

Abstract:

Construction of hegemonic masculinity in stateless condition: A study on the critical discourse analysis of Rohingya Men in Bangladesh

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“Every person born in any of the territories included within the Union, of parents both of whom are, or they had been alive at the commencement of this Constitution would have been, citizens of the Union.”

— The Constitution of the Union of Burma (1947, p. 2)¹

The first Constitution of the Union of Burma² recognised every person within the territory as its citizen. Subsequently, Myanmar has scrapped the Rohingya Muslim minority's citizenship rights, predominantly living in Arakan State, and forced them into refugee-like conditions from their ancestral lands. Refugee hood is not a choice. Discriminatory citizenship policy, oppressive laws, large-scale violence committed by the state security forces and majority community often create minorities, displaced persons, refugees and stateless persons. The Rohingya refugee community bears all the marks of this state-led violence and oppressive acts upon them. In 2017, Bangladesh had to open its border and provide shelter to the largest influx of Rohingya people who had to flee from their country Myanmar. More than 700,000 Rohingyas cross over to Bangladesh³ who took shelter in Bangladesh, officially known as the forcibly displaced persons from Myanmar are now living in 27 refugee camps in Teknaf and Ukhiya Upazilla of Cox's Bazar.

The Rohingya stateless men in refugee camps have been in a process of shaping and reshaping hegemonic masculinity. This study thus intends to do a critical discourse analysis to explore how these men being stateless constructed gendered masculinity after facing forcibly displacement from their home country. In this context, this study explores socio-economic and political contexts of the Rohingya society, especially the existing patriarchal structure of this community. This patriarchal structure has been reinforced by the Myanmar's state's policies and male dominated repressive apparatus against the stateless Rohingya since the abolition of Rohingya citizenship status. Based on the field work (in-dept interviews and observations) this study will explore how Rohingya men constructed masculinity in relation to patriarchal structure exist in their families and communities, as well as access to labour markets, and marriage, domestic violence, relations with the local restrictive host communities and local crimes.

¹ See: *The Constitution of the Union of Burma*, 24 September 1947, effective 4 January 1948. Cited in <https://www.ilo.org/dyn/natlex/docs/ELECTRONIC/79573/85699/F1436085708/MMR79573.pdf>.

² The official English name was changed by the country's government from the "Union of Burma" to the "Union of Myanmar" in 1989, and still later to the "Republic of the Union of Myanmar".

³ <https://www.worldvision.org/refugees-news-stories/rohingya-refugees-bangladesh-facts>