

Abstract

Human rights reports provide spaces for claiming for justice, redress and an end to and oppression or abuse. For example, in the case of License to Rape, the report was used to mobilized pressure by giving information to the global community to pressure the Burmese junta to end the sexual violence against ethnic Shan women. For creditability, the report employed objective stance, matriculate corroboration of data and avoid using report writers' subjective interpretation.

By examining human rights methodology through report writing and data collection manuals that endorsed the objective methodology and methods, it was found that the legitimate methodology also incurred hind sides. It creates and perpetuates fixed, frozen and mostly passive representation of victims that cannot negotiate and create their own representation and identities. Women are inferior and alienated under the strict application of methods to control politics, interests and emotions/ passions of parties involved in the reports, its universal implication and neutral methodology that claimed to be able to operate anywhere regardless of gender, class and ethnicity.

Feminist epistemology as critical epistemology is important to examine and criticised the knowledge making in human rights reports, particularly when researching women, which require gender and ethnicity sensitive knowledge making approaches. The thesis employed comparison between License to Rape as a human rights report and read it against other three texts outside the human rights space through "*Nang Harn's Tattoo*" [Female Soldiers' Tattoo]. The Twilight Over Burma: My life as a Shan princess และ The White Umbrella: A woman's struggle for the freedom in Burma, which illustrated that the human rights mobilization by means of life stories, testimonies, biographies and autobiographies can reclaim fluid and multiple experiences, the grater depth of human rights violation, while constructing the knowledge from standpoints of marginalized women. The three literatures proved that women can actively pursue their human rights movement outside the human rights knowledge context can express its politics, interests and passions. They maintained the position of fighters, activists and subject of knowledge.