

RESEARCH ARTICLE	South-East Asia as one of the ethnic conflict regions of the world
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Abstract

Present article deals with ethnic conflicts in the South East Asia. One of the ethnic conflict regions of the world is Southeast Asia. Southeast Asia is the most summoned region as its ethnic, cultural and religion. Surely, we can say that minorities have three groups in this region: ethnic and linguistic minorities, religious minorities and local peoples. Ethnic, linguistic and religious minorities differ from local nations and it is clear that they are inhabitants afterwards. Among such countries in the Southeast Asia are Philippine, Indonesia, Malaysia. Apart from, like other countries of the world, it is not so easy to distinguish dominant ethnic groups from others in the South-East Asia, too. Island states such as Indonesia and Philippine save their national culture and language which considering the main attribute of national identity.

A large number of ethnic minorities are in Indonesia, Malaysia and Myanmar in the South-East Asia. In such cases, ethnic and cultural distinctions usually is considered danger to national and social unity and the power of post-modern thinks to change these different relations into national unity.

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Introduction

Over the past decades, ethno-nationalist conflict has become the dominant form of mass political violence. The overwhelming majority of civil wars in the postwar era were fought in the name of ethno-national autonomy or independence as was the case during earlier waves of civil wars in the nineteenth and twentieth centuries, such as during the Balkan wars or following the dissolution of the Ottoman and Habsburg empires. Since the 1950s, the number of ethnic conflicts continued to increase. The trend reached a peak 1993–1994.

An ethnic conflict or ethnic war is an armed conflict between ethnic groups. It contrasts with civil war on one hand (where a single nation or ethnic group is fighting among itself) and regular warfare on the other, where two or more sovereign states (which may or may not be nation states) are in conflict.

Examples of ethnic wars since the 1990s were typically caused by secessionist movements leading to the breakup of multi-ethnic states along ethnic lines: the Yugoslav Wars, the First Chechen War, the Rwandan Civil War, and War in Darfur among others.

Main text

One of the ethnic conflict regions of the world is Southeast Asia. Southeast Asia is the most region summoned as its ethnic, cultural and religion. Surely, we can say that minorities have three groups in this region: ethnic and linguistic minorities, religious minorities and local peoples. Ethnic, linguistic and religious minorities differ from local nations and it is clear that they are inhabitants afterwards. Among such countries in the Southeast Asia are Phillipine, Indonesia, Malaysia. For example, Minadanao Muslims are considered ethnic minorities in Phillipine [8, 413-436]. Apart from, Vietnam which situated in this region has its many ethnic

colouredness. For example, government in Vietnam doesn't accept notion of "local nation". Instead, unlike Kinhs forming majorities of Vietnam, all minorities are beared as ethnic group relation. Ethnic groups being in most places of Vietnam is more aboriginal than that Kinhs. For example, contrariwise Kinhs which they inhabited in the 19th century, Khmers inhabited in the south of Vietnam, on the delta of Mekong river for thousand years[8, 415]. As can be seen this is sign of common problems. Most of the ethnic minorities in the Southeast Asia were assimilated as thier cultural, and as well religious. For example, Hmonges were assimilated in South China, in Vietnam, Laos, and Cambodia. These were considered as ethnic minorities by the power and differ from the dominant group.

Ethnic conflictes in the World

Apart from, like other countries of the world, it is not so easy to distinguish dominant ethnic groups from others in the South-East Asia, too. Island states such as Indonesia and Philippine save their national culture and language which considering the main attribute of national identity. For example, religion, language and culture of Java which is the main island in Indonesia is different from Sumatra and Bali islands. This difference in Philippine don't attract the attention. Local people and ethnic minorities are the highest political subject which reflects social basis of national state here. Muslims are dominant in Indonesian and Malasia, catholics are dominnant in Philippine, confutsis in Singapore, Buddhism in Thailand, Cambodia, Laos and Burma. So, in every country have a lot of ethnics, epecially there are many muslims in Thailand and Cambodia, christians in Indonesian, Myanmar and Vietnam. In most cases, religious minorities speak in dominant language. Tensions and discrimantions on religious were observed only in the form of linguistic division. For example, government in Vietnam prohibited freedom of speech and expression, declared schools belong to different sects and Buddhists are majority of political activities after combined in one state in 1975. Religious tensions reached to the last degree after the economic crises in Indonesia at the end of 1975, specially conflict between Mulsims and Christians in Space island of Eastern Indonesia which caused to hundreds of killings, ten thousands of refugees, have been continuing till today.[8, 416].

Researches show that with the ending of the "cold war", especially at the end of 80s of 20th century ethnic conflicts developed in rising line. If these conflicts were 24 percent in 1994, were rising 25 percent in 2000, were rising 42 percent in 2007 [4, 13-43]. Some analitics

consider that ethnic conflicts reached to 50 percent after WWII in the South-East Asia [12, 651-673].

While we are looking through ethnic map of the South-East Asia, known that in Indonesian which consist of 13 thousand islands, almost, more than 300 ethnic groups speak in 240 languages and these are more than 200 million ethnic minorities. Such situation is distinctive to China, Bangladesh, Thailand and Myanmar which has its historical and cultural relations to Laos. Etnic minorities suc as Shan, Kachin, China and Karens are the majority in the mountains and their numbers are more than 1 million.

In general, with the ending of the WWII, establishing of their independence of regional countries, tensions between "ethnic minorities" and "local people" have been seriously problem for some countries of the South-East Asia. Ethnic tensions draw attention to a considerable extent in Burma, Malasia, Philippine, Cambodia and Indonesia. Besides, economical and social changes caused to the political tensions and conflict between local nations and ethnic minorities. In some cases, in the fate of local peoples and ethnic minorities are controlled by economic, political and social differences. Even ethnic minorities stand at the top for their economic index in the countries such as Singapore and Malasia. Ethnic groups were assimilated in Philippine, Vietnam and Thailand more than Indonesia, Malasia and Singapore, here China is hegemony in a private sector. As a result, they benefited from economic development in the last 10 years. In spite of economical development, Chineses suffer from political and cultural issues. Economical successes make displeasure in a large groups, observed with tensions and such economical progress is restrained by the government in some cases. As a result, differenceces between local peoples and Chineses like Pribuni in Indonesia, or Bumiputra in Malasia causes their collision. Such speedy economic progress from 1997 cause attitude to Chines and almost many Chines were killed, and their business were plundered [2, 33]. Ethnic conflicts happened here are defined with armed tension, ethnic separatism and uprisings. For example, armed Islamic movements happened in the Southern Philippine, Southern Thailand and Indonesia, resistance movements in the Eastern Timour, and uprisings in Myanmar are obvious evedence. Only Eastern Timour gained its independence by referendum in 1999, uprising in Indonesia ended with ceasefire between Indonesia and National Liberty Frontier of Sumatra [22, 1-15]. By the way it is needed to note that 2 communities were recognized like people who has own self-determination by UNO. These are peoples of Palestine and Eastern

Timour region. Giving such rights to these regions is explained with that these territories were occupied strange forces illegally. For example, giving of such rights to Palestines only happened after receiving of Israel's policy like colonial policy in this region. In spite of Eastern Timour's independence, Palestine people doesn't attained from this right yet. From this point is reflected his self-determination of Palestine people in the resolution called "The right of self-determination of people" adopted by General Assembly of UN in December in 2009 [17]. Thus, researchers show that ethnic minorities undergone both the victims of state policy, or pressures of dominant groups. These discriminations was completed national unity by the government of post-modern or the "project of national state" described by researcher Hetnen. It is known that nine states of South-East Asia's ten countries gained its own independence after the second world war. Besides, cold war intensified ideological tensions which caused to the political and economical cataclysms during Vietnam war.

A large number of ethnic minorities are in Indonesia, Malasia and Myanmar in the South-East Asia. In such cases, ethnic and cultural distinctions usually is considered danger to national and sosial unity and the power of post-modern thinks to change these different relations into national unity. Showing this case is observed sharply in Cambodia and Indonesia who accepted political rules like to remove strange elements in national culture. Both religious and cultural discriminations were enforced non-Khmers, especially against Muslims who opposed to administration, Vietnamese and Chines, prohibitions were raised by the government during Khmer regime in Cambodia (1975-1979). Just the name of the country was changed, declared Campuchi by Khmer Rugi during this regime and adopted the following slogan:

◆ Only has one Campuchiya movement: there is one nation and one state. There are not any other nations in Campuchiya [13, 12].

Vietnamese were killed or deported from the country as a result of this policy. These groups were considered like Cambodians by Vietnamese government and didn't allow them to enter the country, remained on the ship settlements of Mekong river. Entering of these ethnics to Campuchiya were prohibited. Chineses whose being townsmen or capitalist were in the target in this process and they were killed in Phnom-Pen and other regions or were deported to outlying places and a large number of them were killed from hunger or disease. They also suffered from discrimination like Chams. There are a

few information about Chams ethnics killed during this regime, Red Khmers [18, 272]. It is also noted that while Campuchiya People Republic was declared, Khmer Roug left the country. Again in 1993 the country was declared monarchy regime like Cambodian King. A year later, thousands of general officers of Khmer regime were freed by amnesty [5].

Yet in these years not only regional war, but also ethnic conflicts shaken the country. Pol-pot regime was overthrown after occupation of Phnom-Pen in January, 1979. The country's name was recalled Cambodia again after Vietnamese's leaving, and Buddhism was declared state religion again [5].

Primary agreement was gained in Paris 1991 for regulating of political situation in the country which was born for a long time. Transition government recognized by UNO represents the power together other fractions. Cambodia People Party gained the majority in the Parliament after referendum held in 1993[5]. As can be seen from the information ideological confrontations of cold war turned South-East Asia countries over battle places. Government organizations which were the prisoner regional powers' hand followed ethnic-separatist policy for a long time.

The last researches carried in the modern age show that Pol-Pot regime gave an order to kill 2 million innocent people in this ideological war in Cambodia [19]. But the information of "The Cambodian genocide program" give us to tell these numbers to be 1.700.000 or 21 percent of country people [23]. Other sources tell that these numbers are more than 2 million [20]. Actually, these showing numbers are obvious appearance form of the genocide policy on the national-ethnic basis. Even some foreign experts compare this genocide policy with Jewish genocide which Hitler regime carried during the second world war [11].

Conclusion

The researches show that Muslim minorities called Chams in Cambodia restored their religious customs, religious ceremony after Pol-Pot regime, even the power received Islam as a main state religion like Buddhism. Additionally, after Paris agreement in 1991 it was allowed to Cambodian to voyage easily, as well the main ethnic majority Chams were allowed to Hajj pilgrimage. 96 Muslims in Cambodia were realised this pilgrimage by supporting of Muslim states in 1992. Muslims living here are taught the Arabian lessons by the supporting of the States of Islamic League, and also supported Muslims for their education in Indonesia, Malasia, as well Saudi Arabia [13]. As can be seen discrimination policy

carried out in the South-East Asia were observed with the confrontations. This is to be oppressed the issues of national identity of ethnic groups by the dominant groups. For example, the large groups in Thailand are Buddhists, their religion, cultures, as well their government are very different from ethnic Malays, South Thailand. As a result of assimilation policy of Thailand, Thai rules were applied and these rules were used in education and in administrative system. Muslims were not allowed to come to power till 1997. Moro Muslims were powerless in South Philippine which Catholic with the impacts of American and Spain cultures were dominant there [16, 3-8]. So, the major reasons of ethnic conflicts in the South-East Asia are multinational societies.

The carried researches show that Thailand is a state has multinational society. Thai laws always are dominant here. Even there are no minority issues in official-political ideology in Thailand today. Although Thai ethnic groups are majority, there are many social, religious, and cultural groups in Thailand. Lao ethnic groups live in the North Thailand, Malay ethnic groups live in the South Thailand [6, 180]. In the city center of Thailand also live Chinese, Indians, Vietnam ethnics. It is not observed separatism in Thailand till 20th century. But confrontations happened in three territory of Thailand – in Pattani, Yala and after 2004. Almost, every day happens confrontation, the main targets are schools.

Thousands of schools are such target. More than 60 armed forces represented separatist movement since 1960. Many uprising leaders were released during 1980 years and region has been more stable till 2004 [14, 107]. According to some specialists ethnic groups in the South Thailand are the victims of policy [9, 111]. Even some specialists tell some scientific thoughts about the reasons of ethnic conflicts in Thailand. For example, David Brown writes that the origin of this problem is in internal inhabit. We called it “the theory of internally inhabit”. Two arguments draw our attention. Firstly, unequal economical development among the regional societies within state, the second are ethnic national movements between different groups inhabited in the peripheral regions [2, 180-184]. The author writes that, such inequality reflect it own in internal inhabit don’t give answer to dreams. For example, Khong-Muang inhabited in the lowlands were engaged in to cultivate rice, but inhabitants in the mountains were engaged in to cultivate opium. These factors are observed with the strict economical distincts, too. As can be seen from the data the major factors of ethnic conflicts happened in Thailand was born as a result of unequal development connected with internally inhabit at the end of 19th and beginning of 20th century, caused to serious barrier to common living of multinational and different peoples as a result of colonial policy of European and USA colonizers.

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