Abstract
This research project evaluates the Rohingya genocide through the lens of Murray’s theory of the anti-nation. Murray (2015) states that the anti-nation is defined by five characteristics-homeland claims, religion, alliances, range of economic and social backgrounds, and historical animosity. My research shows that the case of the Rohingya genocide supports Murray’s theory and proves it continues to fit in twenty-first century genocide. This research was conducted through an evaluation of articles and interviews detailing Burmese culture, victim accounts of the genocide, state laws, and extremist speeches delivered by Buddhist monks. Along with supporting Murray’s theory, my research will connect literature regarding modernist national theory to the conflict. Of the existing research, very little focuses on the type of nationalist movement the Burmese have created. This research shows that many Buddhists in the Rakhine state have shown a blatant disregard for - or developed an extreme interpretation of - their religious ideology and the lasting impact that British colonialism has had on Myanmar.

Homeland Claims
- Land grabbing operations since 1990s (Belford, Zaw, & Slodowski, 2016)
- Farmland Law: heavily regulates use and ownership of farmland (Pyidaungsu Htuttaw, 2012)
- Vacant, Fallow and Virgin Land: Now have to apply to use land for 30 years, most VFV land is owned by ethnic groups (Namati, 2019)
- Myanmar has bulldozed Rohingyan villages that have been burned down and has rebuilt government structures and non-Rohingya villages in their place (Amnesty International, 2018)

Alliances
- Rohingya made up 20% of British merchant Navy during WWII (Sarkar, 2019)
- Britain promised Rohingya a Muslim National Area in return for support (Human Rights Watch, 2000)
- "Muslims and ISIS are the same. It is just a different name..." (U Razar, 2017)
- Wirathu claims Rohingya are supported by Saudi Arabia and their oil (2017)

Social and Economic Backgrounds
- Anecdotal evidence used to show range in economic and social classes
- Rohingya refugee claimed that he was middle-class before leaving Myanmar (Indigo Traveller, 2017)
- "Frontline comments on Rohingya were village leader and medic (Tadsonio, 2018)
- Rohingya attended Sittwe University prior to riots (Ali, 2018)

Religion
- MaBaTha and 969 Movement
- "Our people preach to be kind but their people preach to cut heads" (Pro Myanmar, 2014)
- "The anxiety of incompleteness" (Bertrand & Pelletier, 2017)
- "To be Burmese is to be Buddhist" (Rezai, 2016)

Conclusion
- Several ideological factors play a role in the perpetration of the Rohingya genocide
- Murray’s theory of the anti-nation is supported in this case and further stands in twenty-first century genocides
- The Rohingya have been made an anti-nation by the Burmese nation