

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 Burma¹—

氏名 齋藤 紋子 Ayako SAITO

This study focuses on the Muslims residing in Burma, who are mostly descendants of Indian immigrants that migrated prior to, or during, the British colonial period. The aim of this study is to clarify the following questions. First, what are the concept of citizens and the policy of integrating non-indigenous residents under the post-independence Burmese government. Second, what are the problems faced by Muslims, who have been relegated to the extreme periphery of Burmese citizens, and how do they attempt to recognize themselves as citizens of Burma.

In Burma there was an influx of Indian and Chinese immigrants in 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 to 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. Most of immigrants gained citizenship through

¹ In this study, I use “Burma” to refer to the country name and “Burmese” to refer to the nationals / citizens of Burma, although the government of Burma changed its country name to “Union of Myanmar” in English translation.

naturalization and appeared to be integrated into Burmese society.

It is noteworthy that Buddhists make up 89% of the population of Burma, and although it is not the state religion, the state apparently gives protection to Buddhism. Therefore, Muslims have faced many problems in this predominantly Buddhist and Burmese society, owing to the differences in their religion and ethnicity.

In this study, I focus on the Muslim residents called 'Bamar Muslims,' who refer to themselves as 'Bamar' (meaning Burmese citizens), thus highlighting the fact that they are not foreigners. They are conscious of being known as Burmese citizens and respect Burmese customs, the only difference being in their religious beliefs. 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 Burmese despite being Muslim.

Their claim is very important when we consider the national integration of Burma. This is because the concept of citizens includes issues of religion, which do not appear at all in Burma citizenship law or official documents. Religion does not appear as a criterion for citizens either in the 1948 Citizenship Act or in the 1982 Citizenship Law, including the discussion for its draft. It is possible to investigate the issue of religion with regard to Burmese citizens by examining the actual situation when the law is applied to Muslims at the government offices. In other words, the concept of citizens in Burma becomes clear when we analyze the ground situations, where the law applies, in addition to analyzing the laws and policies. Furthermore their intention for behind identifying themselves as Bamar can be comprehended by analyzing the activities of Bamar Muslims. By examining these points, it becomes clear that Bamar Muslims are a group that has been placed at the most periphery of Burmese Citizens by the government of Burma, and we are able to study the policy of national integration in contemporary Burma and its contradictions in detail.

In the introduction, the purpose of this study is explained along with the motivations behind it. Chapter 1 provides a description of the current situation in Burmese Muslim society and describes Bamar Muslims. The political and social background of the 1930s is also discussed, during which period the claims of Bamar Muslims seem to appear.

Problems concerning national integration post independence are examined in Chapter 2. The government policy concerning non-indigenous residents is revealed with the aid of official documents, laws and the government-controlled newspapers. The laws concerning citizenship enacted immediately after gaining independence provide equal rights to indigenous people, people of mixed parentage and naturalized citizens. At the

time of drafting of the 1982 Citizenship Law, distrust toward foreigners and persons of mixed parentage were often expressed by President Ne Win. However, the 1982 Citizenship Law only provides only for the three categories of citizens — citizens, associate citizens, and naturalized citizens — and fails to clearly the differences between the rights accorded to these categories.

The 1982 Citizenship Law by itself did not reflect distrust toward foreigners expressed by Ne Win. However it becomes clear in Chapter 3 that the 'invisible policy' affects the estrangement between the provisions of the law and the ground realities. Difficulties faced by Muslims may be gauged by examining religious freedom, publications generating anti-Muslim feelings, problems concerning the National Registration Certificate, etc. Moreover, it is obvious that they are facing even greater difficulties under the current government.

After clarifying the actual situation of Muslims, Chapter 4 examines the claims of Bamar Muslims as a living strategy in Burmese society. The relationships between Bamar Muslims and the dynasties of Burma can be understood by studying the history book written by Bamar Muslims in the 1930s and those under the current government. The claims of Bamar Muslims are elucidated by examining in detail the educational activities of the Islamic organizations who express themselves as indigenous citizens and claim that they live in the Burmese way, conversing in the Burmese language and wearing Burmese clothes. In addition to providing Islamic education, they provide general education related to Bamar Muslims such as their history and literature. Their claims as Bamar Muslims, which were expressed in the colonial period reappear today, when they are facing even greater difficulties in real life, as mentioned in Chapter 4. It is in my view that their claim indicates their wish to make Burmese citizens recognize them as one of their own, as well as a kind of strategy for surviving in Burmese society.

In conclusion, I 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.