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Interreligious Tension in South and Southeast Asia

Growing tensions in Myanmar, Sri Lanka, and Thailand between Buddhist majorities and Muslim minorities pose a challenge to peace and security both within these countries and in the wider region. Enforcing the rule of law will not be enough. A deeper understanding of Buddhist nationalist discourses and the grievances that underpin them is vital for improving interreligious coexistence in the region.

By Sabina Stein

In 2007, thousands of Buddhist monks descended onto the streets of Myanmar to protest peacefully against the military regime ruling the country at the time. The “Saffron Revolution” – as the events came to be known, owing to the coloured robes of Myanmar’s spiritual leaders – saw monks fall before the bullets of Myanmar’s all-powerful army. The images coming out of Myanmar today are different. Across the country, monks have been leading demonstrations in defence of Buddhism that have been reported as being directed against the country’s minority Muslim communities. Interreligious tensions also grew elsewhere in the region. In Sri Lanka, monk-led groups such as Bodu Bala Sena (BBS, Sinhalese for Buddhist Power Force) have undertaken similar campaigns. There have been demonstrations against the construction of mosques and churches as well as halal certification. In Thailand’s south, where the government is engaged in a century-old struggle with Malay Muslim insurgents, monks have become caught up in the conflict. The military has moved into some temples, and rumours are circulating of so-called “military monks”.

These developments appear to contradict Buddhism’s First Precept, which prohibits the killing of any living being. They also seem to indicate a growing rift between Buddhist and Muslim communities in the world’s most populous Theravada Buddhist-majority countries (see box on next page). Making sense of such developments requires an appreciation of Buddhism’s historical role in legitimising political authority in Theravada Buddhist societies. It also demands an understanding of Buddhist nationalist discourses, which claim that the state belongs to a majority nation – be it Burman, Sinhalese, or Thai – and that this nation is inherently Buddhist. Only if the driving force behind these discourses is understood can the challenge of growing interreligious tensions in South and Southeast Asia be constructively addressed.

Defending Religion and Nation

Prior to European colonial consolidation in South and Southeast Asia in the second half of the 19th century, Theravada Buddhism served as the organising principle of pre-modern states in parts of Thailand, Myanmar, and Sri Lanka. In all three con-
texts, monarchic states drew their legitimacy by basing their rule on the Dhamma, the Buddha's teachings, and the support of the Buddhist monkhood. Monarchs thus had an interest in materially and politically supporting the monkhood and took on the role of defenders and promoters of Buddhism. Threats to Buddhism were threats to the state, and threats to the state were threats to Buddhism.

European colonialism broke with centuries of Buddhist kingship in Sri Lanka and Myanmar, a rupture that transformed the political role of the Sinhalese and Burman monkhood. With the traditional defender of Buddhism gone and the state no longer supporting the monkhood, sections of the monkhood took it upon themselves to defend Buddhism against foreign rule. This led to the increasing political engagement of some monks in Myanmar and Sri Lanka, actors who would lead the early resistance against colonialism at the turn of the 20th century.

Modern notions of nationalism brought in by Western education also had transformative effects. The historical role of Buddhism in legitimating state authority and the integrative role that Buddhism had played in pre-colonial Burman and Sinhalese societies as purveyor of culture, language, law, and education, made Buddhism a primary ingredient of modern nationalist self-conceptions. This was true among both monastic and lay nationalists. Unlike Myanmar and Sri Lanka, Thailand – then the Kingdom of Siam – was never colonised. Traditional Burman and Sinhalese ethnic majorities in both post-colonial Myanmar and Sri Lanka. The same was true in Thailand, although here, the role of the monkhood was less prominent. Nevertheless, Buddhism helped strengthen state sovereignty, including in territories inhabited by non-Buddhist groups such as the hill tribes in northern Thailand.

In all three countries, the strong link made by majorities between Buddhism and the "nation-state" has been suggested to have contributed to the emergence of separatist conflict in southern Thailand, north and north-eastern Sri Lanka, and several frontier regions of Myanmar. Communal violence had also by then become a frequent occurrence in Sri Lanka and Myanmar, predominantly involving Hindu Tamils in Sri Lanka and Indian Muslims in Myanmar. Herein lay the roots of much of the interreligious tensions unfolding in the region today.

**Present Tensions**

Relations between Buddhists and religious minorities in Thailand are generally good. Nevertheless, the country’s three southernmost provinces have suffered from over a century of conflict between the central state and a Malay Muslim minority that constitutes a majority locally. Following the official incorporation of territories claimed by the Sultanate of Pattani in 1909, Bangkok sought to consolidate its sovereignty over the territories by promoting a strong Buddhist Thai presence and identity in the region. Malay Muslims have responded with non-violent and violent resistance.

A new cycle of violence began in 2004, with Malay insurgents increasingly targeting Thai Buddhists and monks. Teachers and monks, both symbols of the Thai state, have been targeted. The killing of monks has worsened intercommunal distrust and reinforced the perception of the conflict as a religious one. It has also contributed to some southern Thai monks becoming more assertive in defending Buddhism and the Thai nation. Some monks have been accused of propagating anti-Muslim discourses and spreading fear among local Buddhists of Muslim plans for religious cleansing of the territories. Military presence in Buddhist temples and security escorts for monks have also strengthened the perception among Malay Muslims that the state is only interested in protecting the Buddhist population.

Politicized monks rejected extending religious minority rights to non-Buddhist minorities.
tion of the 1915 Sinhalese-Muslim riots, Muslims have maintained generally peace-ful relations with the Sinhalese majority.

Today, however, organisations such as the BBS and Jathika Hela Urumaya (JHU), a partner in the ruling coalition, allege that Muslims are a threat to Buddhism in Sri Lanka. Led by monks, the BBS has held rallies calling for the boycott of Muslim businesses and has raised alarm over the size of Muslim families. In March 2013, the group was successful in having Halal certification of domestic meat products banned. Since 2012, there have also been increasing attacks on mosques and Muslim-owned businesses. There are claims that the BBS has high-level government support, including that of powerful De-fence Secretary Gotabaya Rajapaksa, the brother of President Mahinda Rajapaksa, who in March 2013 attended the opening ceremony of a BBS teaching academy.

Levels of anti-Muslim violence in Sri Lan-ka do not compare to those of Myanmar. In the context of rapid political and economic transformations, violence broke out in 2012 in Rakhine State between Buddhist Rakhine and Muslim Rohingya. The Rohingya are a stateless minority considered by the central government and the local Ra-khine majority to be illegal immigrants. These tensions, which left approximately 200 dead and 40,000 displaced, were seen as being interethnic rather than interrelig-ious. Since then, violence involving Bud-dhists and diverse Muslim communities has spread across the country.

According to reports, the 969 movement led by Burman monk Ashin Wirathu has been raising alarm over purported Muslim plans to take over the country and has led successful campaigns to boycott Muslim businesses. In 2012, it organised large-scale protests against plans by the Organization of Islamic Cooperation (OIC) to open an office in Yangon and against the visit of an OIC delegation to Myanmar. The position of the government remains ambiguous and has been criticized internationally for a weak response to the tensions. With gen-eral elections scheduled for 2015, political elites’ margin of maneuver may be limited.

The Fall of Nalanda

Common to the on-going interreligious tensions in all three countries is the perception of Muslim communities as a threat. Such dynamics are giving rise to common regional discourses that portray Islam as an expansionist force in Buddhist lands. These discourses resonate with historical griev-ances stemming back to the 12th century, when Islam began making sig-nificant in-roads in South and Southeast Asia. The 1193 sack of the ancient Buddhist learning centre of Nalanda (today in the Indian state of Bihar) by Turkic armies is kept alive in the collective memory of those who feel today’s Muslims represent a similar threat. The assumed retreat of Buddhism in the face of invading religions – Islam in par-ticular – helped develop among certain seg-ments of the South and South-east Asian Buddhist community a sense of being a minority in the wider region. This perception was exacerbated by Euro-pean colonialism, especially in Myanmar and Sri Lanka. In British Burma, moreover, colo-nial policies led to a high influx of Indian Muslims, who eventually came to dominate certain sectors of the local economy.

All of these latter factors help to explain why many Buddhists, though they consti-tute comfortable majorities in their respec-tive states, share a sense that their nations must be unified and that their religion is under threat. This has been most pro-nounced in Sri Lanka, often described by Sinhalese nationalists as the last strong-hold or “teardrop” of Buddhism in the In-dian subcontinent.

Rumours of Islamic conspiracies to take over the country – be it through marriage to Buddhist women or through rapid pop-ulation growth – resonate with deep-root-ed fears. In this context, Burmese monks’ recent proposals to pass a law curtailing in-faith marriage and attempts to limit the size of Rohingya families in Rakhine State become easier to understand. Anti-Muslim discourses also find fertile ground in communities where Muslims are perceived to have or indeed have achieved a certain level of economic success. In the Burmese town of Meiktila, for example, where violence broke out in March 2013, Muslims report-edly own 75 per cent of jewellery shops. Meanwhile, in southern Thailand, the Bud-dhist community is a clear demographic minority that has borne the brunt of insur-gent violence.

The violent dynamics in all three countries influence and reinforce each other. Leaflets distributed by the BBS in Sri Lanka, for example, decry Muslim violence against Buddhists and Buddhist holy sites in in Myanmar, Thailand, and Bangladesh, where Buddhists in the Chittagong Hill Tracts have been victims of violent attacks. The Sri Lankan government’s decision to censor the July 2013 issue of Time maga-zine because of its cover story on Myanmar, “The Face of Buddhist Terror”, further il-lustrates the growing interrelation of Bud-

Many Buddhists share a sense that their nations must be unified and that their religion is under threat.
Dhism plays a particularly important role in the legitimation and reinforcement of such discourses.

Threats to Regional Stability

Dynamics in Myanmar, Sri Lanka, and Thailand suggest the possibility of a widening Buddhist-Muslim fault line in the region. Neighbouring Muslim-majority countries have been vocal in their criticism of Naryidaw and Colombo for failing to protect Muslim communities from violent attacks. Buddhist migrant workers from Myanmar have been attacked in Malaysia, as have Rakhine Buddhist residents in Bangladesh. There has also been a foiled attack on Myanmar’s Jakarta embassy in May 2013; a bombing in India of the Mahabodhi Temple, the site where Gautama Buddha is believed to have attained enlightenment, in July 2013; and a bombing the following month of a Buddhist centre in Indonesia.

All these attacks have been blamed on violent Muslim groups and were apparently intended as retaliation for attacks on Muslim communities in Buddhist-majority countries. Such incidents suggest there is a risk of hardening Buddhist-Muslim fault lines domestically, of Buddhist-Muslim violence spreading across the region, and of attacks by violent Islamist organisations in Myanmar, Sri Lanka, and Thailand. However, it is important not to be overly alarmist. It is worth noting, for example, that Malay insurgents in southern Thailand have remained distant from international jihadi organisations, something that many local Buddhist communities have come to believe.

A small, but vocal group of nationalist monks dominate public discussions on majority-minority relations.

On the international front, the Bangkok-based International Network of Engaged Buddhist Leaders held a large interfaith conference in Kuala Lumpur in 2013 to address inter-religious violence in the region. Internationally prominent Buddhist figures such as the Dalai Lama have publicly condemned attacks on Muslim communities. The OIC has also called on governments to control violence against Muslims and has offered humanitarian help to both Buddhists and Muslims in conflict-afflicted Rakhine State. International human rights groups have also voiced concerns, though they have been more pointed in their denouncements. Amnesty International, for example, has accused Naryidaw of committing ethnic cleansing and crimes against humanity against the Rohingya with the support of nationalist monks.

However, as the general indignation over Time magazine’s damning report on 969 and its spiritual leader Ashin Wirathu demonstrated, such external condemnation is only likely to reinforce the perception among many of South and Southeast Asia’s Buddhists that they are maligned and misunderstood. A potentially more fruitful approach would be to engage with Buddhist nationalism to understand its concerns and address its fears. Only then will it become possible to find sustainable solutions to interreligious violence in South and Southeast Asia.

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