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**Symbolic dimensions of Burmese nationalism and politics, 1885-2015.**

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The subject of the dissertation focus on the symbolic aspects of Burmese nationalism over the years 1885-2015. The main focus is put on the relationship between symbolic culture and politics on the example of the political, social and cultural transformations taking place in Modern Burma. This paper attempts to use an anthropological approach to the study of the history and politics of the state which is distant geographically and culturally. The main aim of the dissertation is not so much to reduce the complex to the simple, but to clarify the complexity of the symbolic structure of Burmese politics. The attempt to widen the discussion field taken in this paper consists mainly in enriching already existing interpretations of the investigated events by critical meta - reflection. The research questions to be answered are: (1) How did Burmese nationalism and politics in general terms express themselves in the existing and valid values and symbols? (2) How modern models and policies, which were the legacy of the colonial era, have led to changes in this axiology and symbolism? The main attempt of this dissertation is to show how Burmese society immersed in such a cultural reality, maintains balance, solves conflicts, overcomes difficulties and tension and continues throughout the ages.

Extensive use of various research perspectives derived from the anthropology of politics, historical anthropology, sociology of culture and history, will enable deep penetration into the Burmese symbols and cultural artifacts, and trace their reinterpretation and the way they function in different political contexts. In the existing realities, the symbolic sphere was and remains the real sphere of local politics. By analyzing the symbolic aspects of Burmese politics I will try to answer the question how politics operates in non-Western cultural and historical contexts. Emphasis will be placed on issues such as nation-building processes, national culture, political violence, and nationalism, while taking into account the fact that symbolism is permeating every dimension of contemporary politics. Moreover, politics, government, party or state are symbolic constructs, not specific beings. Only the symbols are permanent and only they, though in themselves ambiguous, polyphonic and condensed, sanctify political power. The main research objectives include the attempt to demarcate the cultural framework of the Burmese politics that will be followed by the analysis of Burmese nationalism, the accompanying symbolism and the manifestation of the integrative role of religion and symbols.

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