

論文の英文要旨

論文題目 「バマー・ムスリム」という生き方

—ビルマ政府の国民概念とムスリム住民の生存戦略—

Bamar Muslims

— The Concept of Citizens and Living Strategies of Muslims in Burma —

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This study aims to make clear that the problems faced by Muslims residing in Burma and their attempts at receiving recognition as Citizens of Burma by choosing to identify themselves as “Bamar Muslims.”

Most Muslims residing in Burma are descendents Indian immigrants who migrated prior to or during British colonial rule. There was an influx of Indian and Chinese immigrants from the middle of the 19th century as a result of the new administrative system and economic development during the colonial rule. Coolies, traders, and officials trained by the British education system in British India comprised a major portion of these immigrants some of whom returned their country of origin or migrated to other locations after Burma gained independence in 1948. However many of those who had no alternative remained in Burma.

We address the question of whether those immigrants were recognized as citizens of Burma post independence. In Burma, as in other Southeast Asian countries, immigrants gained citizenship through naturalization and appeared to be integrated into Burmese society. However, Muslims faced many problems in this predominantly Buddhist and Bamar society owing to their differences in their religion and ethnicity.

In this study, I focus on the residents called “Bamar Muslims,” who refer to

themselves as "Bamar," which highlights that they are not foreigners. They are conscious of being Burmese citizens and respect Burmese customs, the only difference being in their religious beliefs.

Buddhists make up 89% of the population of Burma, and although it is not the state religion, the state apparently gives protection to Buddhism. Thus, while people in Burma generally consider that to be Burmese is equivalent to being Buddhist, those who call themselves "Bamar Muslims" claim that they are Bamar despite being Muslim.

The experiences told by the Muslims described in this study concern the people who seem to be on the periphery of the definition of Burmese citizens, which was specified by the Burmese government under the policy of national integration. Foreign residents in Burma tried to integrate themselves as citizens having equal rights but remain separated against their will by an "invisible policy." Bamar Muslims in particular have been confined to the extreme periphery of the definition of Burma citizens despite being citizens under the citizenship law, owing to their "ethnicity" and "religion," terms that do not appear in the definition itself.

As mentioned above, this is an "invisible policy," the realities of which do not appear at all in official documents. The documents referred to here are official documents not available to the public, including documents from Islamic organizations as well as books, magazines and booklets that have escaped the strict censorship. Interviews with Muslim residents are also used in order to gain firsthand experience and reveal facts that are not available to the outside world. Using these documents and interviews, a concept of citizenship in Burma is examined, which might not exist under law but is practically witnessed. We present facts to show that ethnicity and religion cast a shadow on the national integration process being promoted by the Burmese government. We will also examine the significance of the strategy wherein these people choose to identify themselves as "Bamar Muslims"

In Chapter 1, the purpose of this study is explained along with the motivations behind it. Chapter 2 provides current situation of Muslim society in Burma, and describes Bamar Muslims. The political and social background of the 1930s is also discussed because Bamar Muslims first voiced their claims during that period. Problems concerning national integration post independence are examined in Chapter 3. The government policy concerning foreign residents is revealed with the aid of official documents, laws, and the government-controlled newspapers. The views of the government on foreigners and non-indigenous residents at the time of the drafting of the 1982 Citizenship Law are analyzed. In addition, the definition of citizens of Burma under this law is discussed and compared with the concept developed in this study.

Chapter 4 focuses on actual experiences of Muslims. The differences between indigenous and non-indigenous nationals mentioned in Chapter 3 had not been stipulated in the 1982 Citizenship Law. However, the real-life difficulties being faced by Muslims may be gauged by examining religious freedom, publications generating anti-Muslim feelings, problems concerning the National Registration Certificate, etc. which are influenced by the "invisible policy."

After clarifying the actual situation of Muslims, chapters 5 and 6 examine the claims of Bamar Muslims as a kind of "strategy" for living in Burmese society. Chapter 5 examines the period in which Bamar Muslims started to insist upon defining themselves in this manner and the underlying reasons. The actual situation of the period is discussed using histories written by Bamar Muslims in the 1930s. The relationships between Bamar Muslims and the nation as a whole are made clear by studying these works as well as textbooks published by some Islamic organizations and being used in lectures on Islamic education. Then Chapter 6 elucidates the claims of Bamar Muslims by examining in detail the activities of the Islamic organizations. It is possible to understand why they insist on identifying themselves as Bamar in ethnicity and Muslims in religion. It is also possible to see that their identity of Bamar Muslims is used to show the difference from Indian Muslims, who still keep their way of life as Indians and have some difference in their practices such as the right of women.

Chapter 7 provides a conclusion while summarize the concept of citizens under the Burmese government and the issues pertaining to national integration; these become tangible with the ground realities being faced by Muslims in Burma.