

Social Institutions and Gender Index

Myanmar

SIGI Country Profile

19 of March 2024

SIGI Country Profiles are produced by the OECD Development Centre

The information and analysis contained in this profile are based on data from the fifth edition of the Social Institutions and Gender Index (SIGI) published in March 2023. The cut-off date for legal data is 31 August 2022; the cut-off date for quantitative data is 1 January 2023.

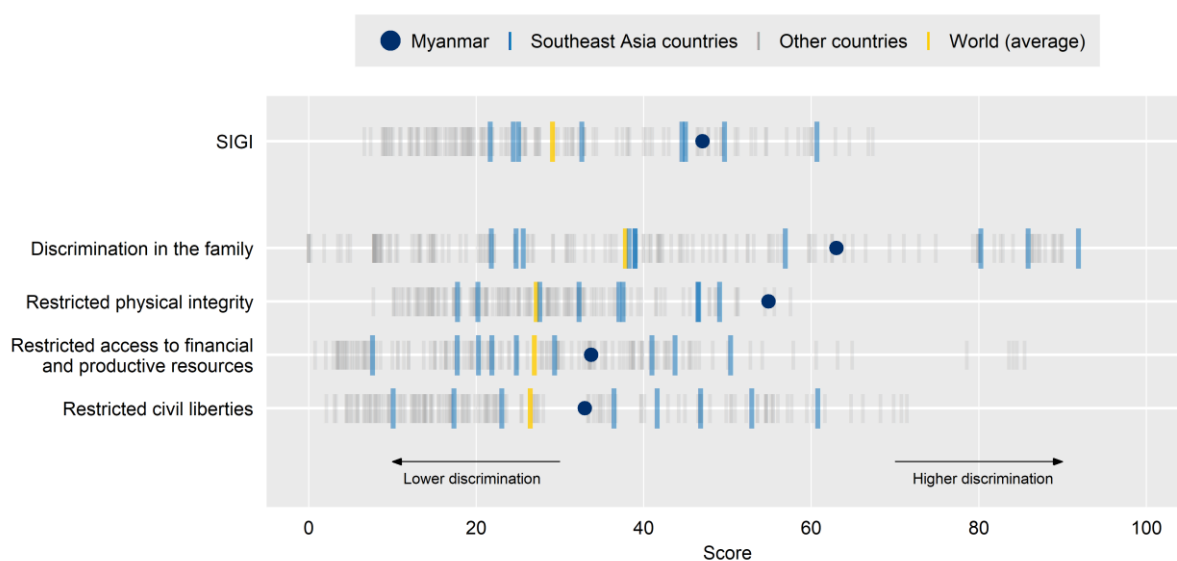
Suggested citation: OECD Development Centre (2023), "Myanmar SIGI Country Profile", *SIGI 2023 Country Profiles*, OECD, <https://oe.cd/sigi-dashboard>

Social institutions in Myanmar

The state of gender equality in Myanmar

The SIGI 2023 profile for Myanmar provides a comprehensive overview of the state of gender equality in the country, as measured by the OECD's Social Institutions and Gender Index (SIGI). The fifth edition of the SIGI, released in 2023, assesses 140 countries based on the level of gender-based discrimination in their social institutions. These discriminatory social institutions encompass both formal and informal laws, as well as social norms and practices that restrict women's and girls' access to rights, justice, empowerment opportunities and resources, thereby undermining their agency and authority.

Figure 1. SIGI and dimension scores for Myanmar, 2023



Note: Scores range from 0 to 100, with 0 indicating no discrimination and 100 indicating absolute discrimination. The Southeast Asia region covers Brunei Darussalam, Cambodia, Indonesia, Lao PDR, Malaysia, Myanmar, the Philippines, Singapore, Thailand, Timor-Leste and Viet Nam.

Source: OECD (2023), "Social Institutions and Gender Index (Edition 2023)", *OECD International Development Statistics* (database), <https://doi.org/10.1787/33beb96e-en>.

In 2023, Myanmar obtained a SIGI score of 47 denoting high levels of discrimination, compared to an average score of 39 in Southeast Asia, denoting medium levels of discrimination, and a world average score of 29 (Figure 1).¹ The country obtained a score of 63 in the "Discrimination in the family" dimension,

¹ Levels of discrimination in the SIGI and its dimensions are assessed based on scores as follow: very low [0-20]; low [20-30]; medium [30-40]; high [40-50]; and very high [50-100].

followed by “Restricted physical integrity” (55), “Restricted access to productive and financial resources” (34) and “Restricted civil liberties” (33).

Legislative framework in Myanmar

The legal system in Myanmar is a mixed system based on common law – inherited from the British colonisation – customary law and post-independence Burmese legislation.² Section 198 of the Constitution,³ as amended, provides that the Constitution prevails over any other law that may be inconsistent with any of its provisions. In addition, Section 13(1) of the Burma Laws Act⁴ recognises the different religions of the country and provides that for succession, inheritance or marriage matters, the relevant religious laws apply – such as Buddhists, Christians, Muslims or Hindus.⁵

Section 348 of the Constitution,⁶ as amended, recognises and prohibits multiple and intersectional discrimination – which constitutes an essential element to enhance gender equality. Myanmar ratified the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)⁷ in 1997, but holds reservations on Article 29 regarding the inter-State dispute procedure.⁸

Gender-disaggregated, gender-relevant and intersectional data and indicators are essential to better identify policy areas that have strong linkages with gender. In Myanmar, there are no applicable legal provisions regulating the production and dissemination of gender statistics.

Positive highlights and significant challenges since the fourth edition of the SIGI

Positive highlights

The law in Myanmar grants women the same rights as men in several spheres of their lives, although specific legislations may apply to distinct groups of the population, undermining certain women’s rights (see below). The law notably guarantees women and men equal rights to own and use financial assets. Likewise, Myanmar has a relatively strong legal framework that guarantees women and men equal rights terms of citizenship rights and access to justice. Finally, in 2017, the legislation set the minimum legal age of marriage at 18 years. These legal advances have translated into some modest practical gains. Girl child marriage has decreased to reach 13%, and the share of women having experienced domestic violence during the last 12 months has fallen to 9%. Although women’s representation in economic spheres has not attained parity yet, it is relatively high increase. In 2023, 36% of managers were women and 41% of companies were headed by women.

² Premium Law LLP (n.d.), *Myanmar Legal Profile*, <https://proeliumlaw.com/mayanmar-legal-profile> (accessed on 1 October 2023).

³ Republic of the Union of Myanmar (2008), “Constitution of the Republic of the Union of Myanmar”.

⁴ Government of Burma (1898), “Burma Laws Act (India Act XIII)”, *Burma Code*, Vol. 1.

⁵ The majority of the Burmese population is Buddhist. Among ethnic minorities, such as the Kachins, Chins or Karens, Christianity is the main religion. See: Moe, D. (2019), “Christianity as a *Majority Religion* of the *Ethnic Minorities* in Myanmar: Exploring Triple Dialogue in the Currents of World Christianity”, *The Expository Times*, Vol. 131(2), pp. 45-64, <https://doi.org/10.1177/0014524619847930>.

⁶ Republic of the Union of Myanmar (2008), “Constitution of the Republic of the Union of Myanmar”.

⁷ United Nations (1979), “Convention on the Elimination of All Forms of Discrimination Against Women”, *Treaties Series*, vol. 1249, United Nations, New York, <https://www.ohchr.org/en/instruments-mechanisms/instruments/convention-elimination-all-forms-discrimination-against-women>.

⁸ United Nations (2023), “Status of Treaties: Chapter IV - 8. Convention on the Elimination of All Forms of Discrimination against Women”, *Treaty Collection*, United Nations, New York, https://treaties.un.org/pages/ViewDetails.aspx?src=IND&mtdsg_no=IV-8&chapter=4.

! Significant challenges

Pursuant to Section 13(1) of the Burma Laws Act,⁹ marriage and family affairs – including divorce, inheritance and the administration of assets within the family – are regulated by religious laws, which establish different rules for women depending on their faith or ethnicity. These coexisting rules regulating family matters weaken the legislation and introduce distinct provisions under which women may not necessarily have the same rights as men. Legal loopholes and discriminatory provisions in the Penal Code also pose a threat to women’s physical integrity. Most notably, the law fails to criminalise domestic violence, does not prohibit marital rape, and only allows abortion if it is necessary to save the life of the pregnant woman.

Discriminatory social norms prevail in Myanmar when it comes to expected gender roles in society. For example, 56% of the population thinks that if a woman earns more than her husband, it is almost certain to cause problems, and 55% agrees that children will suffer if the mother has a paid job outside the home. These norms on social roles are also present in the public sphere – 70% of the country’s population believes that men make better political leaders than women. This is reflected in practice, with women accounting for only 17% of the members of parliament, compared to an average of 22% in Southeast Asia and a world average of 27%.

⁹ Government of Burma (1898), “Burma Laws Act (India Act XIII)”, *Burma Code, Vol. 1*.

Summary of results for Myanmar

Discrimination in the family	Unit	Value
Laws on child marriage	Score	50
Girl child marriage rate ¹	%	12.6
Boy child marriage rate ¹	%	5
Laws on household responsibilities	Score	25
Share of the population that agrees or strongly agrees that “if a woman earns more than her husband, it is a problem”	%	56.2
Share of the population that agrees or strongly agrees that “when a mother works for pay, the children will suffer”	%	54.6
Female-to-male ratio of time spent on unpaid care and domestic work	Ratio	-
Number of hours spent by men on unpaid care and domestic work in a 24-hour period	Hours	-
Number of hours spent by women on unpaid care and domestic work in a 24-hour period	Hours	-
Laws on divorce	Score	75
Laws on inheritance	Score	100
Restricted physical integrity	Unit	Value
Laws on violence against women	Score	75
Share of women who consider a husband to be justified in hitting or beating his wife under certain circumstances	%	14.4
Lifetime intimate-partner violence rate ²	%	19
12-month intimate-partner violence rate ²	%	8.7
Laws on female genital mutilation	%	100
Share of the female population who has heard about female genital mutilation and think the practice should continue	%	-
Prevalence of female genital mutilation (% of women aged 15-49 years who have undergone FGM)	%	-
Boy-to-girl ratio at birth (natural = 105) ³	Ratio	105.9
Laws on reproductive autonomy	Score	75
Unmet needs for family planning ⁴	%	13.7
Restricted access to productive and financial resources	Unit	Value
Laws on land assets	Score	25
Share of women among landowners	%	50.2
Laws on non-land assets	Score	25
Share of women among house owners	%	49.7
Laws on financial assets	Score	0
Share of women among bank account owners	%	48.9
Laws on workplace rights	Score	100
Share of the population declaring that “when jobs are scarce, men should have more right to a job than women”	%	81.6
Share of the population declaring that “men make better business executives than women do”	%	69.4
Share of women among managers	%	35.7
Share of firms with a woman as top manager	%	41.1
Restricted civil liberties	Unit	Value
Laws on citizenship rights	Score	25
Laws on political voice	Score	50
Share of the population declaring that “men make better political leaders than women do”	%	69.9
Share of women in Parliament (lower chamber)	%	16.8
Laws on freedom of movement	Score	50
Share of women among those who declare not feeling safe walking alone at night in the city or area where they live	%	51.6
Laws on access to justice	Score	25
Share of women among those who declare not having confidence in the judicial system and courts of their country	%	48

Note: Scores of legal variables range from 0 to 100, with 0 indicating no discrimination and 100 indicating absolute discrimination.

¹ % of girls/boys aged 15-19 years who have been or are still married, divorced, widowed or in an informal union.

² % of ever-partnered women and girls who have experienced physical and/or sexual violence by a current or former intimate partner during their lifetime/over the previous 12 months. Population base for lifetime IPV: 15-49 years. Population base for 12-month IPV: 15 years and older.

³ A natural boy-to-girl sex ratio at birth is generally estimated to be below 105. A ratio exceeding 105 implies the existence of more boys aged 0-4 than one would expect, indicating a potential phenomenon of son preference resulting in the systemic elimination of new-born girls.

⁴ % of married or in-union women of reproductive age who want to either stop or delay childbearing but are not using any contraception method.

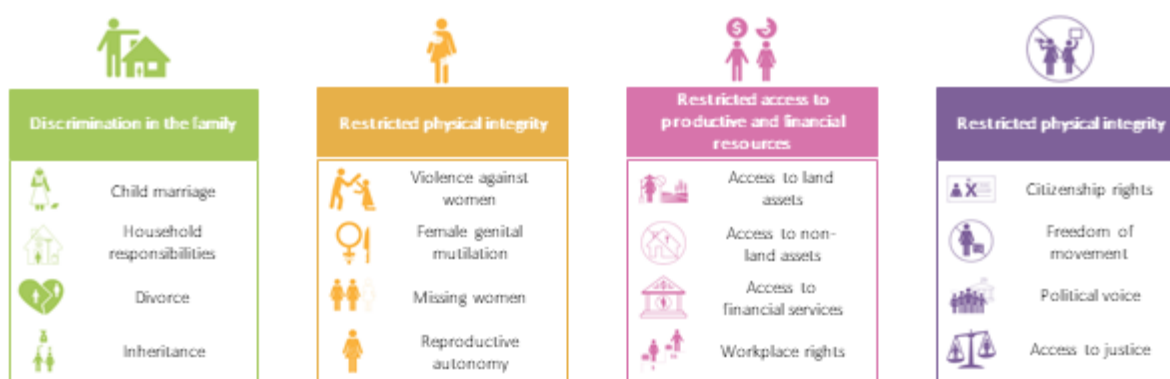
Source: OECD Development Centre/OECD (2023), “Gender, Institutions and Development Database”, <https://doi.org/10.1787/7b0af638-en>.

Results across the SIGI's four dimensions

The SIGI measures gender-based discrimination across four dimensions covering the major socio-economic areas that affect women and girls throughout their lifetime:



- The **“Discrimination in the family”** dimension captures social institutions that limit women’s decision-making power and weaken their status in the household and the family.
- The **“Restricted physical integrity”** dimension captures social institutions that increase women’s and girls’ vulnerability to multiple forms of violence and limit their control over their reproductive autonomy.
- The **“Restricted access to productive and financial resources”** dimension captures social institutions that limit women’s economic opportunities and rights.
- The **“Restricted civil liberties”** dimension captures social institutions restricting women’s access to, and participation and voice in, the public and political spheres.

Figure 2. Conceptual framework of the fifth edition of the SIGI



Each dimension builds on four indicators which, in turn, build on one to three variables depending on data availability (Figure 2). This section features the results by dimension, examining the pertinent social norms, practices and legal frameworks for each indicator.

The legal information collected through the *SIGI 2023 Legal Survey* covers both formal and codified laws, as well as informal laws. The information is assessed based on whether the law protects women’s rights or not, and is icon-coded as follows:

-  : The legal framework protects women’s rights.
-  : The legal framework does not fully protect women’s rights.

There is no universal agreement on what informal laws refer to, given contextual differences across time and place, as well as distinct disciplinary or theoretical approaches. In the context of the SIGI, informal laws (customary, traditional or religious laws/rules) describe mechanisms that operate outside the formal legal system of state-based laws. Informal laws vary from one community to another and are generally uncodified and unwritten. In some cases, informal laws may reflect unequal power dynamics within a given community and discriminatory social norms, with adverse consequences on women and girls and other vulnerable groups. Informal laws are unsteady and have been adapted over time in response to external factors.

For example, customary laws are laws that are embodied in customs, rules or traditions and accepted by members of the community as binding but remain adaptable, dynamic and flexible.¹⁰ The CEDAW General Recommendation No. 33 also recognises indigenous laws.¹¹ These are similar to customary laws but are often given a distinct identity in recognition of the specific international standards related to the rights and protections of indigenous peoples and their justice systems. Informal religious laws may refer to norms that are derived from interpretations of codified religious texts and/or longstanding traditions.

¹⁰ United Nations (2018), “Module 1: The Theory and Practice of Women’s Access to Justice Programming”, *A Practitioner’s Toolkit on Women’s Access to Justice Programming*, UN Women, UNDP, UNDOC and OHCHR, New York, Vienna and Geneva, https://www.ohchr.org/sites/default/files/Documents/Publications/PractitionerToolkit/WA2J_Module1.pdf.

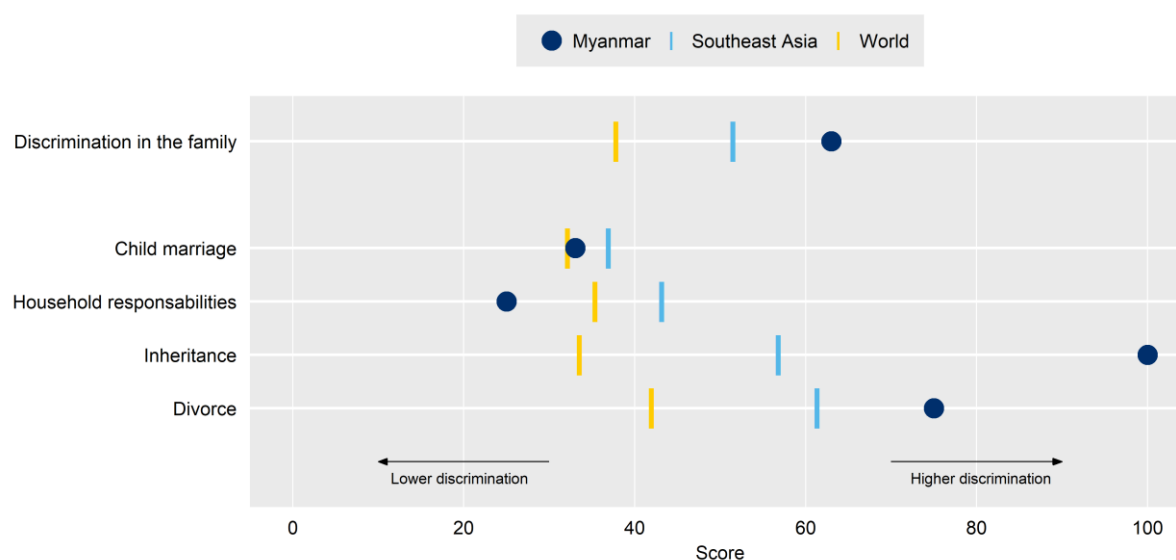
¹¹ UN Committee on the Elimination of Discrimination against Women (2015), “General recommendation No. 33 on women’s access to justice”, *CEDAW/C/GC/33*, United Nations, New York, <https://digitallibrary.un.org/record/807253>.

Discrimination in the family

Myanmar exhibits very high levels of discrimination within the family with a score of 63, compared to a world average of 38 and an average score of 52 in Southeast Asia – based on countries for which scores could be calculated.

In this dimension, women and girls in Myanmar experience the highest levels of discrimination in the “Inheritance” and “Divorce” indicators, with scores of 50 for both, followed by “Child marriage”, with a score of 33. The lowest levels of discrimination are found in the “Household responsibilities” indicator, with a score of 25.

Figure 3. Discrimination in the family scores for Myanmar, 2023



Note: Scores range from 0 to 100, with 0 indicating no discrimination and 100 indicating absolute discrimination. The Southeast Asia region covers Brunei Darussalam, Cambodia, Indonesia, Lao PDR, Malaysia, Myanmar, the Philippines, Singapore, Thailand, Timor-Leste and Viet Nam.

Source: OECD (2023), “Social Institutions and Gender Index (Edition 2023)”, *OECD International Development Statistics* (database), <https://doi.org/10.1787/33beb96e-en>.

Child marriage

Practices related to child marriage

Child marriage remains a concern in Myanmar, primarily affecting girls. In 2023, 13% of girls aged 15-19 were or are still married, divorced, widowed or in an informal union, compared to 5% of boys. In addition, 16% of women aged 20-24 were married or in a union before the age of 18,¹² compared to a world average of 26% and an average of 17% in Southeast Asia – based on countries for which data are available.

Legal frameworks concerning child marriage

¹² This indicator corresponds to SDG indicator 5.3.1

Section 23 of the Child Rights Law¹³ establishes the minimum legal age of marriage at 18 years for both boys and girls. However, the legal framework on marriage remains a complex issue in Myanmar. Section 13(1) of the Burma Laws Act¹⁴ outlines that marriage is governed by the various customary and religious laws of the country. Most of these religious laws establish a minimum legal age of marriage above 18 years with the possibility to seek a legal exception depending on the consent of the parents or legal guardian. These laws also often mention a minimum legal age under which such a legal exception cannot be granted. This is the case for instance under Myanmar’s customary law, which applies to all Buddhists in Myanmar as the personal law.¹⁵ ¹⁶ Likewise, Section 3 of the Christian Marriage Act¹⁷ establishes that a minor is any person below the age of 21 years and Section 19 stipulates that the parents or the legal guardian must consent to the marriage of a minor, while Section 60 stipulates that this consent cannot be given if the boy is aged less than 16 years or the girl is aged less than 15 years. Likewise, Section 2 of the Special Marriage Act,¹⁸ which governs marriage proceedings for individuals without a religion or professing different religions, stipulates that any individual married before the age of 21 years must obtain the consent of the father or the guardian, and that individuals must at least be aged 18 years for boys and 15 years for girls. Finally, Section 4 of the Myanmar Buddhist Women’s Special Marriage Law,¹⁹ which regulates marriage matters between a Buddhist woman and a non-Buddhist man, sets the minimum legal age of marriage for women and men at 18 years but specifies that a woman aged between 18 and 20 years must obtain the consent of her parents or guardian, effectively establishing the minimum legal age of marriage of Buddhist woman at 20 years.

Question	Answer	Assessment
What is the legal age of marriage for men?	18	✓
What is the legal age of marriage for women?	18	✓
Are there legal exceptions to the legal age of marriage that allow women and men under the legal age of marriage to marry with the consent of parent and/or legal guardian?	Yes	!
Are there legal exceptions to the legal age of marriage that allow women and men under the legal age of marriage to marry with the consent of judge or court?	No	✓
Are there legal exceptions to the legal age of marriage that allow women and men under the legal age of marriage to marry with the consent of another person or institution?	No	✓
Does the legal age of marriage apply to all groups of women?	No	!
Are there informal laws (customary, traditional or religious laws/rules) that allow or encourage the early marriage of girls?	Yes	!

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Household responsibilities

Practices and social norms related to household responsibilities

There are no available data in Myanmar that are comparable to other countries on practices related to the division of household responsibilities. In 2023, worldwide, women dedicate 2.6 times more time on unpaid

¹³ Republic of the Union of Myanmar (2019), “Child Rights Law No. 22/2019”.

¹⁴ Government of Burma (1898), “Burma Laws Act (India Act XIII)”, *Burma Code*, Vol. 1.

¹⁵ Oo, K. (2018), “Myanmar Marriage under Myanmar Customary Law”, in *International Survey of Family Law 2018*, Intersentia, <https://doi.org/10.1017/9781780687780.019>.

¹⁶ Cho, Y. Y. (2012), “Women’s Rights under Myanmar Customary Law”, *Dagon University Research Journal*, Vol. 4, pp. 57-109, <https://www.dagonuniversity.edu.mm/wp-content/uploads/2016/03/7-Law-1.pdf>.

¹⁷ Government of Burma (1872), “Christian Marriage Act (India Act XV)”, *Burma Code*, Vol. 11.

¹⁸ Government of Burma (1872), “Special Marriage Act (India Act III)”, *Burma Code*, Vol. 11.

¹⁹ Republic of the Union of Myanmar (2015), “Myanmar Buddhist Women’s Special Marriage Law No. 50/2015”.

care and domestic work than men,²⁰ while in Southeast Asia this ratio is 3.1 – based on countries for which data are available.

However, data on attitudes indicate the presence of prevailing discriminatory social norms that confine women to the household. In Myanmar, 56% of the population thinks that if a woman earns more than her husband, it is almost certain to cause problems. Moreover, 55% of the population agrees that children will suffer if the mother has a paid job outside the home, compared to a world average of 56% and an average of 35% in Southeast Asia. Likewise, 99% of the population thinks that being a housewife is just as fulfilling as working for pay.

Legal frameworks concerning household responsibilities

Question	Answer	Assessment
Does the law provide women with the same rights as men to be “head of household” or “head of family”?	n.a.	n.a.
Does the law provide women with the same rights as men to be the legal guardians of their children during marriage?	9	✓
Does the law provide women with the same rights as men to be legal guardians of their children in informal unions?	Yes	✓
Regarding women’s legal rights to be recognised as head of household or head of family, does the law apply to all groups of women?	Yes	✓
Are there informal laws (customary, traditional or religious laws/rules) that create different rights or abilities between men and women when it comes to being recognised as the head of household?	Yes	!
Are there informal laws (customary, traditional or religious laws/rules) that create different rights or abilities between men and women when it comes to being the legal guardians of their children?	No	✓
Are there informal laws (customary, traditional or religious laws/rules) that create different rights or abilities between men and women when it comes to the choice of where to live?	No	✓

Note: Cut-off date for the legal data is 31 August 2022. The law in Myanmar does not refer to the “head of household” or “head of family”.
Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Divorce

Legal frameworks concerning divorce

Section 13(1) of the Burma Laws Act²¹ stipulates that marriage and family affairs – including divorce matters – are regulated by religious laws, which establish different rules for women depending on their faith or ethnicity. For instance, under Myanmar Customary Law, which applies to all Buddhists in Myanmar as personal law, divorce is possible by mutual consent, in case the married man enters into priesthood, or on the basis of matrimonial fault.²² Under this law, matrimonial faults differ for men and women.²³ Section 20 of the Myanmar Buddhist Women’s Special Marriage Law,²⁴ which regulates marriage matters between a Buddhist woman and a non-Buddhist man, provides a Buddhist woman several grounds to divorce from her non-Buddhist spouse. These provisions do not exist for a non-Buddhist man. Section 10 of the Burma Divorce Act,²⁵ which regulates divorce matters when one of the parties is Christian,²⁶ establishes that a

²⁰ This indicator corresponds to SDG indicator 5.4.1

²¹ Government of Burma (1898), “Burma Laws Act (India Act XIII)”, *Burma Code, Vol. 1*.

²² Cho, Y. Y. (2012), “Women’s Rights under Myanmar Customary Law”, *Dagon University Research Journal*, Vol. 4, pp. 57-109, <https://www.dagonuniversity.edu.mm/wp-content/uploads/2016/03/7-Law-1.pdf> (accessed on 1 October 2023).

²³ Htoo, Z. M. (2014), “Modes of Divorce under Myanmar Customary Law”, *Dagon University Research Journal*, Vol. 6, pp. 57-75, <https://www.dagonuniversity.edu.mm/wp-content/uploads/2016/03/7-Law-3.pdf> (accessed on 1 October 2023).

²⁴ Republic of the Union of Myanmar (2015), “Myanmar Buddhist Women’s Special Marriage Law No. 50/2015”.

²⁵ Government of Burma (1869), “Burma Divorce Act (India Act IV)”, *Burma Code, Vol. 11*.

²⁶ Eshbach, L. and B., Roberts (2017), *Marriage, Divorce, and Inheritance: A Review of the Personal and Family Laws Affecting Women’s Land Rights in Burma*, USAID Tenure and Global Climate Change Program, Washington DC, https://pdf.usaid.gov/pdf_docs/PA00STDW.pdf (accessed on 1 October 2023).

married man may present a petition only on grounds of adultery by his spouse, while a married woman may present a petition for divorce on the basis of several grounds.

Question	Answer	Assessment
Do women and men have the same rights to initiate/file for a divorce?	No	!
Can women and men finalise a divorce or annulment with the same requirements?	No	!
Do women and men have the same rights to child custody following a divorce?	Yes	✓
Regarding divorce, does the law apply to all groups of women?	No	!
Are there informal laws (customary, traditional or religious laws/rules) that create different rights or abilities between men and women when it comes to initiating divorce?	No	✓
Are there informal laws (customary, traditional or religious laws/rules) that create different rights or abilities between men and women when it comes to being the legal guardians of their children after divorce?	Yes	!

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Inheritance

Legal frameworks concerning inheritance rights

Section 13(1) of the Burma Laws Act²⁷ stipulates that marriage and family affairs – including inheritance matters – are regulated by religious laws, which establish different rules for women depending on their faith or ethnicity. In line with this, the Succession Act²⁸ lays out the rules governing inheritance matters but contains several provisions that exclude certain religious and/or ethnic groups, for which customary and religious law prevails. Section 29 notably establishes that intestate succession rules do not apply to Hindus, Muslims, Buddhists, Sikhs or Jains, and that their own inheritance rules apply. Under Myanmar Customary Law, which applies to all Buddhists in Myanmar as personal law, man and women have equal inheritance rights.²⁹ In contrast, Section 50 of the Succession Act, which governs Parsis' succession,³⁰ stipulates that upon a man's death, his son inherits twice the share of the widow, who herself inherits twice the share of the daughter. For Muslims, rules of inheritance follow the principles of Islamic Sharia, whereby female heirs are entitled to half of the inheritance share of male heirs.³¹ Finally, ethnic groups have their own inheritance systems. For example, inheritance customs and practices of Chin and Kachin people follow the rules of a patrilineal system, whereas among the Karen or Shan people, the inherited property is equally divided between children.³²

Question	Answer	Assessment
Do daughters and sons have the same rights to inherit?	No	!
Do female and male surviving spouses have the same rights to inherit?	No	!
Regarding inheritance rights of daughters, does the law apply to all groups of women?	No	!
Regarding inheritance rights of female surviving spouses, does the law apply to all groups of women?	No	!

²⁷ Government of Burma (1898), "Burma Laws Act (India Act XIII)", *Burma Code, Vol. 1*.

²⁸ Government of Burma (1925), "Succession Act (India Act XXXIX)".

²⁹ United Nations (2015), "Combined fourth and fifth periodic reports of Myanmar", *CEDAW/C/MMR/4-5*, United Nations, <https://www.refworld.org/type,STATEPARTIESREP,CEDAW,MMR,577e06ee4,0.html>.

³⁰ Parsis are an ethno-religious group of the Indian subcontinent adhering to Zoroastrianism.

³¹ Than, M. (2015), *The Administration on Islamic Law of Inheritance in Myanmar*, Academia, https://www.academia.edu/8914761/The_Administration_on_Islamic_Law_of_Inheritance_in_Myanmar (accessed on 1 October 2023).

³² Andersen, K. (2015), *Study of Upland Customary Communal Tenure in Chin and Shan States: Outline of a Pilot Approach towards Cadastral Registration of Customary Communal Land Tenure in Myanmar*, Livelihoods and Food Security Trust Fund (LIFT), <https://www.lcmyanmar.org/wp-content/uploads/2019/07/Study-of-Upland-Customary-Communal-Tenure-in-Chin-and-Shan-States-Eng.pdf> (accessed on 1 October 2023).

Question	Answer	Assessment
Are there informal laws (customary, traditional or religious laws/rules) that create different rights or abilities between sons and daughters when it comes to inheritance?	Yes	!
Are there informal laws (customary, traditional or religious laws/rules) that create different rights or abilities between male and female surviving spouses when it comes to inheritance?	Yes	!

Note: Cut-off date for the legal data is 31 August 2022.

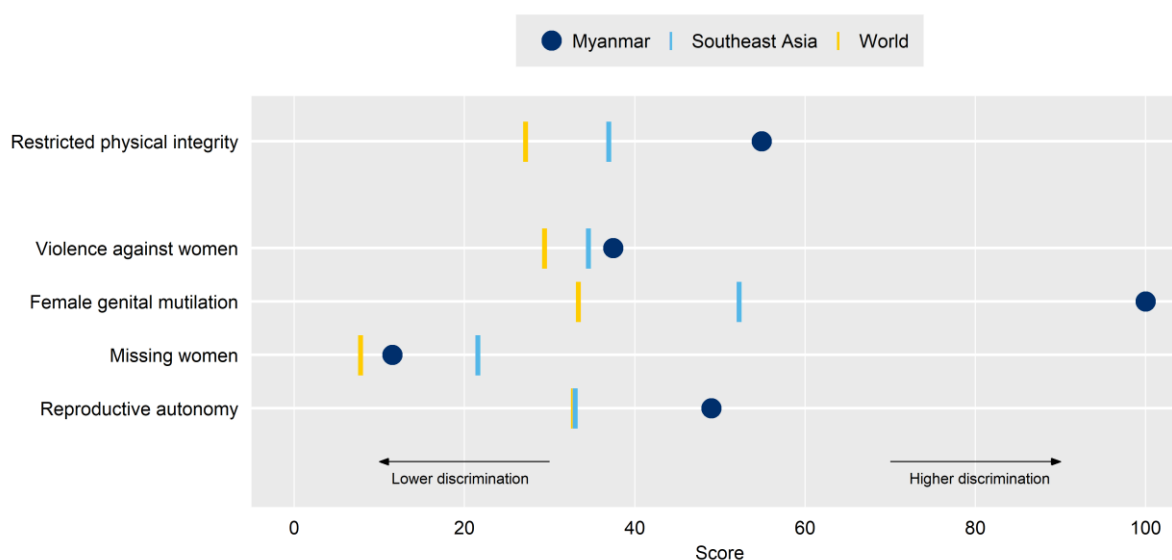
Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Restricted physical integrity

Myanmar exhibits very high levels of discrimination within the family with a score of 55, compared to a world average of 27 and an average score of 37 in Southeast Asia – based on countries for which scores could be calculated.

In this dimension, women and girls in Myanmar experience the highest levels of discrimination in the “Female genital mutilation” indicator, with a score of 100, followed by “Reproductive autonomy” and “Violence against women” with scores of 49 and 37, respectively. The lowest levels of discrimination are found in the “Missing women” indicator, with a score of 12.

Figure 4. Restricted physical integrity scores for Myanmar, 2023



Note: Scores range from 0 to 100, with 0 indicating no discrimination and 100 indicating absolute discrimination. The Southeast Asia region covers Brunei Darussalam, Cambodia, Indonesia, Lao PDR, Malaysia, Myanmar, the Philippines, Singapore, Thailand, Timor-Leste and Viet Nam.

Source: OECD (2023), “Social Institutions and Gender Index (Edition 2023)”, *OECD International Development Statistics* (database), <https://doi.org/10.1787/33beb96e-en>.

Violence against women

Practices and social norms related to violence against women

Violence against women remains a concern in Myanmar. In 2023, 19% of women aged 15-49 have experienced physical and/or sexual violence by a current or former partner at least once during their lifetime, and 9% of women aged more than 15 have experienced such violence at least once over the last 12 months.³³

These levels of intimate-partner violence are partially rooted in its social acceptance. In 2023, 14% of women aged 15-49 think that it is justified for a husband to hit or beat his wife under certain circumstances, such as burning the food, arguing with the spouse, going out without telling him, neglecting the children,

³³ This indicator corresponds to SDG indicator 5.2.1

or refusing to have sex. In comparison, 30% of women holds these discriminatory attitudes worldwide, and 33% in Southeast Asia – based on countries for which data are available.

Legal frameworks concerning violence against women

Myanmar does not have a dedicated law addressing all forms of violence against women, and domestic violence is not a criminal offence. Different forms of violence against women are covered in separate or general pieces of legislation. Sections 319 to 326 of the Penal Code,³⁴ as amended, does not specifically criminalise domestic violence and only criminalise violence under generic terms such as “causing hurt” or “grievous hurt.” Although Section 375 of the Penal Code criminalises rape and grounds its definition on the notion of consent, it does not cover marital rape. Section 375 specifically mentions that sexual intercourse between spouses does not constitute rape, provided that the woman is aged at least 15 years. Section 375 also bases the definition of rape on the need to prove penetration. Finally, Sections 354 and 509 of the Penal Code prohibit and criminalise acts assimilated to sexual harassment but does not specifically mention in which places or contexts.

Question	Answer	Assessment
Is there a law specifically addressing violence against women?	No	!
If there is a specific law addressing violence against women, are there specific provisions for investigation, prosecution and punishment of the perpetrator?	n.a.	n.a.
If there is a specific law addressing violence against women, are there specific provisions for protection and support services for victims/survivors?	n.a.	n.a.
Does the law include reduced penalties in case of so-called “honour crimes”?	No	✓
Domestic violence		
Is domestic violence a criminal offence?	No	!
Does domestic violence legislation cover physical abuse?	No	!
Does domestic violence legislation cover sexual abuse?	No	!
Does domestic violence legislation cover psychological abuse?	No	!
Does domestic violence legislation cover economic abuse?	No	!
Are there any exceptions included in informal laws (traditional, religious, and/or customary rules/laws) that reduce penalties for domestic violence?	No	✓
Rape		
Is rape a criminal offence?	Yes	✓
Is the legal definition of rape based on lack of consent?	Yes	✓
If the legal definition of rape is based on lack of consent, does this require proof of physical force?	No	✓
If the legal definition of rape is based on lack of consent, does this require proof of penetration?	Yes	!
Does the legal definition of rape include marital rape?	No	!
Does the law permit the reduction or removal of legal punishment if the perpetrator marries the victim?	No	✓
Sexual harassment		
Does the law prohibit sexual harassment?	Yes	✓
Does the law on sexual harassment include criminal penalties?	Yes	✓
Do legal protections from sexual harassment apply in the workplace?	No	!
Do legal protections from sexual harassment apply in educational establishments?	No	!
Do legal protections from sexual harassment apply in public spaces?	Yes	✓
Do legal protections from sexual harassment apply online / on the internet?	No	!

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

³⁴ Government of Burma (1860), “Penal Code (India Act XLV)”, *Burma Code, Vol. 8*.

Female genital mutilation

Practices and social norms related to female genital mutilation and cutting (FGM/C)

Female genital mutilation and cutting (FGM/C) is traditionally concentrated in a limited number of countries that have been well-identified and documented by international organisations at the forefront of the fight against this harmful practice. Yet, evidence highlights that FGM/C takes place across all regions, among indigenous and/or diaspora communities originating from countries where FGM/C is known to be common. In some contexts, girls are taken across national borders to undergo FGM/C in a country where the legislation against the practice is either non-existent or less strict.³⁵

There are no available data in Myanmar that are comparable to other countries on practices and social norms related to female genital mutilation and cutting.

Legal frameworks concerning female genital mutilation and cutting (FGM/C)

Myanmar's legal framework fails to protect women and girls from FGM, whether on broad or narrow grounds.

Question	Answer	Assessment
Does the law criminalise FGM/C on broad or narrow grounds?	No	!
Does the law criminalise FGM/C on narrow grounds only?	No	!
Are there informal laws (customary, traditional or religious laws) that allow or encourage FGM/C?	No	✓
Does the law take precedence over informal laws (customary, traditional or religious laws) that allow, condone or prescribe FGM?	n.a.	n.a.

Note: The SIGI methodology assesses laws on FGM/C according to two scenarios: (1) criminalisation on narrow grounds includes laws that contain criminal penalties for acts of “female genital mutilation”, “permanent altering/removal of external genitalia”, “female circumcision”, “excision”, “infibulation” and “genital mutilation”; (2) criminalisation on broad grounds includes “mutilation”, “harming of a person’s organs”, “serious bodily injury” and “bodily injury/hurt/assault.” The presence of informal laws that allow or encourage FGM/C is proxied by the existence of nationally representative data on FGM/C or the existence of indirect estimates (usually used in countries where FGM/C is mainly practiced by diaspora communities), small-scale studies, or anecdotal evidence and media reports as reported by Equality Now, the End FGM European Network and the US End FGM/C Network in 2020.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>, and Equality Now, End FGM European Network and US End FGM/C Network (2020), *Female Genital Mutilation/Cutting: A Call For A Global Response*, <https://www.equalitynow.org/resource/female-genital-mutilation-cutting-a-call-for-a-global-response/>.

Missing women

Practices related to missing women

The “Missing women” indicator captures whether there are any existing imbalances in the natural sex ratio between girls and boys aged 0-4 due to pre- and postnatal gender-biased sex selection. These imbalances can result from sex-selective abortions, female infanticide, and/or inadequate healthcare and nutrition for girls. A natural boy-to-girl sex ratio at birth is generally estimated to be below 105. A ratio exceeding 105 implies the existence of more boys aged 0-4 than one would expect, indicating a potential phenomenon of son preference resulting in the systemic elimination of new-born girls.

In Myanmar, the “missing women” phenomenon is an issue. The boy-to-girl sex ratio for children aged 0-4 is estimated at 105.9, which means that there are approximately 105.9 boys aged 0-4 for 100 girls of the same age. This ratio is slightly higher than the natural sex ratio at birth.

³⁵ Equality Now, End FGM European Network and US End FGM/C Network (2020), *Female Genital Mutilation/Cutting: A Call For A Global Response*, <https://www.equalitynow.org/resource/female-genital-mutilation-cutting-a-call-for-a-global-response/>.

Reproductive autonomy

Practices related to women's reproductive autonomy

Unmet needs for family planning are calculated as the proportion of women of reproductive age (15-49 years), married or in union, who wish to interrupt or delay childbearing but do not use any method of contraception.

In Myanmar, the gap between women's reproductive intentions and their contraceptive behaviour exists, with 14% of women aged 15-49 who declare having an unmet need for family planning, compared to a world average of 12% and an average of 11% in Southeast Asia – based on countries for which data are available.

Legal frameworks concerning women's reproductive autonomy

Women's reproductive autonomy can be restricted by laws that prohibit the access to safe and legal abortion under essential circumstances (in cases of rape, incest, threats to the life or health of the pregnant woman and severe foetal impairment).³⁶ Evidence shows that the share of unsafe abortions is higher in countries with restrictive abortion laws. Unsafe abortions are a leading but preventable cause of maternal mortality and millions of girls and women are hospitalised every year following complications of unsafe abortion procedures.³⁷

Section 312 of the Penal Code,³⁸ as amended, prohibits and criminalises abortion unless the act is performed to save the life of the pregnant woman.

Question	Answer	Assessment
Is abortion illegal under any circumstances?	No	✓
Is abortion legally permitted in cases where: it is essential to save the woman's life?	Yes	✓
Is abortion legally permitted in cases where: it is essential to preserve the physical health of the woman?	No	!
Is abortion legally permitted in cases where: it is essential to preserve the mental health of the woman?	No	!
Is abortion legally permitted in cases where: pregnancy is the result of rape or statutory rape?	No	!
Is abortion legally permitted in cases where: pregnancy is the result of incest?	No	!
Is abortion legally permitted in cases where: social and economic reasons do not allow the mother to sustain a pregnancy?	No	!
Is abortion legally permitted in cases where: foetal impairment?	No	!
Does a woman require the approval of a medical practitioner to seek a legal abortion?	No	✓
Does the law require the approval of the father of the foetus to seek a legal abortion?	No	✓
Is there any national plan or policy that provide universal access to family planning services?	No	!
Is there any law or national policy that provide free or subsidised access to contraception?	Yes	✓
Does the national school curricula include mandatory and comprehensive sexuality education?	No	!

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

³⁶ CEDAW (2022), *Access to safe and legal abortion: Urgent call for United States to adhere to women's rights convention*, <https://www.ohchr.org/en/statements/2022/07/access-safe-and-legal-abortion-urgent-call-united-states-adhere-womens-rights>.

³⁷ UNFPA (2022), *State of World Population 2022: Seeing the Unseen - The Case for Action in the Neglected Crisis of Unintended Pregnancy*, UNFPA, Geneva, <https://doi.org/10.18356/9789210015004>.

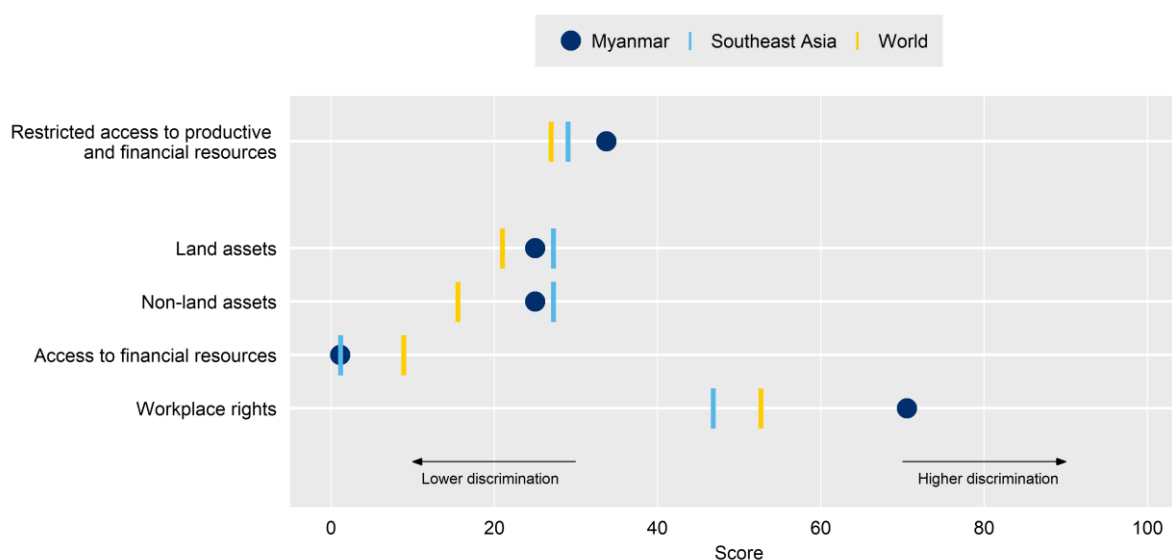
³⁸ Government of Burma (1860), "Penal Code (India Act XLV)", *Burma Code, Vol. 8*.

Restricted access to productive and financial resources

Myanmar exhibits medium levels of discrimination within the family with a score of 34, compared to a world average of 27 and an average score of 29 in Southeast Asia – based on countries for which scores could be calculated.

In this dimension, women and girls in Myanmar experience the highest levels of discrimination in the “Workplace rights” indicator, with a score of 71, followed by “Access to land” and “Access to non-land assets” with scores of 50 for both. The lowest levels of discrimination are found in the “Access to financial services” indicator, with a score of 1.

Figure 5. Restricted access to productive and financial resources scores for Myanmar, 2023



Note: Scores range from 0 to 100, with 0 indicating no discrimination and 100 indicating absolute discrimination. The Southeast Asia region covers Brunei Darussalam, Cambodia, Indonesia, Lao PDR, Malaysia, Myanmar, the Philippines, Singapore, Thailand, Timor-Leste and Viet Nam.

Source: OECD (2023), “Social Institutions and Gender Index (Edition 2023)”, *OECD International Development Statistics* (database), <https://doi.org/10.1787/33beb96e-en>.

Access to land assets

Practices related to women’s access to secure land assets

In Myanmar, women’s land ownership is not a concern. In 2023, 48% of women are landowners, compared to 49% of men. This translates into women accounting for 50% of landowners in the country.

Legal frameworks concerning women’s access to land assets

All land in Myanmar is legally owned by the state. Land use is governed both by State law (for private and public property) and local community institutions (for customary land tenure), which are not necessarily formally recognised by the State. Under the latter, communities control land resources. Many ethnic groups from the uplands and lowlands of Myanmar are concerned by customary land tenure. Part VIII of the

National Land Use Policy³⁹ on land use rights of the country's ethnic nationalities defines customary land use systems as applicable to all ethnic groups of Myanmar, and establishes the formal recognition of customary land use rights.⁴⁰

Question	Answer	Assessment
Does the law provide married women with the same rights as married men to own land?	Yes	✓
Does the law provide married women with the same rights as married men to use land?	Yes	✓
Does the law provide unmarried women with the same rights as unmarried men to own land?	Yes	✓
Does the law provide unmarried women with the same rights as unmarried men to use land?	Yes	✓
Regarding land, does the law apply to all groups of women?	Yes	✓
Are there informal laws (customary, religious or traditional laws/rules) that create different rights or abilities between men and women when it comes to the ownership or use of land assets?	Yes	!

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Access to non-land assets

Practices related to women's secure access to non-land assets

In Myanmar, women's access to non-land assets does not seem to be an issue. In 2023, 54% of women own a house, compared to 56% of men. This translates in women accounting for 50% of house owners in the country.

Legal frameworks concerning women's access to non-land assets

Section 13(1) of the Burma Law Act⁴¹ stipulates that marriage and family affairs – including the administration of assets within the family – are regulated by religious laws. Ownership rights may thus differ across ethnic or religious groups.

Question	Answer	Assessment
Does the law provide married women with the same rights as married men to own property and other non-land assets?	Yes	✓
Does the law provide married women with the same rights as married men to use property and other non-land assets?	Yes	✓
Does the law provide unmarried women with the same rights as unmarried men to own property and other non-land assets?	Yes	✓
Does the law provide unmarried women with the same rights as unmarried men to use property and other non-land assets?	Yes	✓
Regarding property and other non-land assets, does the law apply to all groups of women?	Yes	✓
Are there informal laws (customary, religious or traditional laws/rules) that create different rights or abilities between men and women when it comes to the ownership or use of non-land assets?	Yes	!

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Access to financial services

Practices related to women's access to formal financial services

³⁹ Republic of the Union of Myanmar (2016), "National Land Use Policy".

⁴⁰ USAID (2017), "USAID Land Tenure Project Customary Land Tenure In Burma", USAID, https://pdf.usaid.gov/pdf_docs/PA00ST2F.pdf.

⁴¹ Government of Burma (1898), "Burma Laws Act (India Act XIII)", *Burma Code, Vol. 1*.

Gender imbalances in terms of access to financial services are limited in Myanmar, but the overall access of the population is relatively low. In 2023, 35% of women have a bank account at a financial institution, compared to 38% of men. This translates into women accounting for 49% of bank account holders. In comparison, at the global level, 67% of women have a bank account, compared to 72% of men. Across Southeast Asia, on average, 52% of women have a bank account, compared to 54% of men.

Legal frameworks concerning women's access to financial services

Question	Answer	Assessment
Does the law provide women with the same rights as men to open a bank account at a formal financial institution?	Yes	✓
Does the law require married women to obtain the signature and authority of their husband to open a bank account at a formal financial institution?	No	✓
Does the law provide women with the same rights as men to obtain credit?	Yes	✓
Regarding access to formal financial services, does the law apply to all groups of women (regardless of race, ethnicity, caste, etc.)?	Yes	✓
Are there informal laws (customary, religious, or traditional laws/rules) that create different rights or abilities between men and women when it comes to opening a bank account?	No	✓
Are there informal laws (customary, religious, or traditional laws/rules) that create different rights or abilities between men and women when it comes to obtaining credit?	No	✓

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Workplace rights

Practices and social norms related to women's workplace rights

Women remain partially excluded from positions with decision-making positions in the economic sphere. Women account for 36% of employees in a managerial position,⁴² compared to a world average of 25% and an average of 36% in Southeast Asia – based on countries for which data are available. At the same time, 41% of companies in the country are headed by women.

These gender gaps are upheld by discriminatory social norms that establish men as the main breadwinners and more fit to hold leadership positions. In Myanmar, 69% of the population believes that men make better business executives than women, compared to a world average of 42% and an average of 53% in Southeast Asia. Likewise, 82% of the population agrees that when jobs are scarce, men should have more right to a job than women. In comparison, 45% of the population holds these discriminatory attitudes worldwide, and 64% of the people across Southeast Asia – based on countries for which data are available.

Legal frameworks concerning women's workplace rights

Myanmar's legal framework does not specifically prohibit gender-based discrimination in employment and does not mandate equal remuneration for work of equal value. However, Section 350 of the Constitution,⁴³ as amended, mandates the principle of equal pay for equal work. Sections 24, 29 and 52 of the Factories Act⁴⁴ also prohibit women from entering certain professions or to perform certain activities, such as examining heavy machinery (Section 24), working close to a cotton opener (Section 29), or carrying any operation in a factory which contains a risk of bodily injury, poisoning or disease (Section 52).

Question	Answer	Assessment
Does the law prohibit discrimination in employment on the basis of sex?	No	!

⁴² This indicator corresponds to SDG indicator 5.2.2

⁴³ Republic of the Union of Myanmar (2008), "Constitution of the Republic of the Union of Myanmar".

⁴⁴ Republic of the Union of Myanmar (1951), "Factories Act No. 65/1951".

Question	Answer	Assessment
Does the law mandate equal remuneration for work of equal value?	No	!
Does the law prohibit women from entering certain professions?	Yes	!
Does the law allow women to work the same night hours as men?	Yes	✓
Does the law mandate paid maternity leave?	Yes	✓
Does the law mandate paid paternity leave?	Yes	✓
Does the law mandate paid parental leave?	No	!
Does the law require women to have permission from their husband or legal guardian to take a paid job?	No	✓
Does the law require women to have permission from their husband or legal guardian to register a business?	No	✓
Regarding women's legal right to take a paid job or work and/or register a business, does the law apply to all groups of women (regardless of race, ethnicity caste, etc.)?	Yes	✓
Are there informal laws (customary, religious, or traditional laws/rules) that create different rights or abilities between men and women when it comes to entering certain professions?	No	✓
Are there informal laws (customary, religious, or traditional laws/rules) that require women to have the permission from their husband or legal guardian to take a paid job?	No	✓
Are there informal laws (customary, religious, or traditional laws/rules) that require women to have the permission from their husband or legal guardian to register a business?	No	✓

Note: Cut-off date for the legal data is 31 August 2022.

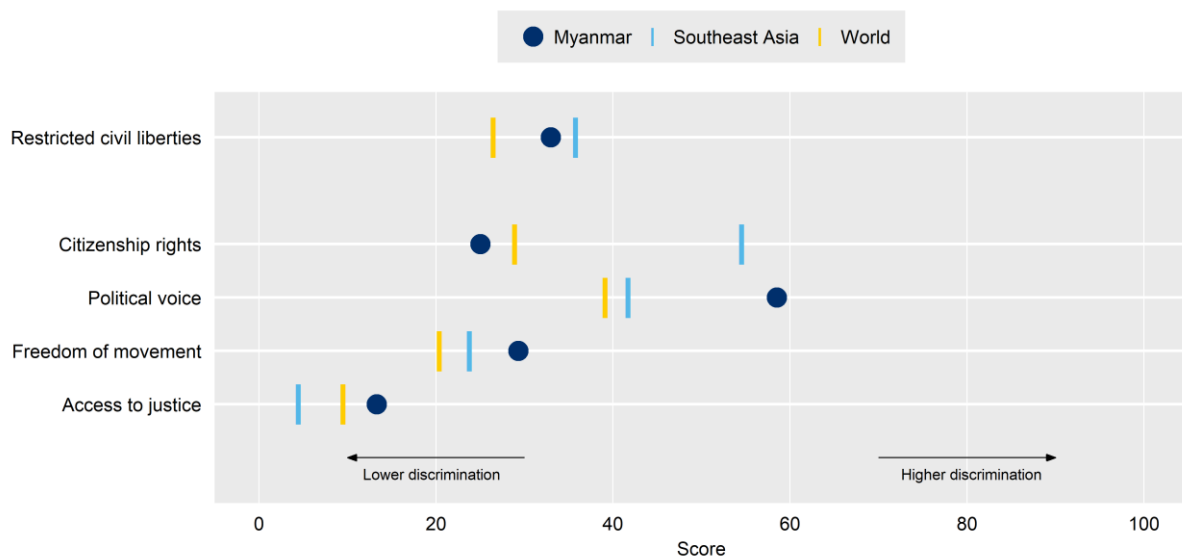
Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Restricted civil liberties

Myanmar exhibits medium levels of discrimination within the family with a score of 33, compared to a world average of 26 and an average score of 36 in Southeast Asia – based on countries for which scores could be calculated.

In this dimension, women and girls in Myanmar the highest levels of discrimination in the “Political voice” indicator, with a score of 59, followed by “Freedom of movement” and “Citizenship rights” with scores of 29 and 25, respectively. The lowest levels of discrimination are found in the “Access to justice” indicator, with a score of 13.

Figure 6. Restricted civil liberties scores for Myanmar, 2023



Note: Scores range from 0 to 100, with 0 indicating no discrimination and 100 indicating absolute discrimination. The Southeast Asia region covers Brunei Darussalam, Cambodia, Indonesia, Lao PDR, Malaysia, Myanmar, the Philippines, Singapore, Thailand, Timor-Leste and Viet Nam.

Source: OECD (2023), “Social Institutions and Gender Index (Edition 2023)”, *OECD International Development Statistics* (database), <https://doi.org/10.1787/33beb96e-en>.

Citizenship rights

Legal frameworks concerning women’s citizenship rights

Question	Answer	Assessment
Does the law provide married women with the same rights as married men to acquire nationality?	Yes	✓
Does the law provide unmarried women with the same rights as unmarried men to acquire nationality?	Yes	✓
Does the law provide married women with the same rights as married men to change their nationality?	Yes	✓
Does the law provide unmarried women with the same rights as unmarried men to change their nationality?	Yes	✓
Does the law provide married women with the same rights as married men to retain their nationality?	Yes	✓
Does the law provide unmarried women with the same rights as unmarried men to retain their nationality?	Yes	✓
Does the law provide married women with the same rights as married men to confer nationality to their spouse?	Yes	✓
Does the law provide married women with the same rights as married men to confer nationality to their children?	Yes	✓
Does the law provide unmarried women with the same rights as unmarried men to confer nationality to their children?	Yes	✓
Regarding women’s nationality rights, does the law apply to all groups of women (regardless of race, caste, ethnicity, etc.)?	Yes	✓

Question	Answer	Assessment
Are there informal laws (customary, traditional, or religious laws) that create different rights or abilities between men and women when it comes to acquiring, changing, or retaining their nationality?	Yes	!
Are there informal laws (customary, traditional, or religious laws) that create different rights or abilities between men and women when it comes to conferring nationality to their spouse and/or children?	Yes	!

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Freedom of movement

Practices related to women's freedom of movement

Freedom of movement is recognised as a human right and mobility is essential in everyday life, for instance to reach the workplace or healthcare facilities. In Myanmar, women feel more unsafe than men, and a large part of the overall population, especially women, feels that way. Across the country, 56% of women declare not feeling safe walking alone at night in the city or in the area where they live, compared to 54% of men. This translates into women accounting for 52% of those who do not feel safe walking alone at night.

Legal frameworks concerning women's freedom of movement

Beyond the challenge of ensuring that everyone feels safe enough to move around in public spaces, laws must guarantee women and men the same rights to obtain identification documents and to travel by themselves within and outside of their country.

The requirements when applying for a passport are not the same for all women. In particular, Burmese women married to a foreign spouse do not have the same requirement to obtain a passport than Burmese men who are married to a foreign woman. For instance, the Embassy of Myanmar in Singapore indicates that a Burmese woman married to a foreign spouse who wishes to renew her passport or replace it must submit the receipt of an air-Ticket fee deposit of SGD 500 (equivalent to approximately USD 360), which is not the case for a Burmese man married to a foreign woman.⁴⁵

Question	Answer	Assessment
Does the government provide national identity cards?	Yes	✓
Can a married woman apply for a national identity card in the same way as a married man? (in terms of rights and procedures)	Yes	✓
Can an unmarried woman apply for a national identity card in the same way as an unmarried man? (in terms of rights and procedures)	Yes	✓
Can a married woman apply for a passport in the same way as a married man (in terms of rights and procedures)?	Yes	✓
Can an unmarried woman apply for a passport in the same way as an unmarried man (in terms of rights and procedures)?	Yes	✓
Regarding identity cards and/or passports, does the law apply to all groups of women (regardless of race, caste, ethnicity, etc.)?	No	!
Does the law provide married women with the same rights as married men to travel outside the country?	Yes	✓
Does the law provide married women with the same rights as married men to travel outside their homes?	Yes	✓
Are there informal laws (customary, religious, or traditional laws/rules) that create different rights or abilities between men and women when it comes to applying for identity cards or passports?	Yes	!

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

⁴⁵ Embassy of the Republic of the Union of Myanmar to Singapore (n.d.), *Consular Section*, <http://www.myanmarembassy.sg/consular/> (accessed on 1 October 2023).

Political voice

Practices and social norms related to women's political voice

Women's political representation in the country is low, with women accounting for only 17% of the members of parliament in 2023, compared to a world average of 27% and an average of 22% in Southeast Asia.

Discriminatory attitudes that exclude women from positions of power in the political sphere are widespread, with 70% of the country's population declaring that men make better political leaders than women.

Legal frameworks concerning women's political voice

Question	Answer	Assessment
Does the law provide women with the same rights as men to vote?	Yes	✓
Does the law provide women with the same rights as men to hold public and political office in the legislative branch?	Yes	✓
Does the law provide women with the same rights as men to hold public and political office in the executive branch?	Yes	✓
Does the law provide women with the same rights as men to hold public office in the judiciary branch?	Yes	✓
Do constitutional/legislated gender quotas exist to promote women's political representation at the national level?	No	!
Do constitutional/legislated gender quotas exist to promote women's political representation at the local level?	No	!
Does the law provide for special measures other than quotas to promote women's political representation at the national level?	No	!
Does the law provide for special measures other than quotas to promote women's political representation at the local level?	No	!
Are there informal laws (customary, religious or traditional laws/rules) that create different rights or abilities between men and women when it comes to voting?	No	✓
Are there informal laws (customary, religious or traditional laws/rules) that create different rights or abilities between men and women when it comes to holding public office?	No	✓

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Access to justice

Practices related to women's access to justice

In Myanmar, 59% of women do not trust the judicial system and courts, compared to 67% of men. This translates into women accounting for 48% of those who do not trust the country's judicial system.

Legal frameworks concerning women's access to justice

Question	Answer	Assessment
Does the law provide women with the same rights as men to sue?	Yes	✓
Does a woman's testimony carry the same evidentiary weight as a man's in the civil courts?	Yes	✓
Does a woman's testimony carry the same evidentiary weight as a man's in the criminal courts?	Yes	✓
Does a woman's testimony carry the same evidentiary weight as a man's in the family courts?	Yes	✓
Does a woman's testimony carry the same evidentiary weight as a man's in the tribunals?	Yes	✓
Are there informal laws (customary, religious or traditional laws/rules) that create different rights or abilities between men and women when it comes to suing someone?	Yes	!
Are there informal laws (customary, religious or traditional laws/rules) that create different rights or abilities between men and women when it comes to providing testimony in court?	Yes	!
Are there informal laws (customary, religious or traditional laws/rules) that create different rights or abilities between men and women when it comes to being judges, advocates or other court officers?	Yes	!

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.