each other very much. Finally, they received a decree to divorce from Yangon Division Court for the sixth time. Two weeks later, they lived together again and her parents abandoned her. They lived together as the wife and the husband forever. That couple showed that their dissatisfaction was based on economic factor.

Another couple, husband aged of 38 and wife aged of 40, having 12 year marriage life, both of them were high school level and having medium income was also interviewed. When the investigator visited the Ward (1) was assigned to find facts for thesis, one of old acquaintance was met and asked about his marriage life. He was honest, hardworking, moral and nice. His wife was his classmate at high school. He was a bachelor when the investigator last met him. His wife was met 3 or 4 times before they got married. She was pretty and her body structure was well-developed. She was energetic and good at trading things like antiques and gems. Her business was successful. Her first marriage was with a Muslim. Her first husband was her classmate, too. He was drug-addicted and died three years in their marriage life. She had two daughters in her first marriage and two daughters with present husband. The couple lived in their own house and they led a comfortable life.

Their marriage life was interesting. Despite being a bachelor, he married her who already had two daughters with her late husband, and they lived together in her own house. They worked together for living and were able to lead a comfortable life. However, she was adulterous, and he once had to catch her red-handedly and sent the man to prison. However, he continued to live with her. She committed adultery again with another man. He was also jailed by the court of law. He continued to live with her and was able to send the daughters of her first marriage to college. His owned daughters with her were at high school.

When asked about his marriage, he admitted that he was distressed by his marriage and used to try to commit suicide. However, he had never beaten her, and had to keep his sufferings by himself. Although he was ashamed of his wife, he was determined to live with her forever. He said that his wife was adulterous, but she was kind, friendly, generous, nice and good at trading. She donated a lot of money for religious edifices. All their four daughters were clever and educated. He should be rewarded for his tolerance and forgiveness. It was also learned that she committed adultery twice during her first marriage.

The next couple was 45 years old husband and 29 years old wife, having 7 years of marriage life and having some high income. Both of them were Myanmar-Chinese. The husband did everything including trade, for his living. He studied up to 8th standard and

was jailed for 3 months because he was involved in a street fighting. He was not interested in his studies but eager to do business. The wife was graduated in physics from the University of Distance Education. She worked at her aunt's Jewelry while she was studying. Her aunt and the husband were also Myanmar -Chinese. They traded in gems, cars, and they were clever businesspeople. While working at the jewelry, she had a secret affair with her aunt's husband. Later, her aunt's husband married her and she became his second wife. Two years later, they divorced.

The husband opened a copier shop in front of the cold-drinks shop where the wife lived after the dissolution of her marriage. He sometimes drove taxis. He was then a bachelor. The cold drinks shop owners were her grandparents. They loved her a lot as they didn't have any children. As she was pretty and nice, her shop was always crowded. Her grandparents treated him as their own relative because he was an honest and hardworking neighbor.

Finally, he married her. Then, he was 38 and she was 23. About one year before their marriage, her grandfather told him that she was divorced from her first husband. He and she had had a 3-year old daughter during the seven years of their marriage. He said that he liked her for everything except from the fact that she was sometimes cross with him. It didn't matter for him whether she was single or divorced. He loved her tenderly.

The next couple was aged of 43 years old graduate man and 46 years old women, getting Masters Degree, having 17 years marriage life, and having medium income. The husband was tall, handsome and educated. He was nice to his friends and showed respect to elders. When he became a gazette officer, he was loved by his superiors as well as his colleagues. He was moral and abstained from alcohol.

The wife was also tall, pretty and slim. Their marriage was arranged by their parents while they were studying at the university. After graduation, they worked for government departments and their ranks rose gradually. However, she rose in position quickly and finally her rank was three positions higher than her husband. However, they were working in different department. She was three years older than her husband. Although she was not interested in housework, she read a lot. They had a sixteen years old son. She pampered her son too much. She did not allow him to make friends with the poor. She was not friendly and thought lowly of others. She treated her husband's friends

coldly. She had no friends except her superiors, and she thought highly of herself. As a result, he did not dare to invite his friends to his home as his wife did not speak to his guests. His son was also unfriendly. Although he did not like his wife's behavior, he could not do anything as she was an official three ranks higher than him.

Another couple aged of 30 years old man and 24 years old woman, both of them were graduated, having two years marriage life and having medium income. That man was a son of a high ranking official and went to school up to high school. He failed at 10th standards repeatedly and gave up taking high school exams. He got married with a loose girl when he was 22. Later, he divorced from her. He was lonely after the divorce and drank with friends. Once, he was drug-addicted. However, he got a job at a private company thanks to his father. Seven years after the divorce, he married his wife under his parents' arrangement. She was a graduate government employee. He still drank with friends after the marriage. When he was drunk, he shouted at his neighbors, but did not quarrel with his wife. Ma New tried to appease him quietly. His parents also admonished him. Although he listened to his parents while they were admonishing him, he continued to drink the next day and came back home late at night. His wife was waiting for him.

When he was not drunk, he was nice. He knew that drinking was bad. His wife was simple, honest and friendly as she was born of poor parents. He said that he knew drinking was a bad habit, but he had to drink as he suffered from mental illness if he was not drunk. He also promised to quit his drinking habit one day. No one knew when he would quit drinking. He did not seem to love his wife. He liked drinking. She had to do housework every day, and her marriage was not pleasant. Here, the husband had a satisfied married life but not the wife.

The couple is 53 years old husband and 52 years old wife, Mon-Bamar mixed national; both of them were Buddhists and having middle school level educational status, 25 years old marriage life, having low income. The husband joined the army at the age of 20 and left it ten years later on health ground. At the age of 30, he got married with his wife, who was 30 then. They had a 23-year old son and a 22-year old daughter. The son and the daughter already got married and lived on their own. Their married son and daughter were having easy life. Their son worked in Malaysia and the husband of their daughter was a teashop owner.

He did not use to drink alcohol or gamble. However, he was addicted to drug. They sold rice and curry at a roadside shop. Although they had a number of customers, they were always short of cash because she enjoyed playing cards. As they used marijuana in their curries, their dishes are always sold out, according to some insiders. As a result, he was addicted to marijuana, it was said. She was pretty and sweet. She was said to be friendly. There was an empty room behind their shop where she played cards with her friend whenever she was free. At first, she collected money from card players and later she also became addicted to playing cards. He did not play cards, but he drank alcohol and use marijuana and went to bed early. The shop was run by her. She also did number gambling. As the husband was addicted to marijuana and the wife was addicted to gambling, their life was not much comfortable. They didn't quarrel between themselves and they loved each other very much. He wanted to quit using marijuana, but he found himself using marijuana whenever he was distressed. His wife often lost her money at card playing. He said both of them needed to quit their bad habits. They did not have any problem during their 25-year marriage life.

Both of the couples 58 years of aged of husband and the wife, 56 years of age were Bamar-Rakhin mixed national. The husband had a 32-year old daughter with his first marriage which lasted for ten years. His first marriage ended as he did not do anything except soccer gambling and drinking. He got married with his first wife at the age of 26, and she had a dry tea and wet tea shop in Pazundaung Market. At the age of 37, he married a widow of 35 years old. She also had two daughters with her first mirage. Her first husband was drowned five years after their marriage. Her two daughters were 30 and 27. The first daughter was a middle school teacher and the second daughter was a nurse.

The husband went to school up to tenth standard and the wife was a graduate. Her parents and her first husband were also educated. Her first husband died when a boat he took overturned in Bogalay Town. After his death, she set up a grocery. He at first worked at her grocery and they got married later. After they had married, he stopped gambling and drinking. He admitted that he had changed after his second marriage. He later became a member of the trusteeship council of the Shwe Phone Pwint Pagoda. It can be said that a bad guy who was abandoned by his first wife became a gentleman thanks to help of his second wife. He was suitable for his pagoda trusteeship job as he was handsome. She was

born on Wednesday and he was born on Saturday. It was believed in Myanmar astrology that the marriage of a Wednesday born and a Saturday would bring prosperity. This astrological belief was true not only for his second marriage but also for his first marriage as his first wife was born on Thursday. According to Myanmar astrology the marriage of a Thursday born and a Saturday born was harmful.

The last couple is age 60 of man and age 49 of woman. She was a mixed national of Bamar, Kayin and Shan. They got married at the age of 30 and 19 under their parents' arrangement. They were Friday born and Saturday born, and had two sons and one daughter. Their elder son was a lieutenant colonel in the army and the younger son was a seaman. Their daughter owned a rice-mill. He went to a teacher training college when he passed high school, and became a middle school teacher. She went to school up to ninth standard. Being a teacher, he was hardworking and honest. He studied law and BEd at the University of Distance Education and later became a township education officer. She was also honest and a responsible wife. Despite their eleven-year age difference, she was a sisterly and motherly wife for him. She kept five precepts and was generous to the poor, kind to friends and admired her husband. She never sought fun. He was pious and abstained from drinking, chewing betel nuts. As he was honest and hardworking, he raised to the rank of high school teacher, headmaster and township education officer. Teachers, students and parents respect him very much. He went abroad on study tours. Her parents were farmers. As her grandfather was a goldsmith, her father became a goldsmith later. Her mother could not see clearly as her eyes were once hurt by thorns from a bush. As she had to do housework and studied her lessons at the same time, and became a good wife when she married with him. He said that

*"Our children were clever as we were pious. My wife never refused to fulfill my wish. We never use to the clinic as our illnesses were cured by traditional medicine at home. We use to self-care practice. Although we were Friday and Sunday born, our parent arranged our marriage based on the days. Her parent wanted me to marry her because I was just a teacher".*

There are three types of wife according to Buddha. That is they are: thief-like wife, master-like wife and murderer-like wife. A survey was conducted covering four groups of

over 120 residents in Ward (7). Of the interviews, the following story of a couple is well noteworthy.

A timber merchant, 60, from Ward (7) has five children by a previous marriage. His first wife is at his age. He lived together with her for more than 20 years. He started to lead bigamous relations with a beautiful woman, thus leading to the divorce with his first wife in the interests of the children.

His second wife and he married in Pazundaung Township. He is pious so in his spare time, he likes performing religious activities. She is 38 years old. They have lived together for eight years with no children. His second wife is pretty but drinks a little. Not only that, she also smokes at least two boxes of cigarettes a day. He lets his mother-in-law, 80, live with them in his home. They hire a girl maiden. They often torture the girl very often. They are not happy at all if the whole house including the kitchen, pots and pans are not kept clean. There must be no litters at home. They boast that even the doorstep is kept clean. When asked about the second marriage, he invited the researcher to his house. He said that,

*"That is the worst mistake I have ever made in life. My first wife and I got married when we were young. Later I cheated on her out of the strong desire to enjoy sexual pleasure with another woman by leading sexual relations with the present wife. I have been suffering a lot. What is the worst is that she is very authoritative and bossy to me. And he monopolizes all my property and belongings. She has bought many types of property under her ownership. It seems to me that she is in fear my children of the first wife will inherit some portions of my wealth. I had to yield to her wishes of legally having all my property under her ownership. She also said that if I did not fulfill her wishes, he would drive me out of my home. So, I had no alternative but to comply with her demands. I wish to be reunited with the first wife, and I persuaded her but it she categorically turned down my offer. Her mother is kind for me. I have got completely under her thumb. I'm in great fear of being embarrassed if there is a quarrel between her and me. I am sure if so, the quarrel will be the talk of the township. She has no other big faults.*

**She is a master-like wife, using all her influence over the husband. She shows total disregard for her husband and has monopolized all his wealth.**

**Amazingly, some persons from Ward (10) prefer women who do not give birth to a boy baby and infertile women.**

- (1) A man, 32, shopkeeper, from Ward (1) with a two-year married life and 10th standard education**
- (2) A man, government staff member, 35, from Ward (2) with a four-year married life and graduate education**
- (3) A man, 38, government staff member, from Ward (3) with an eight-year married life and graduate education**
- (4) A man, 39, government staff member, from Ward (4) with a 12-year married life and graduate education majoring in engineering**
- (5) A graduated man, 43, seller, from Ward (4) with a 12-year married life and education qualification of 10<sup>th</sup> standard**
- (6) A man, 47, an officer, from Ward (5) with a 12-year married life and graduate education**
- (7) A man, merchant, 55, from Ward (6) with an 18-year married life and graduate education**
- (8) A man, merchant, 52, from Ward (7) with a 26-year married life and graduate education**
- (9) A man, merchant, 55, from Ward (8) with a 22-year married life and educational qualification of 10<sup>th</sup> standard**
- (10) A man, seller, 58, from Ward (9), with a 22-year married life and educational qualification of 10<sup>th</sup> standard**
- (11) A man, staff member, 60, from Ward (10) with a 30-year married life and graduate education**

**The man, 32 years of age, shopkeeper, from Ward (1), having two-year marriage life and having 10th standard educational status, said,**

***"I love children equally. I have two daughters and no sons. Maybe I was destined to have no sons. Whether I will have a son or not, my love for the daughters will not change."***

He continued,

**"If a wife is infertile, the husband can't help it. What is important is that the wife is well-behaved with a sense of carrying out the five duties of a wife."**

**The man, 39, government staff member, from Ward (4) with a 12-year married life and a degree majoring in engineering said,**

*"I have children, all girls, and no sons. Some friends of mine tease me saying that having no sons is a sign that my wife loves me very much, and if she has a son, her love for him will go to her son."*

*"I have five daughters, so that means I will have five sons-in-law after they are all married. I will regard my sons-in-law as my sons."*

**A man, merchant, 55, from Ward (6) with an 18-year married life and a degree said that,**

*"I have three daughters and no sons. For me, it doesn't matter whether having a son or not. If my wife were infertile, it is according to our fate. My wife is in great love with me. She is clever and a good wife."*

**A man, 51, who has pursued basic education middle school and is running a grocery at Ward (5) in Pazundaung Township, told about the qualifications of his wife as follows:**

*"I have lived together with my good lady for 24 years. She is three years younger than me. Her educational qualification is only fourth standard. I have an impulsive and emotional nature. When I'm very busy, I lose my temper. Then, I don't speak harshly to the customers, but I become aggressive to my wife and give her harsh treatment whether she makes a mistake or not. But it is amazing, at that time she does not respond to me and is with a smile on her face as though she were stone deaf and nothing had happened to her. She remains calm and serene."*

*"Sometimes, vehicles are parking and trishaws are standing temporarily in front of our shop. They are on the way of customers to our shop. I can't*

*stand it at all. Then I use abusive language stily at such drivers and trishaw men. What do you think my wife does in the face of such problem? She gives me a gentle hug and gently says, "Darling, this is just human nature. Be patient and show forbearance. Her face remains sweet with a charming smile. It is shame on me."*

A graduate junior officer, 45, in Ward (3) has a wife, 36. He said that her wife was nine years younger than him. They have married for 16 years and have five children. His father and mother live with him. They are both over 70 years old. His two younger brothers also live at the same house. The family has 11 members in total.

Regarding his wife, he said, "She was 20 when she married me. Her native town is Thonze in Bago Region. A salient point about her is that after our wedding reception, she moved to my parents' house. She keeps the whole house clean and tidy every day. She is always busy doing one thing or another, such as the washing, ironing, cooking, shopping. We have five children but she teaches every child how to keep themselves clean. My two younger brothers not only help her with household chores but also keep their room untidy and the room is always in a mess. However, she complains nothing about it. She regards the two guys as her natural brothers. She never asks them to do household work and does the cleaning and washing for them every day. The guys come to know they should keep themselves neat and smart. That is one of my wife's characters.

The family members were found keeping the house clean and not lazy.

In an interview, a government officer, graduate, 39, of Ward (7), showed enthusiasm. He says that his wife is 30, nine years younger than him. She is a graduate, serving in a government department. They have got married for five years with a son and two daughters. The boy is four years old, and the elder daughter, 3 years old and the younger daughter, one and a half years old.

Their department is about one-hour drive from their home. They use the office bus to and from the office. They have to arrive at the top of the street by 8 o'clock in the morning to catch the office bus. Otherwise, they miss the bus. The husband takes heavy duties at the office. He usually gets up at 6 o'clock in the morning. There is a saying that goes 'Birds of a feather flock together'. And they have lived together for five years.

Nonetheless, they do not get along with each other. She never listens to her husband, nor does she heed to her husband's household management. They are often against each other's wishes, meals and behaviours. Although he usually gets up early, she always gets up late. So, he has to wake her up every office day so that they both catch the office bus. Her parents live with them. Every evening, she likes watching Korean TV series, Myanmar movies, and video films. She is crazy about TV and video films. Therefore, her mother often reminds her to go to bed and gets up early in order that she does not need to be in a hurry to catch the office bus. However much she reminds to mend her ways, it is in vain. She watches TV till around midnight. She cannot get up early, as a result. Very often, she forgets to take one thing or another, such as lunch box and umbrella. She misses the office bus and then has to take a taxi so many times to arrive at the office in time that she has to spend much of her salary on the taxi charges. To make matters worse, she is not able to manage her husband's salary. So, they are broke many days ahead of the payday. By good fortune, her father is the bread winner. He burdened his feelings about his wife,

*"She marries Korean TV actors, not me. She no longer has interest in me. She spends the whole daytime at the office and the whole evening, watching Korean TV series and video movies. That is forcing me to find another lady. And I think I will seek second marriage."*

That woman was neglecting husband's wishes, failure to go to bed and get up early, preferring Korean TV actors to even the husband and dreaming about young male actors and showing total disregard for the husband.

There lives a government officer 50, in Ward (9). He is a graduate, but always gets shabbily dressed untidily. His wife is 51, one year older than him. They have lived together for 22 years. Their elder daughter, 21, is married and lives separately with them. Their younger daughter is 19 years old, going to the university. He said,

*"In olden days, I used to get smartly dressed. My parents are affluent. So, I wore only fine clothes and ate good foods. Our marriage has been 22 years. Every month, she buys fine clothes and jewelry, but none for me. She also buys the two daughters fine clothes and ornaments. She and the daughters are always fashionably dressed, but I have only scruffy clothes."*

*My wife is not happy when I buy new clothes. Whenever I buy new clothes, she provokes couple quarrels."*

*"So, how do you feel? What will you decide on your wife?" In response to the question about his attitude to his wife, he said with a big smile, "It doesn't matter. I am satisfied with her and the daughters looking smart. But she would have had a sense that she should buy me three or four sets of clothes a year."*

A question was therefore raised "Then does your good lady have a strong influence on your?"

*"Of course, unless I am under her influence, I will not get shabbily dressed,"* he said, to the accompaniment of a loud laughter of all listening to his talk.

A businessman, 59, of Ward (3) runs own businesses and has a pretty wife, 36, 23 years younger than him. They have married for 16 years. They have two children—a son, 14, and a daughter, 12. He said,

*"The saying 'Birth to a baby, fresh look to the mummy' is for a married woman like my wife. She still has such a good figure that she is attractive to many men. I'm at my old age with poor eyesight. I'm slightly paralyzed I've been feeble for long. I underwent an eye operation at the age of 48. I have been slightly paralyzed for two times. But I recovered from the paralytic stroke due the traditional medicine practitioner. But, I had a bad right hand."*

Answering the question "Your good lady is still young and beautiful. So, are you in fear that she may cheat on you?" asked to know feeling, he said,

*"Absolutely, my wife is still beautiful. I'm a businessman. I am often on a trip on business. Sometimes, I'm away from home for one or two weeks. Once, I was on a trip to Shan State for months to purchase dry tea leaf. I was worried something bad might happen to her. All the family members left at home at that time were she and her two children only."*

*"I'm afraid, but it is because you heard some rumors about your*

*wife's adultery?"*

*"Oh! No. Once I secretly returned to Yangon and spent two or three days in my friend's house without letting her know about it. Out of worry at that time, I secretly kept a watchful eye on her. I followed her up wherever she went out. But there wasn't anything suspicious about her character. I witnessed that she went out and back early and there wasn't any sign of her intention to cheat on me."*

The wife is still young and beautiful. The old husband is paralyzed and can no longer have sex with her wife. However, the young, beautiful wife is found remained loyal to his old husband. She is a good lady, indeed.

A government staff member, 40, of Ward (8), has a wife, 44, four years older than him, and two sons and two daughters. Their duration of married life is 12 years.

The husband shared some points about his life, said,

*"My wife is four years older than me. I'm a government staff member. We don't have much financial hardship. But one thing is that my wife does not housework. What she does every day is eating and sleeping. Up to now, I have to take the duty of the cooking. I have to cook meals before I go to work and after I go from work. Our marriage is 12 years old. While I was away from on business, I thought my wife would do the cooking. But in practice, she and her children have their meals outside. That is her only fault, and she does not commit any sins.*

It is, therefore, to expose that she does not meet one of the five duties of the wife—to be diligent. However she does not have any other big fault.

An entrepreneur, 52, of Ward (10) is affluent. His wife, 49, is also the manager. This is his second marriage. He lived with his first wife for only three years and had two children. His wife survived for him and the two children when he was 30. At the age of 35, he remarried another lady, 32. Their marriage is 17 years old. They have three children—elder daughter and two younger brothers. The wife is good at carrying for the housework. She is very popular with many people. She is composed.

In response to the question "Does she carry out all duties of a wife?" he said, *"My wife makes no mistakes except one that she prioritizes her relatives well over mine."*

*"She is mean with money and gifts if we have to present relatives on my side, and she is not happy when some of my relatives visit our house. But, any of her relatives can visit our house without restriction to ingress or egress. Moreover, she supports her relatives both secretly and openly."*

She is stingy with money and gifts when the need arises to provide relations on the husband's side. But she allows her relations to come in and out the house at any time and stay at home, and provides her relations with assistance, cash or kind, more than enough.

A taxi driver, 29, from Ward (9) told about her wife, especially things he is not happy with, as follows:

He is a mixed national of Shan and Bamar. His wife is also a mixed national of Kayin and Bamar. Their educational qualifications are both basic education middle school. They have married for about two years. His wife is 30 years old, one year older than him. The taxi is the cab he inherited from his parents. He has been working as a taxi driver for more than four years and he makes a lot of money. They live at the same house with his parents. They have a child, over one year old. His parents live upstairs and they live downstairs. When asked about some faults of his wife, he said,

*"I daren't invite my friends to my house because I have been embarrassed about her behaviors so many times. It is like that she never treats any of my friends on a visit any foods and soft drinks even coffee or drinking water. The whole house is in a complete mess. Her sarongs, blouses and goods are scattered everywhere in the house. Her blouses, sarongs and other clothes are all dangling and flapping on all the tight ropes in the house. She is brazen enough to hand her braziers and panties on the tight rope in front of the house. The shelf for the shrine, the bed, kitchen, bedroom and living room are all in a mess. Even her shoes are always separately. The house is not the only place in a mess; her head is also a mess. She made her hair afro."*

**She is a housewife who is not interested at all in housework.**

**Another man was a mechanic, 40 of age, from Ward (4). Seven persons including him were deep in a conversation. He said that he attended the ninth standard; that he was her third marriage partner; that she was a Shan national, five years older than him; that their marriage was 15 years old; and that she had no children by previous marriages. In replying to the questions asked in a low tone, he said that they have lived together for 15 years, but they are not first life partners for each other; that she has been a divorcee two times, and that is her third marriage; that she is good at making money; that she buys tea leaf from Pyay Town and produces tea leaf sachets with a brand for sale; that her trade is always busy; that however only after some years of their marriage, did he know that she cheated on her first and second husbands; that she remains loyal to him; and she gets along with him. When asked about her wife's weak points and if he has dissatisfaction with her, with a smile, he said,**

*"I've just had a lesser wife for three years and eventually, it had reached her ears. I happened to cheat on her. Now, I'm no longer unhappy with her past life. We two have committed sexual misconducts. My lesser wife doesn't have a good attitude towards me. Now, I plan to divorce that lesser wife and have monogamous marriage with the Shan wife. From now on, I'll devote my life to my business, not to sexual pleasure."*

**It showed that both the husband and wife once committed sexual misconducts.**

**A graduate, 33, from Ward (2) is a supervisor in a private bank. His wife is also a graduate, 28, three years younger than him. That is his second marriage. Their marriage has passed three years. At the age of 28, he got married to a pretty woman living in the same ward. His first marriage lasted only two years because she left him. So, he was consigned to the status of widower. Then, parents of both sides arranged marriage for them.**

**He admitted that he abuses narcotic drugs and often drinks. And he has visited street girls for several times. Born of wealthy parents, he is extravagant. He not only**

smokes and chews betel quid but also addicts to illegal betting and gambles on football matches.

His wife is young with good looking. She runs a cottage industry, and works as a clerk in a company. The husband is not only a divorced man but also in the habit of abusing drugs, betting, womanizing and gambling on soccer matches. However, three years after his second marriage, he has quit smoking, chewing betel quid, abusing drugs, drinking and gambling. He was heavily extravagant in the past, but he has mended his ways and is practising thrifty.

When asked what made him change his ways and start new life, he and his two friends answered. He said, "It is mainly due to my wife. She rectified all my bad habits. I love her so much. She allows me to drink at home. If I am going to drink, she prepares some nibbles. So, I haven't drunk outside for long. And I'm in no mood to drink outside. I have a good time with my wife at home. With great patience, she gradually corrected and dissuaded me from drinking and abusing drugs.

She buys 'Crime' Journal and read me news stories about faults of drunkards and drug addicts every week. If the journal carries photos, she shows me the real conditions of drunkards and drug addicts. She also persuades me to learn lessons from their bad habits. She often corrects and nurtures me with great kindness as though she were my mother. I came to notice the evil consequences of drinking and abusing drugs and quit them. I also quit gambling and visiting sex workers. She repeatedly explains facts about AIDS to me. She says there have been no drugs to cure AIDS. In the process, she uses some reference books and evidences.

One of his two friends supported him, said,

*"He's right, Uncle. Our friend has quit his bad habits. He listens to his wife. She is good at correcting others. She admonishes him with patience. She fulfills his wishes and shows great kindness for him."*

The other said,

*"He is full of praise for the guidance she gives on his bad habits. She greatly helps him start new life. She has got high praise from many people. She also shows a good attitude towards us. She explains evil*

*consequences of indulging in sensual pleasures. So, we two have also returned normal. We have given up drinking and pursuing sensual pleasures."*

Fortunately, the supervisor working for a private bank got married to a motherly wife, and he turned normal, which is heartening to know.

A merchant, 55, from Ward (1) says that he has moved to Pazundaung Township for more than a decade; that his native village is a hamlet on the outskirts of Magway Region; that his wife was born in the same village; that their marriage has passed over a couple of decades. She is 58, three years older than him. She is just literate and runs her family business of trading.

He is honest and simple. Responding to the questions, he said that he was an ex-monk and stayed as a monk for five years; that after leaving the Religious Order, his father married me off to the daughter of his distant relative brother; and that the couple runs a business at the village and set up another business in Yangon.

*"May be it is because I'm an ex-monk; my wife is three years older than me, but she does a lot of housework, unlike a rich woman. She leads a simple and plain life and is not fashionably dressed. She seldom goes out. She has gone out for a few times, but it was just to attend the funerals of some of her relatives. She not only supervises the business but also does all the cooking. We hire a maiden and six workers. But, she does all the housework. I have often dissuaded her from doing housework that much, but in vain. Now, we have become rich, but she herself lays the table for my meals. She does not have meals together with me, but only a few times."*

He also made the same comment that she is a housemaid-like wife. They are rich. They own a substantial brick house and run a brokerage house.

A Dawei national entrepreneur, 49, from, Ward (6), has a wife of his age. Their marriage is over a couple of decades. They have an 18-year-old daughter. He is suffering from liver cancer. His doctors advise him to receive medical treatment in Singapore. He has spent over 10 million kyats on his treatment given by several doctors in Yangon, and

so he no longer can afford treatment in the country, let alone receiving medical treatment in a foreign country. He can survive at most next three years. It is news from liver cancer patients.

His wife is at his age, but she nurses his husband without sparing any effort. Every day, she does the cooking, and then she lays the table for her husband to have meal. She administers him medicine. She loves her husband so much. She holds him in high esteem. Whenever he asks her to do something or to go somewhere on business, she does not refuse and complies with his wishes. If she does not know a case about business, she respectfully asks him to tell her how to deal with it. And she does as instructed by his husband. She is never against him. She is more than happy to do whatever her husband asks her.

He is full of praise for the treatment her wife gives him, and says that their marriage has passed more than 20 years; and that their daughter, 18, is now going to the University of Computer Studies. He said,

*"My wife and I are of same age, but she treats me as if I were her younger brother as well friend. She listens to me. She is never against me. She does all the work. If she doesn't know how to do, she asks me and continues to work. I'm very pleased to have such a good wife. She loves me very much. She is always beside me. She seldom gets out. She treats me like an elder sister. Maybe I feel comforted; I'm making a quick recovery from the disease. She gives me medicine with good volition and that really enhances the potent of the medicine, I think."*

His wife is, indeed, a sisterly wife as well as a good friend-like wife. So, he is considered very fortunate to have such a good wife.

A man at the age of over 52 from Ward (6) has remarried with a woman. His first wife passed away when he was 40. Three years later, he got married to a woman. But they have no children. He had no children in his first marriage. He owns a fine brick house and a car and runs a big business. He has a cosmetics shop in Yuzana Plaza. He lived with his first wife for nine years. His second wife is a mixed race of Shan and Bamar at the age of 35. They used to neighbors till they got married. They had romantic relations thanks to

some members of the village administrative body acting as matchmakers. They are making huge profits from their business. His wife is almost flawless. He said,

*"Would you please keep what I'll say to you secret from others? She and her parents and five siblings used to frequent my house. Sometimes, they spent for the night in my home. My two friends were staying with me at that time. They are my business partners. Sometimes, I have to be away from home for several days on business. Only in the evening, do she and I meet at home. She runs a shop. I have to get out very often purchasing things for my industry. Her younger brother and sisters help me with the business as workers."*

*"About three years after having married, it has come to my knowledge due to some of my relatives that she often takes some of my properties to her relatives without my knowledge. Of course, the properties include even pots and pans. If and when we have to buy a set of pots and pans, I buy two sets; one for us and the other for her relatives. She has never let me know her acts of carrying our household utensils and goods to her relatives. Only very recently did I come to know that any types of fine goods at home that are no longer useful for us, she took them to her parents' house before soon. The utensils are not very expensive, but I'm not happy with her bad habit."*

His wife is good at making money but in the habit of caching family goods and utensils. She is a thief-like wife.

Regarding the 9 good characteristics of a good wife plus the five duties of a wife plus four types of a good wife according to the Buddha, totaling 18 good wives; three types of a bad wife according to the Buddha and 15 types of bad wife, altogether 18 bad wives, questions were raised at random to 16 groups of 120 people, each group comprises 7 to 8 persons. The survey shows as follows: —

Group (1): people aged between 20 and 30.

A government staff member, 29, from Ward (1), with a married life of two year.

A government staff member, 25, from Ward (1), with a married life of two year.

**Group (2): people aged between 31 and 40**

**A graduate merchant, 40, from Ward (2) with a married life of six years**

**A graduate staff member, 33, from Ward (2) with a married life of four years**

**A graduate merchant, 34, from Ward (3) with a married life of three years**

**A man, 31, seller, from Ward (4) with a married life of two years with 10<sup>th</sup> standard education**

**A graduate man, government staff member, 35, from Ward (5) with a married life of one year**

**A man, seller, 39, from Ward (6) with a married life of five years and high school education**

**A graduate man, company staff member, 34, from Ward (7) with a married life of two years**

**Group (3): people aged between 41 and 50**

**A man seller, 41, from Ward (1) with a married life of 11 years with just ability to read and write**

**A man, government staff member, 43, from Ward (8), with a married life of five years and a graduate education**

**A man, company staff member, 42, from Ward (9), with a married life of three years and graduate education**

**A man, 49, merchant, from Ward (10) with a married life of 24 years and graduate education**

**A man, seller, 50 from Ward (10) with a married life of 17 years and educational qualification of middle school**

**A man, seller, 41, from Ward (10) with a married life of 10 years and primary school education**

**Group (4): people aged between 51 and 60**

**A man, 41, seller, from Ward (1) with a married life of 11 years with merely ability to read and write**

**A man, 43, government staff member, from Ward (8) with a married life of five years and graduate education**

**A man, 42, company staff member, from Ward (9), with a married life of three years and graduate education**

A man, 49, merchant, from Ward (10) with a married life of 24 years and graduate education

A man, 50, seller, from Ward (10) with a married life of 17 years and high school education

A man, 41, from ward (10), seller, with a married life of 10 years and primary school education

Group (4): people aged between 51 and 60

A man, 51, officer, from Ward (3), with a married life of 18 years and graduate education

A man, 53, merchant, from Ward (3) with a married life of 22 years and graduate education

They expressed their concept that they are in favor of and support for fearless wife.

The man, merchant, 52, with a married life of 19 years and graduate education said,

*"My wife is infertile. We both had medical check-up and the results showed that she is infertile." "Now I know she is infertile but that cannot stop me from loving her. Our marriage has passed 19 years. We can't help it. We want to lead a family life with children. I was pre predestined not to have any children this life, so I love and lead a married life with an infertile woman. In this regard, a strong weak point is that our love for each other is on a gradual increase.*

The man, 60, government staff member, from Ward (10), with a married life of 30 years and graduate education says, "Who is fertile is me, not my wife. We have had medical check-up several times but the result is the same. That is my fault, not hers. When asked how he will feel if his wife is infertile and he is fertile, he said,

*"We were destined to share a married life. Now, we have led a married life for 30 years. I have an inborn fault, not a sin. Human beings were all destined to get good or bad results according to the deeds we had made previous existences. We get along with and have kindness for each other. My wife has found fault with me for my infertility."*

To write this thesis about men's satisfactions and dissatisfactions with their wives' activities and behaviors and attitudes towards them, data and figures were collected from

120 handpicked men of four groups—30 persons each aged from 20 to 30; 31 to 40; from 41 to 50; and from 51 to 60 based with three standards—from literate to middle school education; from high school education to graduate; and post graduate and 16 FGD groups.

Similarly, to collect the data, their economic statuses are classified into groups: landlord and tenant; those who make a meager living; middle class; and the rich, and the 120 persons were made into 16 FGD groups.

The majority of the chosen persons are married Myanmar Buddhists. The 120 married persons are 74 Bamars, 26 Mons, 10 Bamar-Shan mixed race men, six Kayin-Bamar mixed race men, and four Rakhine-Bamar mixed race men.

(1) Among those aged between 20 and 60, most of the married men prefer wives with a sense of carrying out the five duties of a wife. Among those with the education qualifications from high school education to graduate, most of the married men prefer virtuous wives with a sense of carrying out the five duties of a wife. Among those affluent and rich, most of the married men prefer wives with a sense of carrying out the five duties of a wife.

(2) Among those aged between 20 and 60, with educational qualifications between high school education and graduate, affluent and rich, the majority prefers those wives who meet nine characters of a noble wife and the first three of the four kinds of wife classified by the Buddha.

(3) Nearly all of those aged 20 to 60, from primary school education and graduate, the needy, and the affluent do not like the 15 types of bad wife prescribed by ancient sages.

## CHAPTER (V)

### DISCUSSION

#### 5.1 Social factor and educational factor

In general, feminine composure covers two characters—feeling shame and fear to do evil deeds. Feminine composure is endowed with: loyalty to the husband, diligence, health, loving-kindness, preservation of traditions and culture of the country. In other words, it covers control of facial expression (composure), polite in speech and behavior, being modestly dressed, and wearing traditional costumes. Loyalty to the husband is one of the social factors such as loving-kindness and preservation of culture.

It was found that most men in study area were satisfied with their wives as their wives were loyalty, diligence, health, loving-kindness, preservation of traditions and culture.

Nine characters of a noble woman comprise managing the house very well, not being sexual excited to any man except her husband, managing husband's earnings, obeying her husband and consulting with him, knowing what her husband likes and fulfilling, providing clothes to her husband according to the seasons, going to bed later than her husband, getting up earlier than her husband, and having sweet face and mouth.

It was also found that some men in study area were satisfied with their wives as although they were not noble women, they had more than nine good characters. The study also showed that a few men were satisfied with their wives as they had four good characteristics of a wife indentified by the Buddha\_ motherly wife, sisterly wife, wife with qualities of a good friend, and wife with the qualities of a good maid.

Few men' dissatisfaction on their wives with the characteristics of a thief, master-like wife and murderer-like wife were also found in study area. Few men' dissatisfaction depended on their wives' bad characters such as shameless to do evil deeds, fearless to do evil deeds, lazy, dirty, jealous wife and the wife who did not love her husband, ill-bred and abusive wife, aggressive wife, wife who harbored grudge against the husband and

disloyal wife were largely due to lack of such social factors of etiquette, knowledge and religious faith.

In study area, it was explored that a few men and a few women who were deserved to entitle as noble men or women for their love on wives or husbands who were under care persons. Sickly wife, wife with menstrual disorders, infertile wife, and leper wife, wife with cardiovascular diseases, wife with hypertension, wife who gives birth to girl babies only, and giving birth to physically-handicapped children are related to health factors.

The majority of the couples who got married according to the Myanmar secular beliefs about marriage are found getting along with each other and they become affluent, whereas the majority of the couples who got married whose days of birth are incompatible split from each other. Besides, they usually face hardships. They remarry again and again.

In the book of "*Inguttho Catukka Nipaka (Pathama Samajivita Sutta) Tekkatho Shin Sri, Noble Wife,*" while residing in Bon Thumara Giri, Agga, the Buddha, one morning, visited the house of rich man Nakula Pita and wife. The rich couple supplicated on how they could lead a peaceful, happy married life not only present life but also in next future existences.

In response to the supplication, the Buddha said that if they wanted to lead a happy married life in the present life and in next existences, the wife and husband must have: equal faith in the Three Gems, equal observation of precepts, equal charity and donation, and equal wisdom. If so, the couple will remain harmonious not only in this life and but also next existences. That concepts influenced on Myanmar married couples.

In "*Inguttara Nikaya Catukka Nipata Nittiya Kattasaka*", on his trip from Madhura to Verinca, the Buddha sat under a tree on the way for a while. At that time, a rich couple and followers approached the Buddha and paid homage to him.

In response to the question asked by the couple, the Buddha delivered a sermon about four types of marriage, and the four ways for a couple to live together forever.

#### **1. Marriage of dead husband and dead wife**

If the husband kills living things, steals others' property, has sexual relations with others' wives and daughters, lies and drinks with boozy friends, doesn't have any moral

principle and shows disrespect to and threatens monks. If he lives together with a woman with similar behaviors, this is the marriage of dead husband and dead wife.

#### **2. Marriage of dead husband and divine wife**

If the husband practises above-mentioned behaviors, the wife does not; this is the marriage of dead husband and divine wife.

#### **3. Marriage of divine husband and dead wife**

If the husband abstains from such behaviors and the wife does, this is the marriage of divine husband and dead wife.

#### **4. Marriage of divine husband and divine wife**

If the husband abstains from such behaviors and so does the wife, this is the marriage of divine husband and divine wife. (Tekkatho Shin Siri, 2001, October)

Couples exercising the married life forever and four types of marriage according to the Buddha can lead a happy married life with monogamy. Couples of dead husbands and dead wives change their marriage again and again. Many of them are divorcees and lack happy married life. In some couples of dead husband and divine wife and couples of divine husband and dead wife, the bad gradually turn good due to their good life partners. And their married life becomes smooth.

It was seen that men' satisfaction and dissatisfaction on married life were mainly depended on many social factors.

### **5.2 Sexual behaviour**

Not being sexually excited to any other man except own husband, being sexually excited to other men, adultery, strong sexual desires, shameless to do evil deeds, exposing sexual and hidden organs, fearless to do evil deeds, helping husband enjoy sexual pleasure fully in bed, being too familiar with other men, having frivolous behaviours, wearing sarong immodestly, giving strange man a smile aimlessly, living together, having sex for money, and having sex with a man or more by mutual consent are sexual behaviours.

It was explored that sexual behavior were partially took part in men' satisfaction and dissatisfaction on married life in study area.

### **5.3 Economic factor**

Low income and jobless was a fact that made men dissatisfactory on married life in study area. The woman who getting married for addressing basic needs, and the woman who hoping of fine house, vehicles and jewelry faced with difficulties. Economic factors could easily lead to separate the couple and then to divorce.

## CHAPTER (VI)

### CONCLUSION AND RECOMMENDATIONS

#### 6.1 Conclusion

Happy married life is a driving force behind improvement in the social and economic sectors. If a couple lead a happy married life, their posterity will be able to enjoy a happy married life. Harmony between the husband and wife is the key to the married life forever, success in life and peace in mind.

Mutual understanding, forbearance, loving kindness and loyalty are of paramount importance for harmony between the wife and husband. Should the husband and wife carry out their duties with a sense of responsibility, they will come to notice happy married life is within their reach.

The wife is required to be the same mind if husband makes donation and vice versa. Myanmar Buddhist husband and wife have to do their bit in the tasks for addressing basic needs and improving the social, religious and social affairs. Therefore, the wife and husband are responsible for handing down the good practice of sharing duties to younger generations.

Every effort is not spared to write this thesis. Both the husband and wife have to work hard together to enjoy the fruitful results of trying to lead a peaceful married life. Only if the husband and wife are both dutiful, will they be compatible with each other.

As the husband is the head of the household in Myanmar tradition, he has to lead the wife and children, and in return the wife has to check up on him and prove that her loyalty, love and kindness remain strong.

If a woman chooses a bad man as her life partner, she will suffer untold miseries the whole life. Only if a woman gets married to a good husband can she hope a brighter future for her and children as well.

It is required of husbands to carry out five duties of a husband, improve skills and observe code of moral conduct, observe precepts, seek knowledge, give charity, make efforts and expand the circle of friends as part of the plan to make provision for the old age.

In particular, everyone should ensure monogamy in their married life and avoid any situations that can lead to divorce and repeated marriage change.

This thesis is particularly designed to convince the people of the importance of avoiding the splitting and divorce of couples and repeated marriage change and five duties of a wife and five duties of a husband.

## 6.2 Recommendations

The following recommendations were emerged from the findings of this study.

- (1) Further study "*Satisfaction and dissatisfaction of men' married life*" must be carried out among men who married different status of women, different national women, and different locality. And then comparative study must be explored.
- (2) Further study "*Satisfaction and dissatisfaction of men' married life*" must be explored among men who are different in religious beliefs and different races who live in Myanmar.
- (3) This study was based on the characteristics of noble women and bad women. Another study "*Satisfaction and dissatisfaction of women' married life*" must be carried out.
- (4) This thesis is based on in the 10 wards of Pazundaung Township, Yangon East District, Yangon Region. This thesis represents one of the 330 Townships of Myanmar. It is needed to conduct survey on married men of national races of Bamar, Kayin, Kachin, Kayah, Shan, Rakhine, Chin and Mon national in the remaining Townships.
- (5) According to mass media, today the number of divorcee is on the increase especially in western countries. It is recommended some social institutions from the thesis of "*Satisfaction and dissatisfaction of men's married life*" should distribute among diverse national of the Republic of the Union of Myanmar.

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- ၁။ ဦးမြင့်ဆွေ၊ မဟာဝိဇ္ဇာ (လန်ဒန်) - “ဇာတ်တော်ငါးရာငါးဆယ်”၊ နှလုံးလှစာပေ၊ ၁၉၇၅ -ဩဂုတ်လ ပထမအကြိမ်
- ၂။ ဒေါက်တာမင်းတင်မွန်၊ “ပျော်ရွှင်အောင်မြင်သောနေထိုင်နည်း”၊ မြမ္မန်ရတနာစာပေဖြန့်ချိရေး၊ ၁၉၉၉
- ၃။ တက္ကသိုလ်ရှင်သီရိ၊ “ပြည်ထောင်စုသားတို့၏ရိုးရာလက်ထပ်မင်္ဂလာပွဲလေ့များ”၊ စပယ်ဦးစာပေ၊ ၁၉၉၁၊ ပထမအကြိမ်၊ နိုင်ဝင်ဘာ
- ၄။ ဒဂုန်ဦးထွန်းမြင့်၊ “ဗုဒ္ဓဘာသာနှင့်မြန်မာ့ယဉ်ကျေးမှု”၊ ပါရမီစာပေ၊ ဒုတိယအကြိမ်၊ ၂၀၀၁-ခုနှစ်၊ မတ်လ
- ၅။ တက္ကသိုလ်သျှင်သီရိ၊ ဓမ္မစရိယ၊ ဘီအေ၊ “မယားကောင်းမယားမြတ်”၊ ရဲအောင်စာပေ၊ တတိယအကြိမ်၊ ၂၀၀၁-ခုနှစ်၊ အောက်တိုဘာ
- ၆။ လှသမိန် “မယားထူးမယားမြတ်”၊ ပတ္တမြားငမောက်စာပေ၊ ၁၉၉၈ ဒုတိယအကြိမ်
- ၇။ မုံရွာနေစာ “အတွဲညီသောစနိုးမောင်နံ့များ”၊ ၂၀၁၃၊ မတ်လ
- ၈။ သုတေသီဘုန်းမြင့်သွေး “မိန်းမတို့လိုမြေရွှေပေးလို့မရ”၊ မြတ်ပန်းရတနာစာပေ၊ ၁၉၉၅၊ အောက်တိုဘာလ
- ၉။ Lokaniti (လောကနီတိ)၊ ပြန်ကြားရေးဝန်ကြီးဌာန၊ ၂၀၀၀၊ အောက်တိုဘာ၊ (ပ)အကြိမ်
- ၁၀။ ဦးအေးချို (မဟာဝိဇ္ဇာ)၊ မြန်မာအိမ်သူ “မြန်မာမှု”၊ စာပေဗိမာန်၊ ၁၉၉၀
- ၁၁။ စန္ဒာဆွေ၊ “မြန်မာ့လေ့မြန်မာ့အမြင်”၊ ရန်ကုန်တက္ကသိုလ်စာပေစာယူသင်တန်း
- ၁၂။ ဒေါ်ရီကြိန်၊ “အပေးအယူမျှပါစေ”၊ ဟောမန်စာပေ၊ တတိယအကြိမ်၊ ၁၉၉၉၊ ဇူလိုင်လ
- ၁၃။ ဦးဝမ်ထိန်၊ “ဟိတောပဒေသနီတိများ”၊ ပတ္တမြားငမောက်စာပေ၊ ပထမအကြိမ်၊ ၂၀၀၇-ခုနှစ်၊ ဇူလိုင်လ