

ブルキナファソ

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1. 一般情報

(1) 人口・地理

ア 日本ユニセフ協会「ブルキナファソってどんな国？」(2019 年 10 月 17 日閲覧)

日本から遠く離れている西アフリカの国、ブルキナファソ。ブルキナファソの国名は、現地語で「高潔な人々の国」という意味があります。サハラ砂漠の南に位置し 6 カ国と国境を接している内陸国は、60 以上の部族で構成され、宗教は、伝統的宗教 (57%)、イスラム教 (31%)、キリスト教 (12%) を信仰しています。公用語はフランス語ですが、現地では様々な現地語 (モシ語、ディウラ語、グルマンチェ語など) が使われています。

ブルキナファソは、世界でも最も貧しい国のひとつで、国連開発計画 (UNDP) による人間開発指数 (HDI) では、189 カ国中 183 位 (2017 年度) と最下位近くに位置しています。天然資源が限られているブルキナファソでは、生産人口の 80% 以上が農業に従事していますが、気候変動の影響を受けやすい地域での農業中心の経済は、不利な状況におかれています。主な農作物は綿、とうもろこし、タロイモなどで、中でも綿の輸出は貴重な外貨収入源です。

イ ●CIA「[The World Factbook - Burkina Faso](#)」(2019 年 4 月 19 日)

Ethnic groups:

Mossi 52%, Fulani 8.4%, Gurma 7%, Bobo 4.9%, Gurunsi 4.6%, Senufo 4.5%, Bissa 3.7%, Lobi 2.4%, Dagara 2.4%, Tuareg/Bella 1.9%, Dioula 0.8%, unspecified/no answer 0.3%, other 7.2% (2010 est.)

...

Religions:

Muslim 61.5%, Roman Catholic 23.3%, traditional/animist 7.8%, Protestant 6.5%, other/no answer 0.2%, none 0.7% (2010 est.)

...

Demographic profile:

...Only about a third of the population is literate and unemployment is widespread, dampening the economic prospects of Burkina Faso's large working-age population.

ウ ●インターナショナル・クライシス・グループ (ICG)「[Burkina Faso: Preserving the Religious Balance](#)」(2016 年 9 月 3 日)

According to the 2006 census, Burkina's population is 60.5 per cent Muslim, 19 per cent

Catholic, 15.3 per cent animist and 4.2 per cent Protestant. These figures should, however, be treated with caution. The census was conducted ten years ago; religious mobility is high in Burkina; and many Christians and Muslims adhere to a syncretic version of their religions that draws on animist practices. Most families are mixed and it would be unwise to deduce from names or the head of the family's faith that all relatives are followers of a particular religion. These figures, though they are disputed, give some idea of the situation until the results of the census scheduled for December 2016 are published.

エ ●マイノリティ・ライツ・グループ・インターナショナル (MRGI) [「マイノリティ世界要覧-ブルキナファソ」](#) 米国司法省 (2014 年 2 月 19 日)

The Voltaic linguistic group includes Mossi, Gurunsi, Bobo and Lobi. Mande-speakers include Senufo, Dioula and Busani (Dioula/juula being a historically dominant oral language where business transactions are concerned). Other groups include Peul and Hausa (the latter having a minimal identity). Many Burkinabe adhere to traditional beliefs, but a steadily growing minority have a strengthening Muslim identity, despite the fact that this was historically resisted by both local leaders and the colonial French throughout the 20th century. Roman Catholics form an influential minority, especially prominent in local government in the capital Ouagadougou, and the southern economic centre Bobo-Dioulasso.

Peul (Fula) and Tamasheq (Tuareg) clans with their quasi-vassal associates, Bellah, are largely pastoralists, and are almost entirely Muslim. They inhabit the northern Sahelian region and the border areas with Mali. They have been historically marginalised as the Mossi domination of the state has grown since the 1930s, but individual Peul politicians and businesspeople remain prominent, especially in the trade and transport sub-sectors of the economy.

Christianized Gurunsi and Bobo live along the border with Ghana in south and south-east Burkina Faso. The Gurunsi, a collective term for several peoples including the Lele and Kassena, are an independent Christianized Gurunsi and Bobo live along the border with Ghana in south and south-east Burkina Faso. The Gurunsi, a collective term for several peoples including the Lele and Kassena, are an independent

Of Burkina Faso's Mandé-speakers, the Dioula are Burkina's equivalents of the great business dynasties of Mali and northern Côte d'Ivoire, to whom they are often linked by family and clan lineage. The Senufo, a small segment of a larger Muslim Côte d'Ivoire and Malian ethnic group, live in the extreme south-west along the frontier. Far from central control, they have often viewed the government with mistrust. It should be stressed that all these minority groups are well represented in the capital, Ouagadougou, although they tend to have some local control over governance and economy.

Originally from north-west Ghana, Lobi migrated into contemporary Burkina Faso at the

end of the eighteenth century, settling along the sparsely populated border with Côte d'Ivoire. Lobi traditionally lived in extended families with no larger political structure and were highly resistant to the imposition of colonial and then post-colonial central government. Social order is assured by the head of the extended family and by a series of cultural interdictions. Despite foreign influence, Lobi have retained their cultural identity and have displayed strong resistance to colonial rule, Islam, Christianity and modernity. While their strong individualism at village level has given their society great staying power and strength, they are as much subject to the forces of globalization and economic change as all other ethnic identities in one of West Africa's most complex polities.

...

(2) 略史・内政

ア 外務省「ブルキナファソ基礎データ」(2019 年 7 月 1 日)

1987 年、コンパオレ大尉（当時法相）は、サンカラ政権が独裁的且つ行き過ぎた社会主義路線であるとして、同政権をクーデターにより打倒、人民戦線を設置の上、同議長（国家元首）に就任。その後、1990 年に従来のマルクス・レーニン主義を放棄し、翌 1991 年に新憲法を採択し、同年 12 月の大統領選挙により大統領に選出された。コンパオレ大統領は、2002 年の憲法改正で大統領三選禁止を規定した後、2005 年、2010 年と圧勝で大統領に再選。しかし、2014 年 10 月、憲法改正（大統領三選禁止条項の改定）に関する国民投票法案に反対するデモ隊が暴徒化し治安が悪化、コンパオレ大統領は辞任を表明し国外退避、27 年に及ぶコンパオレ政権に終止符が打たれた。

2014 年 11 月、元外務大臣のカファンド暫定大統領が選出・承認され、ジダ首相の下、暫定政府が発足した。2015 年 9 月、大統領警護隊（RSP）による暫定大統領等拘束事案が発生したが、国民の反対を受け失敗し、RSP は解体された。2015 年 11 月、大統領選挙・国民議会選挙が実施され、カボレ大統領が選出され、12 月 19 日に就任。2019 年 1 月、ダビレ内閣発足。

2. 人権状況等

(1) 全般的な人権状況

ア ●米国国務省「人権状況報告 2019 年 - ブルキナファソ」(2020 年 3 月 11 日)

Significant human rights issues included unlawful or arbitrary killings by the government, including extrajudicial killings; forced disappearance by the government; torture by the government; arbitrary detention by the government; harsh and life-threatening prison conditions; widespread corruption; and crimes involving violence or threats of violence targeting members of national, racial, and ethnic minorities.

The government investigated and punished some cases of abuse, but impunity for human

rights abuses remained a problem.

Armed groups connected to violent extremist organizations, including Jama'at Nasr al-Islam wal Muslim, Group for the Support of Islam and Muslims (JNIM), the Islamic State in the Greater Sahara (ISGS), and homegrown Ansaroul Islam perpetrated more than 300 attacks that resulted in hundreds of civilian deaths as well as the death of government security forces. In the protracted conflict with terrorist groups, members of the security forces engaged in numerous extrajudicial killings. The Koglweogo, a vigilante justice/self-defense group, carried out numerous retaliatory attacks, resulting in at least 100 civilian casualties. In August the government arrested nine members of the Koglweogo suspected of planning the January 1 attack on the village of Yirgou that killed at least 49 and displaced thousands more.

イ ●米国国務省「[人権状況報告 2018 年 - ブルキナファソ](#)」(2019 年 3 月 13 日)

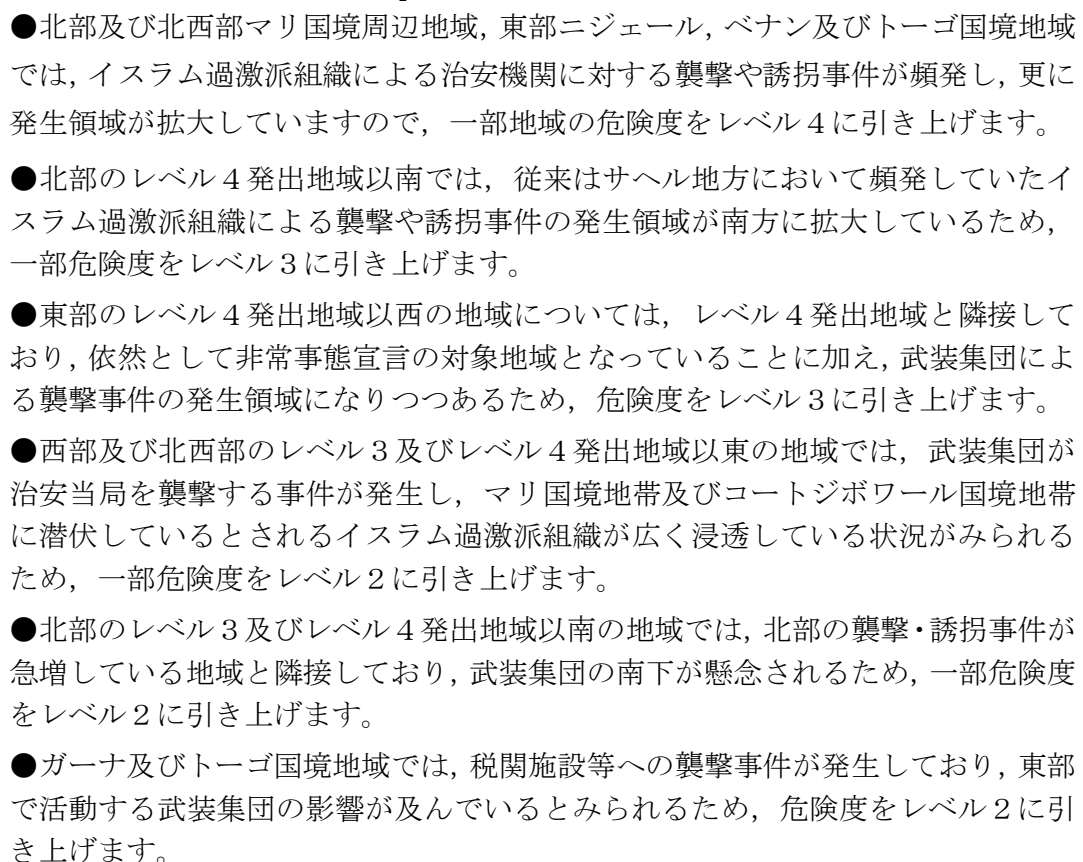
More than 50 terrorist attacks throughout the country resulted in dozens of deaths, particularly of security personnel and local government officials, kidnappings, and the displacement of civilians, especially in the Sahel Region, located in the northernmost part of the country. As of May forced closures of more than 473 schools affected more than 64,659 students.

ウ ●アムネスティ・インターナショナル「[年次報告 2017 年/2018 年 - ブルキナファソ](#)」refworld (2018 年 2 月 22 日)

The draft Constitution included provisions which, if implemented, would strengthen human rights protection. There were reports of torture and other ill-treatment and prison conditions remained poor. Rates of maternal mortality as well as early and forced marriage remained high. Armed groups committed human rights abuses.

(2) 国境地域の治安/人道状況

ア 外務省海外安全ホームページ「[ブルキナファソの危険情報【一部地域の危険レベル引き上げ】](#)」(2019 年 7 月 26 日)



...

イ ●UNHCR [「Conflict, violence in Burkina Faso displaces nearly half a million people」](#) (2019 年 10 月 11 日)

UNHCR, the UN Refugee Agency, is joining its partners to warn about the unfolding humanitarian crisis in Burkina Faso's central and northern regions where each day the lives of hundreds of thousands of civilian are being disrupted by insecurity and violence. Some 486,000 have been forced to flee within the country, 267,000 of whom in the past 3 months alone. A further 16,000 are refugees in neighbouring countries.

The escalating armed violence is causing an unprecedented humanitarian emergency in the Sahel. While visiting Kaya, northeast of Ouagadougou, and Barsalogho, in the central Sanmatenga Province, we witnessed firsthand the dramatic impact of these tragic events on the affected population.

...

People we met had endured horrifying and traumatic events, with reports of more than 500 being killed in 472 attacks and counter-military operations since last year. We heard reports that basic services such as health care and education, as well as freedom of movement, have been severely affected by the attacks and by generalized insecurity.

...

ウ ●ACLED [「Regional Overview – Africa 8 October 2019」](#) reliefweb (2019 年 10 月 8 日)

...the group has been gaining power in the Sahel region of Burkina Faso also. The group claimed to have overtaken Baraboule town while the army and police forces were ambushed on several deadly attacks. One of the most significant attacks was conducted on October 4 when suspected JINM militants killed at least twenty artisanal gold miners and wounded many more at the mining site of Dolmane, near the village of Madoudji in Sahel.

エ ●ACLED [「Regional Overview – Africa 17 September 2019」](#) reliefweb (2019 年 9 月 17 日)

Meanwhile, in Burkina Faso, the Group for the Support of Islam and Muslims and Islamic State (JNIM) attacked villages in Centre-Nord region, causing casualties, livestock raids, and property destruction. One of the most significant attacks took place on September 8, when suspected JNIM militants targeted a group transporting supplies for internally displaced, and killed fourteen people in Centre-Nord. On the same day, near Guienbille town of the same region, an IED attack by JNIM caused fifteen civilian deaths. JNIM also clashed

with security forces and a local Koglweogo Militia in the Centre-Nord and Sahel regions; these led to many fatalities. On September 13, amid security concerns, police forces withdrew from Djibo town in Sahel region

オ ●米国国務省「[人権状況報告 2018 年 - ブルキナファソ](#)」(2019 年 3 月 13 日)

Killings: As of October 18, alleged terrorists belonging to Ansaroul Islam, JNIM and Islamic State Greater Sahara (ISGS) carried out more than 35 attacks throughout the country, killing at least 34 security force members and 13 civilians. For example, on September 15, unidentified armed individuals shot and killed eight citizens, including an imam and his family members, in the villages of Diapiga and KOMPIENBIGA in the Est Region. Between August and October, terrorist groups carried out seven attacks using IEDs in the Est Region. On April 1, terrorists claiming to be from ISGS shot and killed Hamidou Koundaba, mayor of Koutougou in the Sahel Region.

カ ●米国国務省「[宗教の自由に関する国別報告 2017 年 - ブルキナファソ](#)」(2018 年 5 月 29 日)

In March armed men killed a teacher and a resident in the northern city of Kourfayel. Several media reports indicated that armed men entered classrooms in Wonrongoma, Pelem Pelem, and Lassa and threatened teachers, telling them they would be killed if they did not start teaching the Quran instead of the regular curricula. This attack caused the temporary closure of dozens of schools and the departure of teachers from the region. Governmental delegations including the minister of security and the minister of education traveled several times to the region and met with representatives of teachers and local authorities to discuss ways to ensure the safety of teachers working in the northern part of the country.

キ 佐藤章「[論考：イスラーム主義武装勢力と西アフリカ-イスラーム・マグレブのアル=カーイダ \(AQIM\) と系列組織を中心に-](#)」ジェトロ・アジア経済研究所 (2017 年)

…このイスラーム主義武装勢力は、西アフリカではなく北アフリカのアルジェリアで創設され、2000 年代の初め頃からサハラ・サヘル地帯—サハラ砂漠と砂漠の南縁に沿った半乾燥地帯であるサヘル地帯の総称—で誘拐や襲撃事件などを起こしてきたが、2012 年に西アフリカのマリでの武装蜂起に関与し、一時、マリ北部一帯を実効支配下に置いたことで、西アフリカ政治に関わる組織として注目を集めた。その後、AQIM の活動は、独立以来イスラーム主義武装勢力の活動を経験してこなかったブルキナファソとコートジボワールにも拡大した。また、AQIM と協力して活動する系列組織も西アフリカに複数誕生してきた。

…

(3) 首都ワガドゥグの治安/人道状況

ア 外務省海外安全ホームページ「[ブルキナファソの危険情報【一部地域の危険レベル引き上げ】](#)」(2019 年 7 月 26 日)

(3) 首都ワガドゥグ市では、2016 年 1 月にホテル及びカフェが、2017 年 8 月にはトルコ系レストランが襲撃されるテロ事件が発生しました。2018 年 3 月にはフランス大使館及び軍統合参謀本部が襲撃されるテロ事件が発生し、同年 5 月には、同事件に関与したテロリストの拠点がワガドゥグ市で摘発された際に、治安機関との銃撃戦が発生するなど、今後も、ワガドゥグ市において、テロや治安作戦に伴う不測の事態が発生する可能性があります。

(4) 2018 年 3 月にワガドゥグ市で発生した襲撃事件では、「イスラムとムスリムの支援団」(JNIM) が犯行声明を出しました。…

…

イ ●フリーダムハウス「[世界の自由 2019 年版 - ブルキナファソ](#)」(2019 年)

In March, attacks by armed militants in downtown Ouagadougou targeted the military's headquarters and the French embassy, claiming at least 30 lives. The security situation also continued to deteriorate in the north and east as Islamic militants carried out regular attacks. In response to the growing crisis, President Kaboré declared a state of emergency in December.

ウ 記事「[ブルキナファソでトルコ料理店襲撃、17 人死亡 「テロ攻撃」と政府](#)」AFP (2017 年 8 月 14 日)

西アフリカ・ブルキナファソの首都ワガドゥグ (Ouagadougou) で 13 日夜、イスラム過激派とみられる武装集団がトルコ料理店を襲撃し、政府によると 17 人が死亡、12 人が負傷した。政府は「テロ攻撃」だとしている。

…

ブルキナファソでは近年、イスラム過激派が犯行を主張する襲撃事件がたびたび起きている。昨年 1 月にはワガドゥグ中心部にある欧米人に人気のホテルとカフェが過激派組織「イスラム・マグレブ諸国のアルカイダ組織 (AQIM)」襲われ、複数の外国人を含む 30 人が死亡した。

3. 関連する政治組織等、政治活動／政府批判（労働運動含む）の取扱い**(1) 政府批判者の取扱い**

ア ●米国国務省「[人権状況報告 2019 年 - ブルキナファソ](#)」(2020 年 3 月 11 日)

A. ARBITRARY DEPRIVATION OF LIFE AND OTHER UNLAWFUL OR POLITICALLY MOTIVATED KILLINGS

...

On May 31, Fahadou Cisse and Hama Balima, two human rights defenders with the Organization for Democratic Youth in Burkina Faso, were abducted in Sebba in Yagha Province while researching a case of alleged government corruption. Prominent local human rights organizations alleged gendarmes were responsible for their deaths. As of August 20, the government had not released the results of their autopsies or opened an investigation into their deaths.

イ ●米国国務省「[人権状況報告 2018 年 - ブルキナファソ](#)」(2019 年 3 月 13 日)

Arbitrary Arrest: On August 29, elite security forces arrested political and web activist Safiatou Lopez, an outspoken critic of the government, without a warrant, encircling her house at nightfall and flying an intelligence drone overhead. Without presenting any evidence, authorities charged her with an attempt to “destabilize the state.” At year’s end she remained in detention.

...

In December 2017 security forces arrested and detained Colonel Auguste Denise Barry on charges of “conspiracy to destabilize the state,” although the government did not provide any evidence to justify his arrest. On August 29, authorities provisionally released him without a trial.

...

In October 2017 national police arrested Pascal Zaida, a civil society leader and open government critic, for holding a demonstration to protest against the administration without a permit. National police issued a statement that they had denied his three prior requests to protest because the protest presented “a risk of disturbing public order.” Authorities released Zaida in November 2017 after 37 days in pretrial detention.

(2) 旧コンパオレ政権の関係者／支持者等の取扱い

ア ●フリーダムハウス「[世界の自由 2019 年版 - ブルキナファソ](#)」(2019 年)

The president is head of state and is directly elected to no more than two five-year terms. Roch Marc Christian Kaboré, of the People’s Movement for Progress (MPP), won the 2015 presidential election with just over 53 percent of the vote. Observers described the election as the most competitive ever to be held in the country. However, a number of politicians who had supported an ultimately unsuccessful attempt by former president Blaise Compaoré to amend the constitution to allow himself a third presidential term were barred from contesting the election. ...

イ ●アムネスティ・インターナショナル「[年次報告 2017 年/2018 年 - ブルキナファソ](#)」refworld (2018 年 2 月 22 日)

The findings of an investigation into the attempted coup in September 2015 were referred to the Indictments Division for a decision in October. At least 106 people – including 40 civilians, one of whom was a foreign national – were charged, including with threatening state security, crimes against humanity and murder during the coup attempt. More than 20 of them remained in detention at the end of the year while another, General Djibril Bassolé, remained under house arrest having been transferred from detention in October. In December the UN Working Group on Arbitrary Detention called for his release.

ウ ●カナダ移民難民局 (IRBC)「[\(クエリー回答\) 2015 年 9 月のクーデター未遂事件後の CDP メンバーの取扱い等](#)」(2016 年 4 月 1 日)

The doctoral candidate stated the following about the treatment of CDP members since the coup attempt:

[translation]

To my knowledge, no threat or form of violence has been carried out by the Burkinabe authorities against members of the CDP. The individuals arrested in the investigation of the failed coup of September 2015 are still imprisoned and awaiting their trial. The CDP parliamentary group of the National Assembly recently called for their release, while calling those imprisoned individuals “political prisoners.” The CDP parliamentarians seem to be free to do their work and I have not seen any mention of cases of police or popular violence against CDP members because of their membership in the party. However, it seems that the assets of the party and of some key figures have been frozen because of the investigation (6 Mar. 2015).

The Burkinabe daily Faso Actu states that, during the meeting of the CDP parliamentary opposition group, Alfred Sanou, president of that group, asked for the release of [translation] “comrades” in prison “for a number of months without a sentence” as a step towards beginning national reconciliation (Faso Actu 4 Mar. 2016).

エ ●カナダ移民難民局 (IRBC)「[\(クエリー回答\) 失脚したコンパオレ政権関係者の家族の取扱い](#)」(2015 年 7 月 10 日)

Sources report arrests of those close to Blaise Compaoré in April 2015, including three former ministers (RFI 9 Apr. 2015; APA 8 Apr. 2015). On 8 April 2015, Agence de presse africaine (APA) quoting an official statement from police authorities, reported the following:

[translation]

The former members of the government who have been arrested are Lamoussa Salif Kaboré, former Minister of Mines and Energy, Jérôme Bougouma, former Minister of Homeland Administration and Security, and Jean Bertin Ouédraogo, former Minister of Infrastructure and Transport. The elected municipal officials are: Adama Zongo, former mayor of TanghinDassouri, president of the Federation for Peace with Blaise Compaoré (Fédération pour la paix avec Blaise Compaoré, FEDAP/BC), Joanny Ouédraogo, former mayor of Boulmiougou, Salia Sanou, former mayor of Bobo-Dioulasso and Seydou Sanou, former mayor of a district of Bobo-Dioulasso. The politician questioned is Rasmané Ouédraogo, a consultant and planning economist, who is president of the New Alliance of Faso (Nouvelle Alliance du Faso, NAFA) political party (ibid.).

(3) NAFA (新ファソ同盟／Nouvelle alliance du Faso／New Alliance of Faso)

ア ●国際ナショナル・クライシス・グループ (ICG) [「Burkina Faso : cap sur octobre」](#) refworld (2015 年 6 月 24 日)

Un candidat particulièrement visé par le code électoral est le général de gendarmerie Djibril Bassolé, dernier ministre des Affaires étrangères de Compaoré. Face au MPP et à l'UPC, Bassolé a très peu de chance de l'emporter. Il manque d'assise populaire, est soutenu par une formation, la Nouvelle alliance du Faso (NAFA), trop neuve et peu implantée, et n'est pas issu, comme Kaboré, de l'ethnie majoritaire des Mossi.¹¹ Mais il dispose d'un carnet d'adresses internationales rempli et de nombreux soutiens dans la sous-région et dans le monde arabe.¹²

¹¹ Bassolé est un Gourounsi, une ethnie du Sud-Est du pays qui représente environ 6 pour cent de la population. Née en janvier 2015, la NAFA a été créée sur mesure pour promouvoir sa candidature. Un sondage le place en quatrième position de l'élection présidentielle avec seulement 2,5 pour cent.

(グーグル翻訳)

A candidate particularly targeted by the electoral code is the gendarmerie general Djibril Bassolé, last foreign minister of Compaoré. Faced with the MPP and the UPC, Bassolé is very unlikely to win. It lacks a popular base, is supported by a training, the New Alliance of Faso (NAFA), too new and little established, and did not come, like Kaboré, from the majority ethnic group of Mossi. But it has a full international address book and many supports in the subregion and in the Arab world.

脚注 ¹¹ Bassolé is a Gourounsi, an ethnic group from the south-east of the country that makes up about 6 percent of the population. Born in January 2015, NAFA was created specifically to promote its candidacy. A poll puts him in fourth place in the presidential election with only 2.5 percent.

4. ジェンダー、DV および子ども

(1) 子ども

ア 日本ユニセフ協会「[ブルキナファソってどんな国？](#)」(2019 年 10 月 17 日閲覧)

子どもの保護

出生登録は子どもが教育や保健ケアといった基本的なサービスを受けるために必要ですが、ブルキナファソでは、22%の子どもが出生登録されておらず、34%が出生登録証を持ちません。また、70 万人以上の子どもが劣悪な環境のもと金鉱山で働いています。少なくとも 80%の子どもが身体的暴力を受けており、68%が言葉による虐待、18%が性的暴力の犠牲となっています。障がいのある子どもの 49%は、差別を受けており、社会生活や健全な成長に対し深刻な影響をもたらしています。子どもたちへの暴力や差別、虐待などは、学校や地域の中で日常的に発生しているのです。

(2) 女性

① ドメスティック・バイオレンス (DV)

ア ●米国国務省「[人権状況報告 2018 年 - ブルキナファソ](#)」(2019 年 3 月 13 日)

The law does not specifically mention domestic violence, but it enumerates all forms of violence that in substance covers domestic violence. Domestic violence against women occurred habitually; Catholic, Protestant, and Muslim religious leaders in Kaya stated on July 19 that their followers frequently abused their wives. They noted the husbands' anger was often triggered by their wives' requests for money for food, clothing, or school fees for their children.

Victims seldom pursued legal action due to shame, fear, or reluctance to take their spouses to court. For the few cases that went to court, the Ministry of Justice, Human Rights, and Civic Promotion could provide no statistics on prosecutions, convictions, or punishment. A government-run shelter for women and girls who were victims of gender-based violence welcomed victims regardless of nationality. In Ouagadougou the Ministry of Women, National Solidarity, and Family assisted victims of domestic violence at four centers. The ministry sometimes provided counseling and housing for abused women.

...

The law requires police to provide for protection of the victim and her minor children and mandates the establishment of chambers in the High Court with exclusive jurisdiction over cases of violence against women and girls. The law requires all police and gendarmerie units to designate officers to assist female victims of violence—or those threatened by violence—and to respond to emergencies; however, some units had not complied by year's end. It also mandates the creation of care and protection centers in each commune for female victims of violence and a government support fund for their care. The centers receive victims on an emergency basis, offer them security, provide support services (including medical and

psychosocial support), and, when possible, refer the victims to court.

② 強制結婚

ア ●米国国務省「[人権状況報告 2018 年 - ブルキナファソ](#)」(2019 年 3 月 13 日)

Early and Forced Marriage: The legal age for marriage is 17 for girls and 20 for boys, but early and forced marriage was a problem. The law prohibits forced marriage and prescribes penalties of six months to two years in prison for violators, and a three-year prison term if the victim is under age 13. There were no reports of prosecutions during the year. A government toll-free number allowed citizens to report forced marriages.

イ ●アムネスティ・インターナショナル「[年次報告 2017 年/2018 年 - ブルキナファソ](#)」refworld (2018 年 2 月 22 日)

No progress was made towards implementing the government's pledge in 2016 to increase the legal marriage age of girls and women. Over 50% of girls between 15 and 17 were married in the Sahel region in the north of the country. Rates of female genital mutilation continued to lessen although it remained widespread despite being outlawed.

ウ ●IRBC「[\(クエリー回答\) レビレート婚](#)」(2014 年 7 月 10 日)

2. Legal Status

…Article 234 of the Code prohibits [translation] "forced marriage, especially marriages imposed by families and marriages resulting from customary rules requiring a surviving spouse to marry a relative of the late spouse" (Burkina Faso 1990).

In correspondence with the Research Directorate, the President of the NGO Voix des femmes, an association that advocates for women's rights in Burkina Faso [1], also stated that [translation] "levirate, like forced marriage, is punishable by law in Burkina Faso" (Voix des femmes 8 July 2014). According to the President, [translation] "victims can seek assistance from administrative services and civil society organizations and have recourse to the courts to sanction perpetrators and accomplices" (ibid.). Article 376 of the Penal Code (Code pénal) provides for sentences ranging from six months to two years in prison for [translation] "anyone who forces another person into a marriage" (Burkina Faso 1996, Art. 376). ...

3. Levirate in Practice

3.1 Frequency

Sources indicate that levirate is still practised in Burkina Faso (UN 2 Jan. 2014, 8; Burkina Faso 9 Feb. 2004, 51; AI 31 Dec. 2009, 13), despite being prohibited (ibid.; Burkina Faso 9 Feb. 2004, 51)....

3.2 Regional and Ethnic Differences

According to the President of Voix des femmes, [translation] "[i]n general, the practice varies from region to region and from ethnic group to ethnic group" (Voix des femmes 8 July 2014). According to the report by the United Nations (UN) Inter-Agency Network on Women and Gender Equality, "levirate marriage is a common practice among many ethnic groups such as the Mossi, Gourmantché, Lobi, Dagara, Samo and Gurunsi" (UN Sept. 2008, 23). ...

...

4. Obligation and Refusal

Some sources describe levirate marriage as being mandatory for widows (Burkina Faso 9 Feb. 2004, 51; MBDHP 5-22 July 2005, 4). According to a report on violence against women in Burkina Faso prepared by the UN Inter-Agency Network on Women and Gender Equality, levirate is "set as a condition to the widow and her children remaining accepted by among the family [of the deceased]" (UN Sept. 2008, 23). The West Africa Insight article also mentions that women are obliged to go along with a levirate marriage in order to retain custody of their children, "failing which child custody reverts automatically to the family of the deceased" (Centre for Democracy Development in West Africa Feb. 2010).

...

4.1 Consequences of a Refusal

In response to a question from the Research Directorate, the President of Voix des femmes stated that if more than four years has passed since the husband's death and a woman or man refuses a levirate marriage, the person could face the following consequences:

- In certain communities, both families will continue to pressure the man or woman to force them to concede;
- The parents will relent and let the woman choose whom she wants to marry;
- The woman will be banished by her [deceased] husband's family and her children will be taken away from her. It is also possible that she will not be accepted by her own family if she refuses a levirate marriage; however, she retains the right to see her children (Voix des femmes 8 July 2014).

...

③ 女性器切除 (FGM)

ア ●米国土務省「[人権状況報告 2018 年 - ブルキナファソ](#)」(2019 年 3 月 13 日)

Female Genital Mutilation/Cutting (FGM/C): The law prohibits FGM/C for women 18 and above and girls below 18, but it was practiced discreetly in both urban and rural areas on victims ranging between 10 months and 24 years of age. Perpetrators, if convicted, are

subject to a fine of 150,000 to 900,000 CFA francs (\$270 to \$1,620) and imprisonment of six months to three years, or up to 10 years if the victim dies.

On September 18, authorities arrested and charged 30 perpetrators of FGM/C. Throughout the year the National Secretariat against Circumcision worked with local populations to combat the practice. The first lady participated in training and awareness campaigns in cooperation with NGOs and the Ministry of Women, National Solidarity, and Family. NGOs reported an overall decrease in the practice from 10 years ago.

...

イ ●欧州難民支援局 (EASO) 「(クエリー回答) FGM を拒否した家族への差別、ほか」 ecoi (2019 年 2 月 21 日)

According to UNICEF, FGM ‘is performed in line with tradition and social norms to ensure that girls are socially accepted and marriageable, and to uphold their status and honour and that of the entire family’.¹

...

FGM is seen as part of social acceptance and it gives a sense of community. It is seen as an initiation ritual from childhood to adulthood, and that is why it is practiced within the age of 4 to 14 years so that a child can become a full adult.²

Nabateregga explained that, as part of the campaign to raise awareness against FGM, their local implementing partner NGO organised so-called ‘abandonment ceremonies’, where communities openly declare to abandon the practice. However, she observed that there is some resistance and that even though ceremonies are held, they do not necessarily lead to the abandonment of the practice.

...

However, the situation appears to be changing. According to Nabateregga, ‘Younger generations are more often spared and gradually they are not being cut. FGM is no longer a taboo and is openly talked about. An increasing number of people supporting abandonment and we have religious leaders, traditional leaders and circumcisers onboard which was very hard in the past to bring onboard to fight against FGM.’⁴

The parents/guardians of minors who oppose to FGM are stigmatised. Not only the individual is stigmatised, but so is the entire family, raising issues of morality, i.e. if they raised their daughter the right way.

...

Relocation is not a possibility, either within the region or in another geographical area. According to Nabateregga:

‘In countries where the laws are not effective enough, there is no possibility of relocation, be it in urban areas, be it in your geographical location. You can forget it;

you cannot relocate the families. If their countries have a high in prevalence like we've seen, relocation does not matter in this case, because women have to be circumcised everywhere. At the end of it all, you belong to your community; women and girls belong to their communities. They have families, and if they want to be accepted, they have to follow their cultures. And there is the risk of being isolated for the rest of their life'.⁷

...

The regional pattern of FGM prevalence broadly corresponds with the distribution of ethnic groups: the highest-practicing groups include the Séonoufo (87.2%) and Lobi (83.2%) in the south-west, the Fulani (83.9%) towards the north-east, the Mossi (78.4%) across the central band and the Bissa (83.1%) mainly in CentreEast.²²

Although FGM is prohibited in Burkina Faso, the practice continues taking place.²³...

...

ウ ●OECD [「Social Institution & Gender Index 2019: Burkina Faso」](#) (2018 年 12 月 7 日)

a) Overarching legal framework for marriage

The law provides women with the same rights as men to enter into marriage and is based on free consent of both spouses (Constitution, art. 23). The Code of Persons and Family reiterates this principle and prohibits forced marriage - particularly imposed by families or resulting from customary law - and practices that force a surviving spouse to marry a parent of the deceased (art. 234). The Penal Code stipulates that anyone who forces someone to marry is punishable by imprisonment of six months to two years (art. 376). The sentence can be extended to three years of imprisonment if the victim is a minor (art. 376). The Code of Persons and Family does not provide for official registration of customary or religious marriages and informal partnerships (art. 233). Besides, future spouses can opt for polygamy before the celebration of marriage and with the consent of both spouses (Code of Persons and Family, art. 258).

It is reported that sororate and levirate practices – by which a male surviving spouse marries the sister of his wife and a female surviving spouse marries the brother of her husband - persist in Burkina Faso, despite legislation prohibiting it (MBDHP & FIDH, 2016). Furthermore, some groups practice “Poglenga”, a practice by which a bride may bring her niece to the family of her husband as an additional girl for marriage. The practice is on decline but persists in some communities (Amnesty International, 2016).

エ ●CEDAW [「ブルキナファソ第7回定期報告に関する総括所見」](#) (2017 年 11 月 22 日)

Harmful practices

24. The Committee welcomes the adoption of the national strategic plan to eliminate the practice of female genital mutilation covering the period 2016–2020 and the national strategy to prevent and eliminate child marriage covering the period 2016– 2025. Nevertheless, it notes with concern:

- (a) The persistent practice of female genital mutilation and the lenient sentencing policy in the State party, including failure to systematically apply the minimum penalty of six months' imprisonment to perpetrators and the excessive use of conditional sentencing;
- (b) The extremely high rate of child marriage, with 92 per cent of girls in rural areas married before reaching the age of 18 years. Furthermore, the scope of article 376 of the Criminal Code prohibiting child and forced marriage is restricted to civil marriages and does not cover those conducted pursuant to traditional or religious law, under which most child and forced marriages are administered.

④ 魔女と見なされた者

ア ●米国国務省「[人権状況報告 2018 年 - ブルキナファソ](#)」(2019 年 3 月 13 日)

Other Harmful Traditional Practices: The law makes the conviction of physical or moral abuse of women or girls accused of witchcraft punishable by one to five years in prison, a fine of 300,000 to 1.5 million CFA francs (\$540 to \$2,700), or both. Neighbors accused elderly women, and less frequently men, without support, living primarily in rural areas, and often widowed in the case of women, of witchcraft and subsequently banned them from their villages, beat them, or killed them. In April the Ministry of Justice, Human Rights, and Civic Promotion announced an action plan for assistance to and social reintegration of girls and women marginalized by their communities.

⑤ 男性からの支援を見込めない単身女性

ア ●OECD「[Social Institution & Gender Index 2019: Burkina Faso](#)」(2018 年 12 月 7 日)

c) Household responsibilities

...

Amnesty International (2016) reports that women and girls' social role is often tied to looking after the house, producing and caring for children and attending the husband's needs....

a) Violence against women

The Law Concerning the Prevention, Punishment and Reparations of Violence against

Women and Victims Care was adopted in 2015. The Law applies to all forms of violence against women and girls, notably physical, moral, psychological, sexual, economic, patrimonial and cultural (art. 2). Article 2 further stipulates that no tradition, culture or religion can be invoked to justify these forms of violence against women and girls or to exculpate perpetrators. With regards to prevention, the Law plans to establish specialised training and education programmes within schools, universities and professional settings and means for early detection of possible victims (art. 6 & 7). The Law provides for specific measures for the investigation, prosecution and punishment of perpetrators. Article 39 envisions the creation within police units and gendarmerie of specialised structures tasked with welcoming and listening to women and girls' victims of violence (or under threat), to examine urgent measures according to the circumstances, to summon and hear the possible perpetrators, to investigate on location, to intervene in case of ongoing violence and to proceed to the arrest of perpetrators.

Additionally, the Law provides for specific measures for the protection and support services for victims. Care centres are to be established in every municipality (art. 40). Those centres are to welcome victims of gender-based violence and provide services, such as medical assistance, psychosocial support and guidance towards judicial services (art. 44). The State is to put in place helplines for women and girls victims of violence (art. 46). Civil society organisations and NGOs are encouraged to create similar structures for victims, for which the State will contribute financially (art. 51). Besides, the Law stipulates the creation of a national observatory, tasked with elaborating an action plan and to monitor gender-based violence (art. 52 & 53). The Law contains provisions on budget notably the creation of a support fund for measures and structures concerning victim care and a special fund to provide for legal aid for women and girls victims of violence (art. 41, 42 & 43).

イ ●CEDAW [「ブルキナファソ第7回定期報告に関する総括所見」](#) (2017 年 11 月 22 日)

Stereotypes and gender-based violence against women

22. The Committee is concerned about the persistence of stereotypes that discriminate against women in the State party, as reflected by exclusive decisionmaking by men in both the public and private spheres and women's relegation to a reproductive role. The Committee draws attention to the link between women's low status in the family and society, their lower level of educational attainment and higher rates of poverty, and the high levels of gender-based violence perpetrated against them, in particular sexual and domestic violence. It remains concerned that such violence appears to be socially legitimized and accompanied by a culture of silence and impunity and that victims have limited means of assistance, protection or redress....

Employment

34. The Committee notes the constitutional and legislative guarantees, including in the Personal and Family Code and Labour Code, prohibiting gender-based discrimination and harassment and protecting equal opportunity for women and men in employment. However, it is concerned about the disproportionately high unemployment rate among women, their concentration in poorly paid jobs in the informal sector, where they are frequently subjected to exploitative domestic work, and the limited implementation and monitoring of the principle of equal pay for work of equal value. The Committee is also concerned that:

- (a) Victims of gender-based discrimination and sexual harassment in the workplace have limited access to redress owing to onerous evidentiary requirements;
- (b) Article 142 of the Labour Code prohibits women from carrying out certain types of work based on discriminatory stereotypes;

5. LGBT

ア ●米国国務省「[人権状況報告 2018 年 - ブルキナファソ](#)」(2019 年 3 月 13 日)

The country has no hate crime laws or other criminal justice mechanisms to aid in the investigation, prosecution, or sentencing of bias-motivated crimes against the lesbian, gay, bisexual, transgender, and intersex (LGBTI) community. NGOs reported police occasionally arrested gay men and humiliated them in detention before releasing them.

Societal discrimination against LGBTI persons was a problem, and it was exacerbated by religious and traditional beliefs. LGBTI individuals were occasionally victims of verbal and physical abuse, according to LGBTI support groups. There were no reports the government responded to societal violence and discrimination against LGBTI persons.

LGBTI organizations had no legal status in the country but existed unofficially with no reported harassment. There were no reports of government or societal violence against such organizations, although incidents were not always reported due to stigma or intimidation.

6. 非国家武装勢力による攻撃**(1) フランス語による教育に対する攻撃**

ア ●米国国務省「[宗教の自由に関する国別報告 2018 年 - ブルキナファソ](#)」(2019 年 6 月 21 日)

On April 12, suspected members of the U.S.-designated terrorist organization Islamic State of the Greater Sahara kidnapped a schoolteacher from Bouro primary school in Nassoubou commune in the northern area of the country for teaching in French rather than Arabic. The action followed the 2017 killings of a headmaster, as well as several other teachers and students, by individuals affiliated with groups identified as terrorist and

extremist conducting an intimidation campaign to impose Quranic education in place of the secular curriculum and replace French with Arabic. The United Nations reported this intimidation campaign, predominately waged against government-supported public schools, led to the closure of 473 of the 644 primary schools in the North and Sahel Regions by midyear and left 65,000 pupils and 2,000 teachers out of school.

...

On May 2, individuals affiliated with groups authorities identified as terrorist and extremist burned down a schoolhouse and teacher housing in the village of Guenbila, near Kaya in the Center-North Region. Sources stated that the individuals carried out the attack as part of an intimidation campaign against secular education in the region. On September 8, individuals affiliated with these groups burned and ransacked three primary schools and teacher housing units in Tankoalou, in the East Region. Sources stated that the individuals carried out the attack as a warning against secular schools opening at the beginning of the school year. This was the first attack against schools in the East Region.

(2) 国内避難の選択可能性

ア ●米国国務省「[人権状況報告 2018 年 - ブルキナファソ](#)」(2019 年 3 月 13 日)

In-country Movement: The government required citizens to carry a national identity document (ID), and it authorized officials to request the ID at any time. Without a national ID card, citizens could not pass between certain regions of the country and were subject to arrest and fines. On September 2, in Bobo Dioulasso, local police fired warning shots to stop vehicles in a wedding procession, resulting in the injury and hospitalization of two women.

Armed terrorists restricted movement of thousands of rural people in the north. In response to dozens of attacks by unknown armed assailants presumed to be terrorists, local authorities instituted a ban on motorcycle traffic from 7 p.m. until 5 a.m. in the Est and Nord Regions.

イ ●CIA「[The World Factbook - Burkina Faso](#)」(2019 年 4 月 19 日)

Population distribution:

Most of the population is located in the center and south. Nearly 31 percent of the population lives in cities. The capital and largest city is Ouagadougou (Ouaga), with a population of 1.8 million.

7. 兵役、強制徴集（非国家主体の）

8. 司法制度・刑事手続

9. 警察・治安部隊（刑務所等の状況含む）

ア ●米国国務省「[人権状況報告 2018 年 - ブルキナファソ](#)」（2019 年 3 月 13 日）

Conditions in prisons and detention facilities were harsh and at times life threatening due to overcrowding and inadequate sanitary conditions and medical care.

...

Food, potable water, sanitation, heating, ventilation, lighting, and medical care were inadequate in the majority of detention facilities across the country. Tuberculosis, HIV, AIDS, and malaria were the most common health problems among prisoners. For example, at the High Security Prison, there were three nurses employed to treat 673 detainees and prisoners, with no doctor present on site but available on an on-call basis. Detention conditions were better for wealthy or influential citizens, or detainees considered nonviolent.

イ ●アムネスティ・インターナショナル「[年次報告 2017 年/2018 年 - ブルキナファソ](#)」refworld（2018 年 2 月 22 日）

TORTURE AND OTHER ILL-TREATMENT

There were complaints at the main prison of Ouagadougou, the capital: detainees at MACO prison (Maison d'Arrêt et de Correction de Ouagadougou) complained of torture and other ill-treatment, mainly during arrest or in police custody, often in order to extract "confessions". Several prisoners said they were held in custody for over two weeks without charge. Four prisoners said that courts took no action when they reported that they had been tortured.

Several soldiers who were tried in April for conspiracy to raid an arms depot in Yimdi in January complained in a military court in Ouagadougou that they were tortured during detention in custody either at the gendarmerie or at MACO prison.

DETENTION

Many prisons remained overcrowded: 1,900 detainees were held in MACO prison which has a capacity for 600. Conditions remained poor, with inadequate food and medical provisions. In June, however, Ministry of Justice representatives said that they were developing a strategic plan to improve prison conditions.

10. 報道の自由

11. 宗教の自由

(1) 全般的な状況

ア ●米国国務省「[宗教の自由に関する国別報告 2018 年 - ブルキナファソ](#)」(2019 年 6 月 21 日)

Muslims reside largely in the northern, eastern, and western border regions, while Christians are concentrated in the center of the country. Indigenous religious beliefs are practiced throughout the country, especially in rural communities. The capital has a mixed Muslim and Christian population. There is no significant correlation between religious affiliation and ethnicity, political, or socioeconomic status.

...

Members of the Burkinabe Muslim Community Organization, the Catholic Archdiocese of Ouagadougou, and the (Protestant) Federation of Evangelical Churches stated that despite the increase in religious-focused attacks, religious tolerance remained widespread, and numerous examples existed of families of mixed faiths and religious leaders attending each other's holidays and celebrations. Members of the largest religious communities promoted interfaith dialogue and tolerance through public institutions, such as the National Observatory of Religious Facts, which conducted awareness campaigns and mediation throughout the country. They also worked through nongovernmental organizations such as the Dori-based Fraternal Union of Believers, which encouraged various religious communities, specifically in the Sahel Region, to conduct socioeconomic activities with the goal of fostering religious tolerance. The Catholic Archdiocese of Ouagadougou cited an interfaith Eid al-Adha celebration in August, in which Christian religious leaders participated alongside their Muslim counterparts, in what they stated was an effort to promote religious tolerance in the country.

イ ●米国国務省「[宗教の自由に関する国別報告 2017 年 - ブルキナファソ](#)」(2018 年 5 月 29 日)

New Muslim and Protestant congregations opened without approval and oversight from existing Muslim and Protestant federations. Religious leaders stated that the Muslim and Protestant federations were often undermined by small new minority religious groups not falling under their oversight that took positions counter to the federation's messages of tolerance. For example, some religious leaders reportedly discouraged traditional interfaith courtesy calls during a religious holiday.

(2) イスラム教徒の状況

ア ●米国国務省「[宗教の自由に関する国別報告 2018 年 - ブルキナファソ](#)」(2019 年 6 月 21 日)

On September 17, individuals affiliated with groups identified by local authorities as

terrorist and extremist killed an imam and six others, including members of his family, during an attack on a mosque in Diabiga, a village approximately 35 miles from Pama in the East Region. On September 25, individuals affiliated with these groups killed the imam in Kompienbiga, a village nine miles from Pama in the East Region.

イ ●記事「[Armed men attack Burkina Faso mosque, kill at least 16](#)」AP/The Washington Times (2019 年 10 月 13 日)

OUAGADOUGOU, Burkina Faso (AP) - Armed men stormed the grand mosque in Burkina Faso's northern village of Salmossi, killing at least 16 people and wounding two others, a local official said Sunday.

The armed men entered during evening prayers on Friday, according to Ernest Bouma Nebie, a regional official in Oudalan province near the border with Mali.

No group has claimed responsibility for the attack, but extremist groups with links to al-Qaida and the Islamic State group are active in the region. Increased attacks along the border in the past few months have forced more than a quarter-million people to flee, the U.N. refugee agency says.

...

(3) キリスト教徒の状況

ア ●米国国務省「[宗教の自由に関する国別報告 2018 年 - ブルキナファソ](#)」(2019 年 6 月 21 日)

On May 20, individuals affiliated with groups authorities identified as terrorist and extremist kidnapped Catholic catechist Mathieu Sawadogo and his wife Alizeta in Arbinda, located approximately 60 miles from Djibo. Sawadogo and his wife were released several weeks later without incident. The Ministry of Territorial Administration and Decentralization, and Protestant and Catholic representatives confirmed their release.

On June 3, individuals affiliated with groups authorities identified as terrorist and extremist kidnapped Pierre Boena, an Assembly of God pastor, in the village of Bilhore, Soum Province, in Sahel Region. Three members of his family – his son, daughter-in-law, and granddaughter – were also abducted. According to the Ministry of Territorial Administration and Decentralization, the pastor and his family were released without harm after four days of captivity.

イ ●インターナショナル・クライシス・グループ (ICG)「[Burkina Faso: Preserving the Religious Balance](#)」(2016 年 9 月 3 日)

Burkina lies at the crossroads of two large regions in West Africa: the Sahel region, where

a fundamentalist form of Islam seems to be gaining ground and armed and terrorist groups are active; and the coastal region, where new Protestant churches sometimes adopt an intolerant discourse toward other religions....

...

ウ ●記事 [「Gunmen kill six worshippers in second attack on Catholic church in Burkina Faso in just two weeks」](#) Reuters/Daily Mail (2019 年 5 月 12 日)

Gunmen killed six people including a priest outside a Catholic church in Burkina Faso on Sunday, a local official said, the second attack on Christians in two weeks in a nation increasingly overrun by jihadists.

Congregants were leaving church around 9 a.m. (0900 GMT) when about twenty men encircled them and shot six dead, Boucary Zongo, mayor of the northern town of Dablo where the attack took place, and a witness, told Reuters.

エ ●記事 [「Burkina Faso church attack: At least five killed including priest」](#) Independent (2019 年 4 月 29 日)

At least five people have been killed, including a priest, following an reported attack on a protestant church in Burkina Faso.

The victims were gunned down around noon on Sunday, after armed men arrived on motorbikes and entered the building towards the end of a service.

The attackers shot their guns into the air before killing their victims.

At least two people are missing, according to a security source who spoke to the AFP news agency.

The priest's two sons were killed alongside him in the attack, according to BBC Africa.

...

12. 国籍、民族および人種

(1) 部族社会

オ ●Bertelsmann Stiftung (BTI) [「BTI 2018 Country Report - Burkina Faso」](#) (2018 年)

... Burkina Faso law permits private ownership. However, traditional systems and traditional authorities (chiefs) play an important role in allocating and protecting rights to land and, in practice, agricultural land is mostly governed by customary tenure systems. Land tenure insecurity is a serious and increasing problem. Structural deficiencies remain in enforcing property rights, including the arbitrary removal of land titles.

...

...The customary authorities (traditional chiefs), also play an important role, both within and parallel to the state power structure.

カ ●カナダ政府 [「Country Insight: Burkina Faso」](#) (作成日不明)

Local Perspective:

...

Class:

In urban areas, social classes differ from one another by their material goods and finances (house, car, children who are studying abroad). However, people from Burkina Faso are very discrete. It is part of the Mossi culture's heritage that you should attract neither desire nor jealousy by showing off what you have.

Traditional chieftainship does not have much influence on urban life. However, in the traditional environment, chieftainship still dictates position. All actions affecting the community must be brought to the attention of the chief.

Ethnicity:

Ethnic groups are on good terms in Burkina. There are some 60 ethnic groups and the Mossi alone make up 52% (or even 55%) of the population. The next are the Peuls with 13%. Inter-ethnic mixing is also a reality in Burkina. There are few unions that are forbidden.

Ethnicity has created a social innovation called "parents et cousins à plaisanterie". In effect, different ethnic groups mock one another, which allows them to joke about sensitive subjects.

You may witness a scene where people from Burkina Faso insult each other by referring to their ethnic origins. Don't be alarmed; it's a game and you will sometimes be pushed into siding with one group or the other.

Canadian Perspective:

...

Class:

The society in Burkina Faso is rather hierarchical; there are also many different social classes. The village chief, travelling poets, or blacksmiths all have their own specific roles to play. For example, in a rural area it is necessary to consult the village chief to get his approval before starting any project. In an urban area, city authorities such as the mayor or the prefect should be consulted. Everything is regulated by protocol ceremonies of which it is very important to respect the procedures.

(2) 牧畜民族と農耕民族の間の争い

ア ●米国国務省 [「人権状況報告 2018 年 - ブルキナファソ」](#) (2019 年 3 月 13 日)

Longstanding conflicts between Fulani (Peuhl) herders and sedentary farmers of other ethnic groups sometimes resulted in violence. Herders commonly triggered incidents by allowing their cattle to graze on farmlands or farmers attempting to cultivate land set aside by local authorities for grazing. Government efforts at dialogue and mediation contributed to a decrease in such incidents.

On April 15, conflict broke out between members of the Peuhl and Gourmantche ethnic groups living in the Est Region over the alleged murder of a Gourmantche man. Local newspapers reported that in retaliation, members of the Gourmantche community allegedly burned several buildings in a Peuhl village, displacing approximately 100 persons.

イ ●アムネスティ・インターナショナル「[年次報告 2017 年/2018 年 - ブルキナファソ](#)」refworld (2018 年 2 月 22 日)

The self-defence militia called "Kogleweogo", mainly comprising farmers and cattle breeders, continued to commit human rights abuses including beatings and abductions, despite the Justice Minister's pledge in December 2016 to regulate the militia's activities.

(3) フラニ族に対する差別

ア ●米国国務省「[人権状況報告 2018 年 - ブルキナファソ](#)」(2019 年 3 月 13 日)

…NGOs reported that the dominant Mossi ethnic group often discriminated against the Fulani ethnic group, stigmatized them as terrorists, and in some cases refused to lease housing to or hire Fulanis. NGOs reported that police often arrested a Fulani person based on their physical appearance, questioning them on charges of terrorism before eventually releasing them without charge.

13. 出入国および移動の自由

14. その他

(4) 儀式殺人

ア ●記事「[Spirit Child: Ritual Killings in Ghana](#)」Aljazeera (2018 年 6 月 3 日)

The practice is the consequence of ancient traditions and customs and is shaped by poverty and ignorance in remote and often marginalised communities. No one knows the exact number of these ritual deaths across Ghana, Benin, Burkina Faso and parts of Nigeria, but some believe it could be in the thousands.

イ ●記事「[Video: Anas exposes child ritual murder in Ghana, Burkina Faso](#)」

Aljazeera/GhanaWeb (2013 年 1 月 10 日)

From northern Ghana, where the spirit child story is set, through Burkina Faso, Benin and parts of Nigeria, countless babies are killed based on age-old cultural beliefs. But despite this, we were unable to find any evidence of previous arrests for these crimes.