



WHO ARE THE ROHINGYA PEOPLE IN MYANMAR?

The Rohingya people are an ethnic minority group (the vast majority of whom are Muslim) in the country of Myanmar, a predominantly Buddhist country. The Rohingya numbered about one million people at the beginning of 2017 and represent the largest percentage of Muslim people in Myanmar; the majority live in the Rakhine state. Since August 2017, about 655,000 Rohingya people have fled into neighboring Bangladesh to escape violent and deadly persecution in Myanmar. This includes discriminatory policies and recent violent attacks by the Myanmar military—reported rape, murder and arson. Some of the Rohingya people have also traveled by land and sea to Indonesia, Malaysia and Thailand. The United Nations’ top human rights official called what is happening to the Rohingya a “textbook example of ethnic cleansing.” However, Aung San Suu Kyi, Myanmar’s de facto leader and Nobel Peace Prize laureate, has denied that ethnic cleansing is taking place and dismissed international criticism of her handling of the crisis. Although this crisis has intensified recently, the targeted and sometimes violent discrimination against the Rohingya has a long history.

This lesson provides an opportunity for students to learn about and develop empathy for the plight of the Rohingya people and to explore what can be done about the current situation.

See these additional ADL resources: Lesson Plans “[We Were Strangers Too: Learning about Refugees through Art](#),” “[Refugee Crisis in Europe: How Should the World Respond?](#)” and “[Who Are the Children at our Border?](#),” [Myths and Facts about Muslim People and Islam](#) and [Refugees, Reactions and World Response](#)

Grade Level: grades 10–12

Time: 60 minutes

Common Core Anchor Standards: Reading, Speaking and Listening, Language

Learning Objectives:

- Students will learn about the Rohingya people of Myanmar, the recent violent persecution lodged against them, and the history of discrimination leading up the recent violence.
- Students will develop empathy for the plight of the Rohingya people.
- Students will explore what the world is doing about the crisis and consider ideas of their own.

Material:

- [KWL \(“Know, Want to Know, Learned”\) Chart](#) (one copy for each student)

- The “ethnic cleansing” of Myanmar’s Rohingya Muslims, explained video (2017, 5 mins., Vox, www.youtube.com/watch?v=04axDDRVy_o)
- [The Rohingya Crisis backgrounder](#) (one copy for each student)
- Photos from The Rohingya Crisis: Expulsion and Exodus slideshow (Council on Foreign Relations, www.cfr.org/media/29819/modal?anchor=slideshow-29819, print out photos, including their caption) and post around room or prepare them to be projected on the board/smart board)

Compelling Question: What should be done about the Rohingya crisis in Myanmar?

Vocabulary:

Review the following vocabulary words and make sure students know their meanings. (See ADL’s [“Glossary of Education Terms.”](#))

- | | | | |
|----------------------|--------------------|------------------|----------------|
| • advocacy | • ethnic cleansing | • optimism | • resettlement |
| • atrocities | • etymological | • pervasive | • restrictions |
| • census | • exclusionary | • poverty | • sanctions |
| • citizenship | • exodus | • primary source | • sectarian |
| • de facto | • exploitation | • protesters | • stateless |
| • discrimination | • infrastructure | • refugees | • vulnerable |
| • disenfranchisement | • junta | • refuted | |

WHO ARE THE ROHINGYA PEOPLE?

1. Distribute a [KWL Chart](#) to each student and ask: *Have you heard anything about the Rohingya people in Myanmar? What have you heard?*

Ask students to share what they know and record their thoughts on the board/smart board. For each piece of information shared, elicit more from them by asking: *How do you know that? Where did you learn that?* Have students choose some of what is shared to record on their KWL Chart under the first column: “Know.” Explain that as they learn more about the Rohingya people throughout the course of the lesson, they will complete the KWL (“**K**now, **W**ant to Know, **L**earned”) chart which will help them organize what they already know, what they want to know and what they learn throughout the lesson.

2. Depending on how much they share about what they already know, briefly explain the following:

The Rohingya people are an ethnic minority group (the vast majority of whom are Muslim) in the country of Myanmar, a predominantly Buddhist country. The Rohingya numbered about one million people at the beginning of 2017 and represent the largest percentage of Muslim people in Myanmar; the majority live in the Rakhine state. Since August 2017, about 655,000 Rohingya people have fled into neighboring Bangladesh to escape violent and deadly persecution in Myanmar. This includes discriminatory policies and recent violent attacks by the Myanmar military—reported rape, murder and arson. Some of the Rohingya people have also traveled by land and sea to Indonesia, Malaysia and Thailand.

The United Nations’ top human rights official called what is happening to the Rohingya a “textbook example of ethnic cleansing.” However, Aung San Suu Kyi, Myanmar’s de facto leader and Nobel Peace Prize laureate, has denied that ethnic cleansing is taking place and dismissed international criticism

of her handling of the crisis. Although this crisis has intensified recently, the targeted and sometimes violent discrimination against the Rohingya has a long history.

3. Explain to students that they will learn more about this crisis throughout the lesson. After determining what students already know and sharing the above summary, ask: *What more do you want to know? What questions do you have?* Have students turn and talk with a person sitting near them to share additional questions they have. After sharing with their partner, have students record their questions under the second column of their KWL Chart: "Want to Know." Explain that in the middle and end of the lesson, they will fill in the third column with what they learned.

INFORMATION SHARING

1. Show the 5-minute video, [The "ethnic cleansing" of Myanmar's Rohingya Muslims, explained.](#)
2. After watching the video, engage students in a discussion by asking the following questions:
 - What did you learn that you didn't know before?
 - What surprises you about what you learned about the Rohingya people and the situation they are in?
 - How do you feel about what you learned from the video?
 - What other questions do you have?
3. Have students spend a few minutes recording what other questions they have (under W: "Want to Know") and what they learned (under L: "Learned").
4. Explain that the term "ethnic cleansing" is used in the video. Ask students if they know what that means. Explain that a United Nations' top human rights official called the crisis in Myanmar a "textbook example of **ethnic cleansing**" which is defined as rendering an area ethnically homogeneous by using force or intimidation to remove from a given area persons of another ethnic or religious group.

Ask students: Can you think of other cases of "ethnic cleansing" in recent history? How do they compare to what you know about this current crisis? How do you think "ethnic cleansing" differs from other forms of conflict?

READING ACTIVITY

1. Distribute a copy of [The Rohingya Crisis](#) to each student, giving them 15–20 minutes to read the article silently. As an alternative, provide the article to students the day before to read that evening for homework.
2. After students have read the article, engage them in discussion by asking the following questions:
 - What are your thoughts and feelings after reading the article?
 - What stood out for you in reading the article and why?
 - What is happening in Myanmar?
 - What are some examples of violence and discrimination directed at the Rohingya people?
 - What is the Myanmar government doing about the crisis? What are your thoughts about their official position and what they are doing?

- How has the world responded to the crisis? How has the United States responded to the crisis? In your opinion, is it enough?
 - What more, if anything, do you think should be done by the United States and other countries?
 - What did you learn that you didn't know before?
 - What additional questions do you have?
3. After discussing the article, have students add to their KWL Chart, specifically adding information under the "L" column (what they learned) and the "W" column (what more they still want to learn).

PHOTO GALLERY

1. Place around the room the images from [The Rohingya Crisis: Expulsion and Exodus slideshow](#), using all 13 photos (or a smaller amount). Have students take a "photo gallery walk" around the room (with paper and pen) by moving around the room, looking at each photo, reading the caption and silently writing down their reflections. Give students 10 minutes and instruct them to respond to the following questions with words, phrases or full sentences that convey their responses to the questions:
- What's going on in this photo?
 - What do you think the people are thinking or feeling?
 - If you could ask the people in the photo a question, what would you ask?

Alternative: Project each photo on the board/smart board and have students jot down their reflections on their own sheets of paper as you look at each photo together as a group.

2. After students have done their "photo gallery walk," engage them in a discussion by asking the following questions:
- Would anyone like to share any of their thoughts or feelings about the photos?
 - What stories do the photos tell that perhaps words do not capture?
 - What is the benefit of looking at photos of the Rohingya crisis?

WHAT CAN BE DONE?

1. Explain to students that we are going to discuss what can be done about the Rohingya crisis. First ask: *What are some examples of what other countries are doing about this crisis?* Examples could include: taking refugees in, providing humanitarian and financial assistance, publicly condemning the persecution, imposing sanctions and applying pressure on the Myanmar military and government.
2. Then ask students: *What can we—as individuals, a class, school or community—do about the situation?* You may want to use [10 Ways Youth Can Engage in Activism](#) as an additional resource to generate ideas. Brainstorm a list of ideas, which may include some of the following:
- Donate money to an established group providing support.
 - Organize a fundraiser and [donate to an organization](#) that is providing support.
 - Write letters to the U.S. President and/or your [U.S. Congressional representative](#) to encourage them to increase aid, apply sanctions, etc.
 - Hold an information session at school to teach other students and school staff about the situation.

- Volunteer with an organization that is assisting refugees or advocating on their behalf (i.e., International Rescue Committee).
 - Conduct a public awareness campaign about the issue using social media and other channels.
3. If time permits, identify one of the projects to work on as a class and spend several weeks or more developing the idea and bringing it to fruition.

CLOSING

Have students complete their KWL Charts, adding to the section “What I Learned.” Do a go-round where each student shares the most important thing they learned.

ADDITIONAL READING

- [100 days of horror and hope: A timeline of the Rohingya crisis](#) video (UNHCR, December 4, 2017)
- [How the Rohingya Escaped](#) (*The New York Times*, December 21, 2017)
- [Inside a Rohingya Refugee Camp](#) video (*The New York Times*)
- [“Myanmar Rohingya: What you need to know about the crisis”](#) (BBC, January 16, 2018)
- [“Myanmar's Rohingya Are in Crisis—What You Need to Know”](#) (National Geographic, September 29, 2017)
- [Rohingya emergency](#) (United Nations High Commission for Refugees)
- [Rohingya Rights Now](#) (American Jewish World Service)
- [“The Misunderstood Roots of Burma's Rohingya Crisis”](#) (*The Atlantic*, September 25, 2017)
- [“The Rohingya in Myanmar: How Years of Strife Grew Into a Crisis”](#) (*The New York Times*, September 13, 2017)
- [“Will the Rohingya Ever Return Home?”](#) (*The New York Times*, February 15, 2018)

COMMON CORE ANCHOR STANDARDS

Content Area/Standard
Reading
Standard 1: Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.
Standard 4: Interpret words and phrases as they are used in a text, including determining technical, connotative, and figurative meanings, and analyze how specific word choices shape meaning or tone.
Standard 7: Integrate and evaluate content presented in diverse media and formats, including visually and quantitatively, as well as in words.
Speaking and Listening
Standard 1: Prepare for and participate effectively in a range of conversations and collaborations with diverse partners, building on others' ideas and expressing their own clearly and persuasively.
Standard 5: Integrate and evaluate information presented in diverse media and formats, including visually, quantitatively and orally.
Language
Standard 1: Apply knowledge of language to understand how language functions in different contexts, to make effective choices for meaning or style and to comprehend more fully when reading or listening.
Standard 4: Determine or clarify the meaning of unknown and multiple-meaning words and phrases by using context clues, analyzing meaningful word parts and consulting general and specialized reference materials as appropriate.
Standard 6: Acquire and use accurately a range of general academic and domain-specific words and phrases sufficient for reading, writing, speaking and listening at the college and career readiness level; demonstrate independence in gathering vocabulary knowledge when encountering an unknown term important to comprehension or expression.

KWL (KNOW, WANT TO KNOW, LEARNED) CHART

Know	Want to Know	Learned

THE ROHINGYA CRISIS

Hundreds of thousands of Rohingya, a Muslim ethnic minority group, are fleeing persecution in Myanmar's western Rakhine State, fueling a historic migration crisis.

[Backgrounder](#) by Eleanor Albert

© 2018 Council on Foreign Relations, www.cfr.org. Reprinted with permission.

INTRODUCTION

Discriminatory policies of Myanmar's government since the late 1970s have compelled hundreds of thousands of Muslim Rohingya to flee their homes in the predominantly Buddhist country. Most have crossed by land into Bangladesh, while others have taken to the sea to reach Indonesia, Malaysia, and Thailand.

Renewed violence, including reported rape, murder, and arson in 2017, triggered a massive exodus of Rohingya amid charges of ethnic cleansing against Myanmar's security forces. Those forces claimed they carried out a campaign to reinstate stability in the western region of Myanmar.

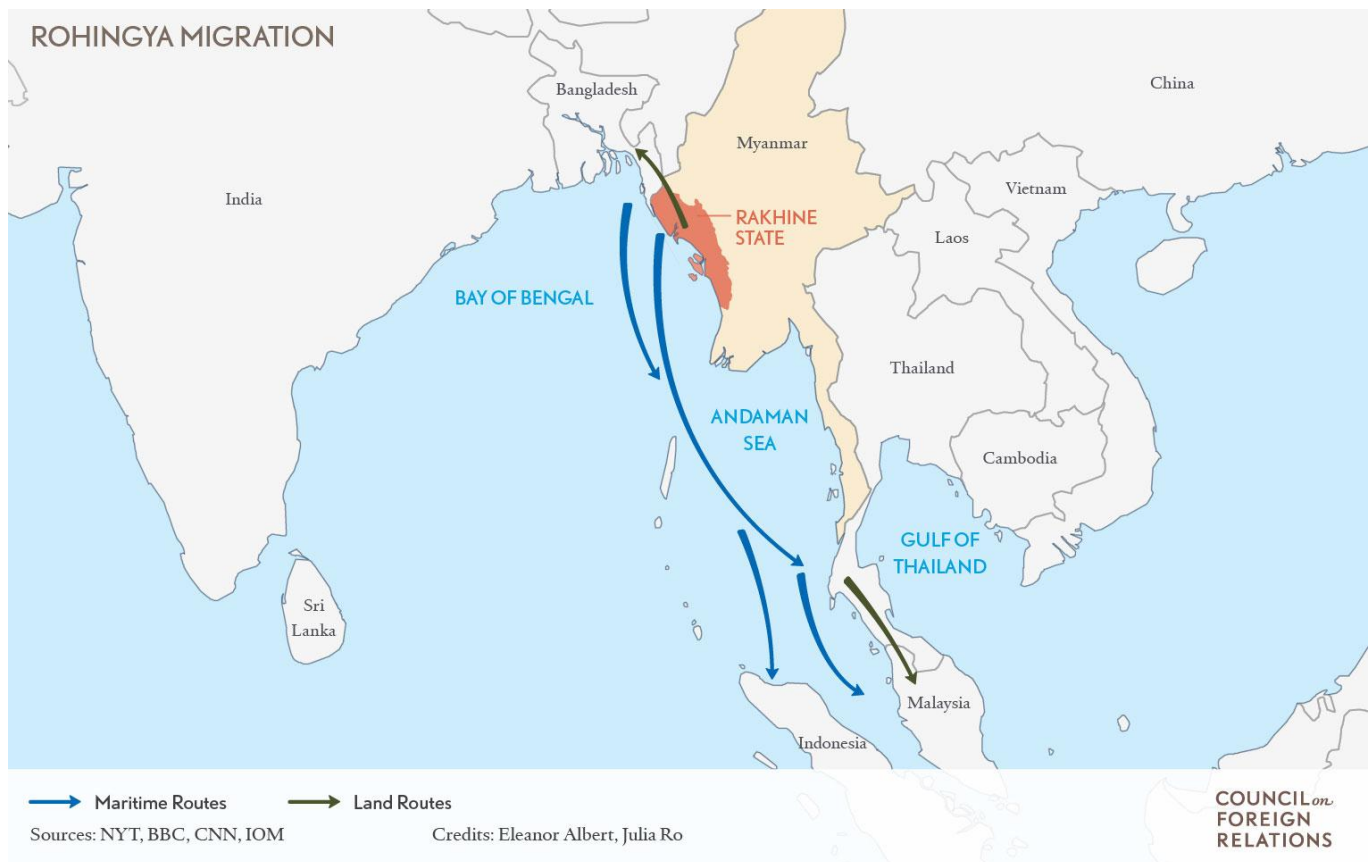
WHO ARE THE ROHINGYA?

The Rohingya are an ethnic Muslim minority who practice a Sufi-inflected variation of Sunni Islam. Before August 2017, the majority of the estimated one million Rohingya in Myanmar resided in Rakhine State, where they accounted for nearly a third of the population. They differ from Myanmar's dominant Buddhist groups ethnically, linguistically, and religiously.

More on:
[Myanmar](#) [Rohingya](#)
[Refugees and Displaced](#)
[Persons](#)
[Aung San Suu Kyi](#)
[Humanitarian Crises](#)

The Rohingya trace their origins in the region to the fifteenth century, when thousands of Muslims came to the former [Arakan Kingdom](#). Many others arrived during the nineteenth and early twentieth centuries, when Rakhine was governed by colonial rule as part of British India. Since independence in 1948, successive governments in Burma, renamed Myanmar in 1989, have refuted the Rohingya's historical claims and denied the group recognition as one of the country's [135 ethnic groups](#). The Rohingya are largely considered illegal immigrants from Bangladesh, even though many trace their roots in Myanmar back centuries.

Neither the central government nor Rakhine's dominant ethnic Buddhist group, known as the Rakhine, recognize the label "Rohingya," a [self-identifying term](#) [PDF] that surfaced in the 1950s, which experts say provides the group with a collective political identity. Though the etymological root of the word is disputed, the most widely accepted theory is that *Rohang* derives from the word "Arakan" in the Rohingya dialect and *ga* or *gya* means "from." By identifying as Rohingya, the ethnic Muslim group asserts its ties to land that was once under the control of the Arakan Kingdom, according to Chris Lewa, director of the Arakan Project, a Thailand-based advocacy group.



WHAT IS THE LEGAL STATUS OF THE ROHINGYA?

The government refuses to grant the Rohingya citizenship, and as a result the vast majority of the group's members have no legal documentation, effectively making them [stateless](#). Myanmar's 1948 citizenship law was already [exclusionary](#), and the military junta, which seized power in 1962, introduced a law twenty years later stripping the Rohingya of access to full citizenship. Until recently, the Rohingya had been able to register as temporary residents with identification cards, known as white cards, that the junta began issuing to many Muslims, both Rohingya and non-Rohingya, in the 1990s. The white cards [conferred](#) [PDF] limited rights but were not recognized as proof of citizenship. Still, Lewa says that they did provide some recognition of temporary stay for the Rohingya in Myanmar.

In 2014 the government held a UN-backed [national census](#), its first in thirty years. The Muslim minority group was initially permitted to identify as Rohingya, but after Buddhist nationalists threatened to boycott the census, the government decided the Rohingya could only register if they identified as Bengali instead. Rakhine State is Myanmar's least developed state, with a poverty rate of 78 percent.

Similarly, under pressure from Buddhist nationalists protesting the Rohingya's right to vote in a 2015 constitutional referendum, then-President Thein Sein [canceled](#) the temporary identity cards in February 2015, effectively revoking their newly gained right to vote. (White card holders were [allowed to vote](#) in Myanmar's 2008

“Rakhine State is Myanmar's least developed state, with a poverty rate of 78 percent.”

constitutional referendum and 2010 general elections.) In the 2015 elections, which were widely touted by international monitors as free and fair, [no parliamentary candidate](#) was of the Muslim faith. “Country-wide [anti-Muslim sentiment](#) [PDF] makes it politically difficult for the government to take steps seen as supportive of Muslim rights,” writes the International Crisis Group.

Muslim minorities continue to “consolidate under one Rohingya identity,” says Lewa, despite documentation by rights groups and researchers of systematic [disenfranchisement](#), violence, and instances of [anti-Muslim campaigns](#) [PDF].

WHY ARE THE ROHINGYA FLEEING MYANMAR?

The Myanmar government has effectively institutionalized discrimination against the ethnic group through [restrictions](#) on marriage, family planning, employment, education, religious choice, and freedom of movement. For example, Rohingya couples in the northern towns of Maungdaw and Buthidaung are only [allowed to have two children](#) [PDF]. Rohingya must also seek permission to marry, which may require them to bribe authorities and provide photographs of the bride without a headscarf and the groom with a clean-shaven face, practices that conflict with Muslim customs. To move to a new home or travel outside their townships, Rohingya must gain government approval.

Moreover, Rakhine State is Myanmar’s least developed state, with a poverty rate of [78 percent](#), compared to the 37.5 percent national average, according to World Bank estimates. Widespread poverty, poor infrastructure, and a lack of employment opportunities in Rakhine have exacerbated the cleavage between Buddhists and Muslim Rohingya. This tension is deepened by religious differences that have at times erupted into conflict.



WHAT'S CAUSED THE RECENT EXODUS?

Clashes in Rakhine broke out in August 2017, after a militant group known as the Arakan Rohingya Salvation Army (ARSA) [claimed responsibility](#) for attacks on police and army posts. The government declared ARSA a terrorist organization and the military mounted a [brutal campaign](#) that destroyed hundreds of Rohingya villages and forced [more than 650,000 Rohingya](#) to leave Myanmar. At least [6,700 Rohingya were killed](#) in the first month of attacks, between August 25 and September 24, according to the international medical charity Doctors Without Borders. Myanmar's security forces also allegedly [opened fire](#) on fleeing civilians and [planted land mines](#) near border crossings used by Rohingya to flee to Bangladesh.

Rights groups and UN leaders have condemned the escalating violence and atrocities, which have been described by a number of observers as ethnic cleansing and crimes against humanity. The clashes and exodus have created what UN Secretary-General Antonio Guterres calls a "humanitarian and [human rights nightmare](#)." At an emergency UN Security Council meeting, U.S. Ambassador to the United Nations Nikki Haley said Myanmar authorities have carried out "brutal, sustained campaign to [cleanse the country of an ethnic minority](#)," and she called on members to suspend weapons provisions to the military. Other Security Council members, like Russia and China, have [resisted](#) increasing pressure on Myanmar's government because they say it is trying to restore stability.

An international response that consists primarily of assigning blame for this humanitarian tragedy is no longer tenable.

Sectarian violence is not new to Rakhine State. Security campaigns in the past five years, notably in 2012 and 2016, also resulted in the flight of tens of thousands of Rohingya from their homes.

"An international response that consists primarily of assigning blame for this humanitarian tragedy is no longer tenable."

—Priscilla Clapp, *United States Institute of Peace*

WHERE ARE THE ROHINGYA MIGRATING?

- **Bangladesh:** Most Rohingya have sought refuge in nearby Bangladesh, which has limited resources and land to host refugees. More than 950,000 people are refugees in the country, many unregistered, according to estimates from the UN High Commissioner for Refugees. The aid group Save the Children projects the [birth of forty-eight thousand babies](#) in Bangladesh's crowded camps in 2018. Meanwhile, the risk of disease outbreak in camps is high, with the World Health Organization [issuing alerts](#) for measles, tetanus, diphtheria, and acute jaundice syndrome. Moreover, more than [60 percent](#) of the available water supply in refugee camps is contaminated. Vulnerable refugees have turned to smugglers, paying for transport out of Bangladesh and Myanmar and [risking exploitation](#), including [sexual enslavement](#). In November 2017, Myanmar and Bangladesh [signed a deal](#) for the possible repatriation of hundreds of thousands of refugees, though [details remain vague](#) on the rights that would be granted to the Rohingya, locations for resettlement, and assurances that such pogroms would not recur. The [repatriation of Rohingya](#), first slated for late January 2018, has been delayed.
- **Malaysia:** As of September 2017, [sixty-two thousand](#) Rohingya were in Malaysia, according to the United Nations. Rohingya who have arrived safely in Malaysia have [no legal status](#) and are [unable to work](#), leaving their families cut off from access to education and health care. More recently, the Malaysian government [sent much needed aid](#) in the form of shelters, schools, clean water bases, and food to refugees in Bangladesh.

- *Thailand:* Thailand is a hub for regional human smuggling and serves as a common transit point for Rohingya. Migrants often arrive there by boat from Bangladesh or Myanmar before continuing on foot to Malaysia or by boat to Indonesia or Malaysia. The military-led Thai government has [cracked down](#) on smuggling rings after the discovery of mass graves in alleged camps where gangs held hostages. Dozens of people, including a general, provincial officials, and police, were [found guilty](#) in 2017 of the deaths of trafficked Rohingya. But some experts say punishing traffickers only disrupts the networks, but does not dismantle them.
- *Indonesia:* The Rohingya have also sought refuge in Indonesia, although the number of refugees from Myanmar there remains relatively small. During the spring 2015 migration surge, Indonesia's military chief expressed concerns that easing immigration restrictions would [spark an influx](#) of people. Amid international pressure, Indonesia admitted one thousand Rohingya and provided them with [emergency assistance](#) and protection.

HAS CIVILIAN LEADERSHIP CHANGED THE MYANMAR GOVERNMENT'S POLICIES?

In 2016, Myanmar's first democratically elected government in a generation came to power, but critics say it has been reluctant to advocate for Rohingya and other Muslims for fear of alienating Buddhist nationalists and threatening the [power-sharing agreement](#) the civilian government maintains with the military.

Some observers saw the establishment in August 2016 of an [advisory commission](#) on ethnic strife led by former UN Secretary-General Kofi Annan as a positive development, but subsequent outbreaks of violence have curbed this optimism.

Aung San Suu Kyi, Myanmar's de facto leader, has denied that [ethnic cleansing](#) is taking place and dismissed international criticism of her handling of the crisis, accusing critics of [fueling resentment between Buddhists and Muslims](#) in the country. In September 2017, the Nobel Peace Prize laureate said her government had "already started defending [all the people in Rakhine](#) in the best way possible." In December, the Myanmar government denied access to the UN Special Rapporteur on human rights in Myanmar, Yanghee Lee, and suspended cooperation for the remainder of her term.

HOW IS THE REGION RESPONDING?

Protesters have at times gathered in cities in [Pakistan](#), India, [Thailand, Indonesia, and Bangladesh](#) to condemn the killing and persecution of Rohingya. Bangladesh's foreign minister [condemned the violence](#) in Rakhine as "genocide" in September 2017 and Indonesia and Malaysia called on the Myanmar authorities to halt their campaign and bring an end to the violence. Yet governments in Southeast Asia [lack established legal frameworks](#) to protect refugees' rights, and the ten members of the Association of Southeast Asian Nations (ASEAN) have not coordinated a response to the deepening crisis.

Indonesia, Malaysia, Myanmar, and Thailand—all ASEAN members—have yet to ratify the UN Refugee Convention or its protocol. ASEAN itself has been mostly silent on the plight of the Rohingya and on the growing numbers of asylum seekers in member countries, largely because of its members' commitment to the [principle of noninterference](#) in each other's internal affairs. "They aren't going to [take collective action on Myanmar](#), with Myanmar as one of its members," says CFR's Joshua Kurlantzick.

HOW HAVE OTHERS RESPONDED?

In December 2016, U.S. President Barack Obama [lifted sanctions](#) against Myanmar, saying it had made strides in improving human rights. The move came amid a crackdown on Rohingya and was criticized by some as premature. A year later, new [U.S. sanctions were imposed](#) against a Myanmar general for his alleged role in the military's attacks in Rakhine. Meanwhile, countries like the [United States](#), [Canada](#), [Norway](#), and [South Korea](#), and international donors have upped their humanitarian assistance as the flow of Rohingya to Bangladesh has grown, and in early 2018 a team of UK medics led [an emergency response](#) to help stem the spread of disease in camps.

Advocacy groups including Human Rights Watch, the Arakan Project, and Fortify Rights continue to appeal for international pressure on Myanmar's government. At the same time, experts such as Priscilla Clapp, a former U.S. diplomat in Myanmar, say that placing sole blame on Myanmar [oversimplifies](#) and misrepresents the complexities of the country's historical ethnic diversity. "An international response that consists primarily of [assigning blame](#) for this humanitarian tragedy is no longer tenable. It is time for the international community to organize a realistic, workable solution," writes Clapp.

Still, resentment of the minority group has run deep for generations. Without overhauling "[a culture of pervasive prejudice](#)" and ensuring that Rohingya are treated as human beings, the situation in Rakhine State is unlikely to improve, says journalist and author Francis Wade.

Resources

This *New York Times* interactive [demonstrates the exodus](#) of Rohingya from Myanmar to Bangladesh.

Francis Wade discusses the [division of power](#) in Myanmar between the civilian government and military in a CFR interview.

Reuters illustrates the [ballooning of camps](#) along the Bangladesh-Myanmar border.

The Advisory Commission on Rakhine State's final report, published in August 2017, includes [recommendations](#) for Myanmar's government.

The [International Crisis Group](#) explores the emergence of a new Muslim insurgency in Myanmar.

A [CFR Backgrounder](#) charts Myanmar's political evolution.