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場所:ル・メリディアン・コタキナバル、コタキナバル、マレーシア

報告者名(所属): 報告 1 黒田 景子(鹿児島大学、AA 研共同研究員)

“Thai-speaking Migrants of Inland Kedah”

This report is about Thai-speakers who are the Inland people of Kedah.

In particular, They are the Siamese Buddhist and Thai-speaking Muslims.

Kedah is an old Islamic state with a long history. At the same time, Kedah was once one of the tributary state of Siam. The visitors have noticed that there are Thai temples in Kedah. And we can find a lot of names of places and cultures which shall originate from the Siam.

I want to consider what had shaped Kedah as Geo-body before making nation-state. In coastal areas of Kedah, most people are Malays. Some of them are the farmers to cultivate rice and, other of them worked as fishermen. Kedah Sultans made canals in lowland of coastal area, had maintained the ports for the trades and the Navy. Most of Malay population concentrated in this area and old famous pondoks also established there. Kedah Sultanate is the administration had ruled the coastal and sea.

On the other hand, on inland of Kedah, there was a Thai-speaking peoples society of farmers, they have emigrated from South Thailand over long times, and were living in the territory of Kedah.

They are Siamese and Malays. In the lore of the Siamese villages, they have emigrated from Siam more than 500 years ago. Thai-speaking Malays had been called the Samsam from other Malays. They are Muslim. Currently, the elder people of the Samsam has been conversation in Thai. The Samsams assimilated into the Malay Muslims mostly common under making Malaysia, the nation-state.

However, on inland of Kedah, the Siamese Buddhist society still exists. They have maintained 42 temples in Kedah. They are largest numbers community in Malaysia.

I report about these inland farmers. In particular, I focus on the distribution and location of Siamese Buddhist temple closely related to the Siamese village. In the field work of a few years ago, I visited these Siamese temples almost all in Kedah. There are various types of Siamese temples. Some are not the same in temples in Thailand.

To know the world of Kedah, just well-known historical documents is not enough. I'm sure the best way is to analyzing the history and lore of the village gathered by the survey villages to progress more accurate study Kedah.

報告者名 (所属) : 報告 2 オマール・ファルーク (アル=ブハーリー国際大学、マレーシア)
“Cultural Diversity at the Periphery: Religious Co-existence in Alor Setar, Kedah”

Cultural Diversity is the cultural phenomenon which represents the expression of a variety of cultural differences and divergences that characterize a particular context. The phenomenon is observable in a range of situations although invariably it is at the macro-perspective level that it appears most visible and probably significant. Often too, when cultural differences are also attached political weightage or significance they tend to attract greater attention. This paper departs slightly from the conventional approach of trying to focus on the bigger picture and issues usually portrayed at the national level. It is a modest attempt to try to appreciate the practical dimensions of religious co-existence at the periphery at their most basic levels.

The paper begins with some preliminary remarks about the nature and significance of cultural diversity. It will then provide the backdrop to Alor Setar, the capital of the Northern State of Kedah, which has a population of around 300,000 people representing Malays mainly but also many other small ethnic minorities like the Chinese, Indians, Thais and others. In a sense, Alor Setar is like a provincial microcosm of Malaysia. The overwhelming majority of the people in Alor Setar are Muslims and the pervasiveness and ubiquity of Islam in the public space in Alor Setar are obvious. Public symbols of Islam are dominant. The widespread use the traditional Muslim attire and symbols in Alor Setar give the impression

of the overwhelming physical presence of Islam. The paper will then explore the expressions of cultural heterogeneity in selected houses of worship, schools and commercial outlets. The emphasis will be mainly on what is physically observable without attempting to attach value to it beyond stating the obvious. Finally, in the conclusion, some key observations will be made on the significance of this study which basically reinforce the idea about the complexity of cultural diversity.

報告者名 (所属) : 報告3 アジザ・カッシム (AA 研共同研究員、マレーシア国民大学)

“TRANS-NATIONAL MARRIAGES AMONG THE REFUGEES AND THEIR IMPLICATIONS ON THEIR STATUS AND IDENTITY: THE CASE OF THE ROHINGYAS IN MALAYSIA”

Currently there are around 100,000 refugees and asylum seekers in Malaysia who are living in a legal limbo as the Malaysian government is not a party to the 1951 Geneva Convention on Refugee. Based on humanitarian consideration, Malaysia allows asylum seekers and refugees to stay temporarily until a viable solution is found for them. However, finding a viable solution takes considerable time, more than two decades in the case of the Vietnamese refugees who arrived in mid 1970s; and a never ending quest for the Filipino refugees in Sabah who arrived in the early 1970s. While these people of concern live for decades in the country, Malaysia has no administrative mechanisms to manage them. As such their basic rights are not protected by the local law and their lives are relentless struggles especially in their interface with law enforcement agencies.

In 2011, statistics from UNHCR Kuala Lumpur shows that about 91.5% of the asylum seekers and refugees in Malaysia are from Myanmar with the largest group (40 %) comprising ethnic Chins and the second largest (25%), the Rohingyas numbering around 21,500. This paper concerns the latter, a group of Muslims who have been stripped of their citizenship by the Myanmar government in 1982. As stateless people they are profoundly affected by the lack of protection of refugee basic rights. One area where access to their basic rights sorely needs legal protection is that of marriage and the family. This paper is an attempt to examine marriage patterns in the Rohingya community and will highlight the

growing trend towards trans-national marriages of Rohingya men with women from outside their ethnic group especially with Indonesian women.

In Malaysia Muslim marriages are subject to the Syariah laws, but as refugees, Rohingyas cannot register their marriage with the Islamic Religious Department (Jabatan Agama Islam). Hence, they have no marriage certificates as evidence of marriage. This paper will explore the consequences of this lack of marital document on the status of the non-Rohingya wives and on children of mix-marriage couples. Can children born to such marriages be registered with the Malaysian National Registration? If so, what ethnic or national identity will be conferred on them? Will the UNHCR recognise the non-Rohingya wives and mix children as refugees? These are some of the protracted problems facing the community and which some of their religious leaders have tried to overcome. The paper will also explain some of these efforts and examine the challenges faced by these leaders in trying to seek some form of official recognition to their marriage and family institutions. In conclusion the writer stresses the urgent need for Malaysia to provide some legal mechanisms to protect the basic rights of the Rohingyas as they cannot be repatriated; and because their chances to be sent to third countries in the last three decades appear to have been minimal due to some unexplained reasons.