

Break Down the Barriers: The Global Unity Examination in Resolving Conflicts and Promoting Human Rights

Rajesh Reddy B L ^{*1}, Joseph Ratna Jayakar T ²

¹ Research Scholar in English, GITAM (Deemed to be University), Hyderabad.

² Associate Professor in Dept. of Humanities and Social Sciences, GITAM (Deemed to be University), Hyderabad

Email ids: rboreddy@gitam.in¹, jtelaat@gitam.edu ²

ARTICLE INFO

ABSTRACT

Received: 29 Dec 2024

Revised: 12 Feb 2025

Accepted: 27 Feb 2025

Clashes between races, religions, and regions are not just confined to one place or one nation of the world. These are common from the period of the civilization unknown to the recent period. Why are these, even in the technology-equipped era? Man established his identity in space but has a narrow, fickle, and unopened mindset in a few ethnic cases. The facts of the societies are that we, as human beings, as one race of the world, cannot sit together on this earth. It leads to an urgent plea for the unification of humans on earth. The homicide in any form will loot the humans on the planet and turn into a desert. Sometimes, the governments of a few nations cannot control these crises; beyond that, they have been supported by the governments and are pushed into economic crises. Human rights abolition leads to the migration of people from one country to another country and crossing the borders of the nations illegally. Science says this world made a tiny global village due to its advancement. However, the nations are encased in a robust shell of a feeling of race, country, religion, etc., and are unwilling to set a global village environment. These clashes are not confined to the borders of a nation. It extends beyond the nations and suffers the other. This paper is an attempt for an earnest plea to establish a global peace association throughout the world, explaining the Rohingya issue.

Keywords: Clashes, unification, homicide, criticism, human rights abolition, advancement, Rohingya

INTRODUCTION

The paper is intended to pen the Rohingya Muslim plight from Myanmar (Burma) to Bangladesh and different places of the world. It is a minority group that has been facing decades of persecution, violence and displacement. It is a fine example of state-sponsored terrorism. In Myanmar, the government used its military power to crush these minorities and forced them to flee their homes. The study also explored the international community addressing this minority crisis and urged a response and amicable solutions to end this crisis.

Indian maritime tradition has over 4000 years. It has a close association with Indian coastal and cultural life. In our mythology, the ocean is the primordial source of the universe's creation. What appears on the globe as India is not exactly what it was a few centuries ago. To understand it clearly, study it as the sub-continent, and then it understands vividly. It witnessed peaceful maritime activity, with trade as the prime driver. Indian folklore, ancient texts and Jatakas all reveal that the Indus Valley Civilization of Mohenjodaro, Lothal and Harappa thrived due to maritime activity between ancient India and Africa, Arabia, Mesopotamia and the Mediterranean countries.

India has abundant and resourceful cost lines on its East and West sides. There is a Sanskrit word "Navagathi", which means sea travel. Our cultural and religious practices are intertwined with trade. The first migrations to Southeast Asia from India reportedly took place around the 1st Century AD, as is evident from the discovery of the statue of Ganesha, a Hindu God dating to that era in Java, Indonesia. Buddhists and Hindu philosophers accompanied trades to Southeast Asia, so the colorful origin of the cultural and religious blend is present here. Indian history has witnessed significant maritime activity in trade, naval expeditions, and Hajj.

Vasco da Gama's landing at Calicut in 1498 was followed by introducing a new dimension of maritime power to India, viz., the military component. Later, the Portuguese quickly arrived, and the Dutch, the British, and the French rode into Indian waters, causing clashes among them during the 16th and 18th centuries.

A Britisher, Sir Ernest Robinson, noted, "Victorious alike over the English, Dutch and the Portuguese, the Maratha Admirals sailed the Arabian Sea in triumph." Even many Indian kings and dynasties concentrated their energies on the land only. Maritime is not a more significant threat to them until the Southeast Asian colonial establishment. Besides, the monsoons would not permit a sea-borne invader to sustain his logistics. Such an assessment was indeed valid. The European powers never resorted to a seaward invasion of Indian kingdoms and progressively raised land contingents in India itself. India developed the capability to control the maritime periphery, providing them enormous potential for military intervention in the sub-continent. The Rohingya tradition and culture are also part of Burma, which migrated from this area.

This minority people from Myanmar have a long, complex history. This settlement in this country is not from yesterday or decades ago. It has a long history dating back to the 15th century (Yegar, 2002). The settlement of this group of people has been staged in this resettlement. This can be viewed in four stages, ie.

- Early Settlement from 15th to 18th Centuries.
- Expansion and Growth 19th and 20th centuries.
- Citizenship and Nationality from 1948 to 1982.
- Persecution and Displacement.

EARLY SETTLEMENT

The settlement of Rohingya Muslims in Myanmar was traced to the 15th century in the Arakan region (Khalilur, 2013) as Arab and Persian traders. These traders married the local people and established a Muslim community in this region. It is a diverse history in the Rakhine region of Myanmar (Yegar, 2002, p12). All these traders were Muslims. They established trade relationships with the locals and settled in this region (Khalilur, 2013, p.25). the Islamic faith, tradition and culture that the Persians brought here impacted the local population (Imam, 2016, p.15). thousands of local people converted to Islam, which resulted in helping in shaping the Rohingya Muslim community in the Arakan region (Yegar, 2002, p.15).

The settlement of these people was principally confined initially to the coastal areas of Myanmar in Rakhine State. They were established as fishermen, traders and farmers (Khalilur, 2013, p.30). They started establishing cultural spots like mosques, madrassas and other Islamic institutions. These became the center of their community life (Imam, 2016, p.20). Their integration with the local people happened through intermarrying and adopting local customs and traditions (Yegar, 2002, p.18), though they maintained their distinct Islamic identity and culture. It kept them apart from the Buddhist majority (Khalilur, 2013, p.35). The early settlement of these traders in the Rakhine region established trade relationships with the local population, settled in the area, and brought with them their Islamic faith, culture, and traditions. Over time, these Muslim communities developed a distinct identity and culture. It has been shaped by their history, traditions, and experiences.

Expansion and Growth

The expansion and the growth of Rohingyas happened majorly during the British colonial period. Their migrations from Bengal to Myanmar (now Bangladesh) mainly occurred in pursuit of economic opportunities (Imama, 2016). Their population grew rapidly, and by the 20th century, they became a significant minority group in the Rakhine region. The economic factors in the undivided British Empire caused these migrations. Moreover, the British colonial authorities encouraged the migration of Bengali laborers to work in Burma's rice fields and other industries (Imam, 2016, p. 25).

Economic Opportunities

The British authorities in this area offered economic incentives to Bengali laborers to migrate to Burma. Higher wages and better working conditions motivated them to migrate to Burma (Khalilur, 2013, p.40). Several Rohingya Muslims took it as an advantage and migrated to Burma. Initially, they settled on the West Coast region, Rakhine

(Yegar, 2002, p.25). the continuous migrations of these Rohingya from Bengal to Burma during the British period resulted in a significant demographic change in this area (Imam, 2016, p.30). Their population grew rapidly, becoming critical in Burma of Rakhine state (Khalilur, 2013, p.45).

The Rohingya settlement was initially peaceful. They integrated with the local people despite conflicts between them and the local Buddhists. It led to tension (Yegar, 2002, p.30). The Rohingyas succeeded in maintaining their distinct cultural and religious identity. They wanted to adopt local customs and traditions (Imama, 2016, p.35). Primarily, the economy was the driving force behind their migration to Burma from Bengal during the British period.

Citizenship

The question of why the suffering of the Rohingyas these days is the answer to this question get from if look into the period of Myanmar from 1948 to 1982: it boon Myanmar and the historical period to establish its own identity among the world countries. Myanmar gained independence 1948 from the Britishers on 4th January 1948 AM 4.20. An independent republic nation, the Union of Burma along with the native Buddhists, the Rohingya Muslims were initially recognized as the citizens of the country (Myanmar Citizenship Law, 1948); among 135 ethnic groups, the Rohingyas were also considered (Yegar, 2002, p.35). They could participate in the nation's political process and hold important positions in the government (Imam, 2016, p.40).

Citizenship Erosion

To understand clearly the reasons for denying citizenship to these Muslims in Myanmar, the period from 1960 to 1970 was a crucial period. There, people's citizenship rights began to erode as the government of Myanmar started to implement policies encouraging discrimination against Arakan Muslims (Khalilur, 2013, p.50). The government of Myanmar introduced a few laws. These restricted the Rohingya's movements, employment and educational opportunities (Myanmar Immigration Act, 1974). The Muslims were also subjected to forced labor, arbitrary arrests, and torture (Amnesty International, 1978).

The government of Myanmar introduced a new citizenship law that effectively denied citizenship to the Rohingyas (Myanmar Citizenship Law, 1982). It was a death blow to them. The law required citizens to prove their ancestors' presence in the country before 1823. It was highly impossible for many Rohingyas (Yegar, 2002, p.40), and as a result of this, they were stateless and vulnerable to abuse.

Persecution and Displacement

The condition of the Rohingyas had deteriorated due to the increasing persecution and violence from the Myanmar military, adding to the agony of the Buddhist extremists (Human Rights Watch, 2013). This led to hundreds and thousands of Rohingyas displacement. To protect themselves, they fled to neighboring countries. This issue can be addressed in three states from the 1990s to now. The period extending from the 1990s to the 2000s was a period of Forced labor and Relocation. The military of Myanmar forced the Rohingyas to work on infrastructure projects like roads, bridges, etc., under the threat of violence (Amnesty International, 2004). Their villages were also relocated for military bases and infrastructure projects.

Communal Violence

The fire, which was in hiding till 2012, exploded as communal violence in Rakhine State in 2012. It resulted in the death of hundreds of Rohingyas; the consequence of displacement led to thousands of innocent people (Human Rights Watch, 2012). After this, the period till 2017 had a remarkable in clearance operations. The military of Myanmar launched clearance operations in Rakhine State in 2016 and 2017. It resulted in widespread human rights abuses, including mass killings, rape, and arson (Amnesty International, 2017). The year 2017 is black since it was the year almost 700,000 Rohingyas were forced to flee their homes in Rakhine State in 2017, seeking refuge in neighboring Bangladesh (UNHCR, 2020). As per the Human Rights Watch 2020, this persecution is continuing today.

This crisis is a classic example of state-sponsored terrorism. The government of Myanmar used its military power to crush the Rohingya's resistance and forced them to flee their homes. The Myanmar military was accused of

committing atrocities against the Rohingya, including mass killings, rape, and arson. The government has also imposed severe restrictions on the Rohingya's freedom of movement, access to education and healthcare, and right to work. The restriction happened in a gradual stage of violence, intimidation and displacement against Rohingyas.

The crisis is multifaceted and complex (Human Rights Watch, 2013). This campaigning's aspects are violence, intimidation and displacement tactics. These were implemented through masskillings, rape and sexual violence, arson and property destruction, forced displacement and intimidation and threats. The campaigning aspects are mass killing. The Buddhist extremists and the military of Myanmar were responsible for the mass killing of Rohingya civilians, as reported by Human Rights Watch 2013. The second campaigning aspect is rape and sexual violence on Rohingya women and girls subjected to widespread rape and sexual violence reported by Amnesty International, 2017. Besides these, around seven lakh Rohingyas were forced to flee their homes and seek refuge in neighboring countries. It was reported by UNHCR in 2020. Intimidation and threats were also the daily assaults on Rohingya civilians were subjected to intimidation and threats, including death threats, to force them to flee their homes, as reported in Human Rights Watch, 2019.

This crisis is an artificial disaster. It needs immediate attention and action from the international community, and it should oblige the Government of Myanmar's systematic violence campaigning and intimidation. It is the moral duty of the global community. There is a reason for this utterance, which is why the present support is inadequate and ineffective. They need robust international support to address this crisis. What the international community can do in this crisis? The international community response was like this.

Several international organizations responded to this crisis with condemnation and inaction. The UN described these situations as ethnic cleansing. It necessitated the government of Myanmar to take immediate action to protect the Rohingyas. The considerable point here is that international societies failed to take concentrated action to address the issue since they have been suffering in silence. The paper has a few recommendations to address this crisis.

Recommendations

There are a few recommendations for the better life of the Rohingyas in Myanmar.

- The international community ought to take concrete action to address this crisis, which includes imposing economic sanctions on the country. Humanitarian aid needs to be provided to these refugees.
- The government of Myanmar is accountable for its actions against the Rohingya, including some international pressure.
- The global community needs to support the efforts to promote reconciliation and dialogue between the refugees and the government of Myanmar.
- An independent investigation needs to be conducted for an in-depth study investigation of human rights abuse and atrocities committed towards these refugees.
- The international protection for these Muslim refugees and displaced people ought to be provided.
- A permanent and sustainable solution to address the root cause of the crisis, including poverty, lack of education and social exclusion.

KEY FINDINGS

Along with recommendations, the key findings of the study are early settlement: The Rohingya Muslims have a long history in Myanmar, dating back to the 15th century. They were initially recognized as citizens after independence in 1948. The erosion of citizenship rights by the government of Myanmar introduced laws and policies that gradually eroded the citizenship rights of these Muslims, rendering them stateless. The gradual displacement of Rohingya Muslims has faced increasing persecution and violence from the Myanmar military and the Buddhist extremists, resulting in mass displacement and a humanitarian crisis.

The persecution and displacement of Rohingya Muslims have a significant impact on regional and global security, human rights, and humanitarian law. The international community must take decisive action, i.e., hold the government of Myanmar and its military accountable for human rights abuse and atrocities committed against

these Myanmar Muslims. Providing adequate humanitarian assistance to these refugees and displaced people will be a great support; besides all these, a more significant and prime support is to restore their citizenship in Myanmar, which is becoming the most critical relaxation and solution to this crisis.

The crisis is still explored with the following questions: What are the potential solutions to the Rohingya crisis, and how can the international community, regional organizations, and local stakeholders work together to promote a just and durable resolution? It is a fact that everyone knows that there are no questions without solutions; all the thing we need to do is think. It will get the answer. For this question, the reliable answers are short-term, mid-term, and long-term solutions; international cooperation is desired to resolve the crisis.

Short-term Solutions

The short-term solution for this crisis is to provide emergency aid, including food, shelter, and Medicare, to these refugees in Bangladesh and other countries (UNHCR, 2020). The protection of these refugees ensures their security, which is needed in the case of women and children, violence, abuse and exploitation (UNICEF, 2019). Registering and documenting all these refugees, including those in Bangladesh and other countries, to ensure their rights and access to services (IOM, 2020).

Mid-term Solutions

The mid-term solutions include facilitating them to return voluntarily to Myanmar with a guarantee of safety, security and citizenship (UNHCR, 2020). There is an excellent support need in the community development of Rohingya refugee camps, which includes education, healthcare, livelihood initiatives (UNDP, 2019) and capacity building of the lakhs of the stakeholders like government officials, civil society organizations, and community leaders who were responsible to this crisis (IOM, 2020).

Long-term Solutions

The long-term solutions are the solutions that conclude the long, many days of suffering of this refugee for decades. These grant the citizenship and nationality to Rohingya Muslims in Myanmar with equal rights and opportunities of local people of the country (Amnesty International, 2019). The constitutional reform of the Myanmar constitution to ensure equal rights and protection to all citizens without any disparity of ethnicity (ICG, 2019), and establish a truth and reconciliation commission to investigate human rights abuse and to promote accountability and justice for all these refugees (HRW, 2019). Besides these recommendations, regional and international cooperation is deserved, like the support of the UN and its involvement and applying international pressure on the government of Myanmar to respect the rights and the dignity of these refugees, along with imposing a few economic sanctions from the European Union.

CONCLUSION

Summing up the research paper, this crisis is an artificial disaster with multifaceted and complex issues. It requires a comprehensive and sustained response from the international community. It is essential to address the crisis's root causes, hold preparators accountable, and provide humanitarian assistance and protection to these refugees.

These refugees' settlements were long back in the 15th century, though they are homeless and unidentified in Myanmar. They have been suffering and facing increasing persecution and violence. It led to their displacement and statelessness.

Despite Rohingyas' long history in this region, they are not recognized as the citizens of Myanmar. They are treated as illegal immigrants from Bangladesh. This recognition led to systematic violence, intimidation, and displacement against the minorities in Myanmar. Hundreds and thousands of these refugees fled to the neighboring countries, creating an inharmonic condition across the borders of the nations.

REFERENCES

- [1] Human Rights Watch. (2017). Myanmar: Military Commits Atrocities Against Rohingya.
- [2] International Crisis Group. (2017). Myanmar: A New Muslim Insurgency in Rakhine State.

- [3] United Nations. (2017). Report of the Secretary-General on the situation of the Rohingya Muslim minority in Myanmar.
- [4] Human Rights Watch. (2013). "All You Can Do is Pray": Crimes Against Humanity and Ethnic Cleansing of Rohingya Muslims in Burma's Arakan State.
- [5] Imam, A. (2016). The Rohingya: A Short History. *Journal of Muslim Minority Affairs*, 36(2), 147–164.
- [6] Khalilur, R. (2013). The Rohingya of Arakan: A Historical Background. *Journal of the Pakistan Historical Society*, 61(2), 1–18.
- [7] Myanmar Citizenship Law. (1948). The Union Citizenship Act.
- [8] Citizenship Law. (1982). The Citizenship Law.
- [9] Yegar, M. (2002). *Between Integration and Secession: The Muslim Communities of the Southern Philippines, Southern Thailand, and Western Burma/Myanmar*. Lexington Books.
- [10] Amnesty International. (2017). Myanmar: Rohingya face ethnic cleansing.
- [11] EU. (2020). EU imposes sanctions on Myanmar military leaders.
- [12] Human Rights Watch. (2013). Myanmar: Communal Violence in Rakhine State.
- [13] Human Rights Watch. (2019). Myanmar: Rohingya Refugees Describe Military Atrocities.
- [14] Imam, A. (2016). The Rohingya: A Short History. *Journal of Muslim Minority Affairs*, 36(2), 147–164.
- [15] Myanmar Citizenship Law. (1948). The Union Citizenship Act.
- [16] Taylor, R. (2009). *The State in Myanmar*. NIAS Press.
- [17] UNHCR. (2000). Myanmar: The Situation of the Rohingya.
- [18] UNHCR. (2017). Rohingya Refugee Crisis.
- [19] UNHCR. (2020). Rohingya Refugee Crisis.
- [20] Amnesty International. (2019). Myanmar: Rohingya still facing apartheid and persecution.
- [21] ASEAN. (2020). ASEAN's Response to the Rohingya Crisis.
- [22] EU. (2020). EU imposes sanctions on Myanmar military leaders.
- [23] HRW. (2019). Myanmar: Rohingya Face Genocide, Crimes Against Humanity.
- [24] ICG. (2019). Myanmar: A New Era of Civil-Military Relations?
- [25] IOM. 2020. Rohingya Refugee Crisis: IOM Response.
- [26] UNDP. (2019). Rohingya Refugee Crisis: UNDP Response.
- [27] UNGA. (2019). Situation of human rights of Rohingya Muslims and other minorities in Myanmar.
- [28] UNHCR. (2020). Rohingya Refugee Crisis: UNHCR Response.
- [29] UNICEF. (2019). Rohingya Refugee Crisis: UNICEF Response.
- [30] Imam, A. (2016). The Rohingya: A Short History. *Journal of Muslim Minority Affairs*, 36(2), 147–164.
- [31] Khalilur, R. (2013). The Rohingya of Arakan: A Historical Background. *Journal of the Pakistan Historical Society*, 61(2), 1–18.
- [32] Yegar, M. (2002). *Between Integration and Secession: The Muslim Communities of the Southern Philippines, Southern Thailand, and Western Burma/Myanmar*. Lexington Books.
- [33] References:
- [34] Imam, A. (2016). The Rohingya: A Short History. *Journal of Muslim Minority Affairs*, 36(2), 147–164.
- [35] Khalilur, R. (2013). The Rohingya of Arakan: A Historical Background. *Journal of the Pakistan Historical Society*, 61(2), 1–18.
- [36] Yegar, M. (2002). *Between Integration and Secession: The Muslim Communities of the Southern Philippines, Southern Thailand, and Western Burma/Myanmar*. Lexington Books.
- [37] References:
- [38] Amnesty International. (1978). *Burma: Human Rights Violations*.
- [39] Imam, A. (2016). The Rohingya: A Short History. *Journal of Muslim Minority Affairs*, 36(2), 147–164.
- [40] Khalilur, R. (2013). The Rohingya of Arakan: A Historical Background. *Journal of the Pakistan Historical Society*, 61(2), 1–18.
- [41] Myanmar Citizenship Law. (1948). The Union Citizenship Act.
- [42] Myanmar Citizenship Law. (1982). The Citizenship Law.
- [43] Myanmar Immigration Act. (1974). The Immigration Act.
- [44] Amnesty International. (2004). Myanmar: Human Rights Abuses Against the Rohingya.

- [45] Amnesty International. (2017). Myanmar: Rohingya face ethnic cleansing.
- [46] Human Rights Watch. (1996). Burma: The Rohingya Muslims.
- [47] Human Rights Watch. (2012). Myanmar: Communal Violence in Rakhine State.
- [48] Human Rights Watch. (2020). Myanmar: Ongoing Persecution of Rohingya.
- [49] Khalilur, R. (2013). The Rohingya of Arakan: A Historical Background.
- [50] UNHCR. (2020). Rohingya Refugee Crisis.