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Die Hamburger Gesellschaft für Thaiistik e.V. in Zusammenarbeit mit dem Arbeitsbereich Thaiistik der Abteilung Sprachen und Kulturen Südostasiens des AAI lädt Sie zu folgendem Online-Vortrag ein:

Beyond the Coup? Confronting Old Buddhist Nationalism and New Myanmar Coup in Southeast Asia

Buddhist nationalism in Myanmar takes its roots in the British colonial period (1824-1948) as a form of anti-Western power. After independence, post-colonial Buddhist nationalism emerges as anti-minority force, targeting ethnic minority Christians and non-Buddhists.



But the recent rise of Buddhist coup is very horrifying that it targets not only ethnic minority non-Buddhists, but also majority Burman Buddhists who oppose the military junta. Since the military junta seized power by removing the democratically elected government in early February, citizens from across the nation have risen in protests against the coup. Students, civil servants,

medical doctors, nurses, and others are putting their lives on the lines to resist the coup. The protest movement led by the young people (known as “fearless generation z”) creates an opportunity for an inclusive participation of different religious and ethnic communities. The military junta has violently killed hundreds of nonviolent protesters, detained thousands of civilian leaders, arrested Civil Disobedience Movement participants, and displaced millions of civilians. Regardless of the risks, the people of Myanmar continue to fight back against the regime in an effort to restore democracy. Especially in the ethnic minority regions, such as in Mindat town of Chin State currently under martial law, civilians fight back against the military junta, using their homemade hunting guns. Why did the coup emerge? How does the new coup relate to the old Buddhist nationalism? Can we move beyond old Buddhist nationalism and new coup in Myanmar? In this event, the speaker will share some root causes of old Buddhist nationalism and of new military coup and analyze different forms of people’s non-violent and violent responses to the military coup. To most people in the West, Asian Buddhism is a religion of peace. Yet in order to see its full reality, this presentation will take a critical look at Buddhism through paradoxical lenses in the context of Myanmar coup. By looking at Burmese Buddhism through paradoxical lenses, he will show two opposing forms of Buddhism: amoral Buddhism, which supports political nationalism and military violence; and moral Buddhism, which confronts violent dictatorship and supports democracy. Considering these opposing forms of Buddhism, he will explore how amoral Buddhists and military coup plays a problematic role in the politics of nationalism and violence. He will then show how moral Buddhists and other religious groups bridge their religious divides to resist

amoral Buddhist nationalism and military coup for the common vision of federal democracy. To argue that democracy is not just a Western value, the speaker will demonstrate how democracy is culturally inherent in the principle of Buddhist doctrine of human freedom, respect for the will of people, nonviolence, human rights, and human responsibility for the common good. In this talk, international community would learn new perspectives on Asian Buddhism and understand how moral Burmese Buddhism and other moral religions could play public role in confronting Buddhist nationalism and the coup for a shared vision of moral liberation, political liberation, and federal democracy. To that end goal, the international community would also know how to support people's struggles for federal democracy and human flourishing in the Southeast Asian Buddhist nation of Myanmar.

Online-Lecture

Via Zoom & in English

David Moe is a PhD candidate at Asbury Theological Seminary, USA. He is originally from Myanmar, a Buddhist dominant country with the ethnic Christian minority background.



His research interests are religions and public life and the intersection between Buddhist nationalism and ethnic conflict. He is especially interested in Asian public theology of religions, liberation, and reconciliation in the Southeast Asian context of Buddhist nationalism and ethnic conflict. He has published one book *Pyithu-Dukkha Theology: A Paradigm for Doing Dialectical Theology of Divine Suffering and Human Suffering in the Asian-Burmese Context* (2017) and numerous articles in Encyclopedia, book chapters, and scholarly journals. He serves on the editorial teams of four academic journals, such as, *International Journal of Public Theology*, *Journal of Inter religious Studies* and *Intercultural Theology*, *MISSIOLOGY: An International Review*, and *Asian American Theological Forum*. He has been actively participating in the advocacy for the suffering people in Myanmar as a public speaker against the coup and as a panel speaker at some universities, including, University of Oxford in the UK, Harvard University in the US, Yonsei University in South Korea, and others.

Monday, 5 July 2021

via Zoom: *(copy the link into your web browser to join,*

14h–16h (CEST)

You might be asked to download the software)

<https://us05web.zoom.us/j/4571354643?pwd=Y2FrU3Bja3VNOTFQTis3Tk9qeGczUT09>