



Shitapuru (Kyauk Pan Du) Village  
“We were always in panic.”

Rohingya **Genocide** Report  
July 2019



Asian Dignity Initiative supports victim-survivors and local activists  
who strive to change their lives  
while upholding dignity in conflict-affected areas in Asia.

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(c) CHO JINSUB

Rohingya refugees approach the camps in Bangladesh.

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광주인권평화재단  
Gwangju Human Rights Peace Foundation



# IN LATE AUGUST 2017,

security forces from the Myanmar military, Border Guard Police (BGP), police, and Rakhine civilians attacked the village of Shitapuru (Kyauk Pan Du), located in Maungdaw, Rakhine State. The 200-300 assailants besieged Shitapuru from their deployment stations at the BGP camp, military camp, and Rakhine school. They killed and injured Rohingya villagers with indiscriminate gunfire. Security forces unlawfully arrested Rohingya villagers, burned down Rohingya homes, and looted Rohingya property.

In the terror after such mass-scale violence and killing, Shitapuru villagers escaped to Bangladesh, where they now live in temporary tents inside precarious refugee camps.

Yet the systematic destruction of the Rohingya people began far earlier than August 2017. Starting from decades earlier, the government confiscated land from Rohingya villagers and allocated it to Rakhine people or used it for their own purposes.

And during the time period of 2012-2016, Rohingya experienced multiple and successive forms of religious discrimination and persecution. This included prohibitions on giving religious sermons, on practicing Jumma (Friday) prayers, on fasting and praying during Ramadan, on practicing Qurban (ceremonial sacrifice of livestock animals), and on using a microphone for azan (to make calls to prayer). Nor could they freely use their mosque for prayer or provide Islamic education to their children at the madrasa. Security forces physically beat, arrested, extorted money, and imprisoned those found in prayer or religious practice.

Marriage required payment of high fees, of up to 600,000 kyat, in order to obtain permission from the authorities. As the permission was issued, the authorities directed the Rohingya to have no more than two or three children, under threat of punishment.

The Rohingya had no freedom of movement but were forced to obtain a series of travel permissions, even to travel to a neighboring village. And despite obtaining such permission by paying large amounts of money, security forces extorted money at checkpoints. Security forces beat, fined, arrested, and jailed those who did not obtain travel permission. From 2016, the Rohingya were forbidden to even leave their own homes between 6:00 p.m. and 6:00 a.m.

The Rohingya faced discrimination in schooling, thereby foreclosing their education. The government barred Rohingya from obtaining public employment. The military and security forces regularly conscripted Rohingya men into forced labor. The Rohingya also faced discrimination in obtaining medical treatment and healthcare.

Although the Rohingya voted before 2015, this too was foreclosed after 2015. Finally, no Rohingya held Myanmar citizenship. Indeed, the military tried to force them to accept NVC, a card which would register them as foreigners. In summation, Rohingya people were deprived of basic rights in essentially every aspect of daily life.

With this history of religious discrimination and persecution as the backdrop, we recommend first that the

international community provide affirmative support to having the matter referred to the International Criminal Court or to a newly established special or ad-hoc court for investigation and trial. The truth-seeking investigation must proceed without any grants of immunity, for the wrongdoers occupy all levels of society. The bad actors include the Myanmar military, BGP, and officials of the Myanmar government, including State Counsellor Aung San Suu Kyi and other Cabinet Members, as well as civilians who were mobilized into paramilitary forces.

We also recommend that the Myanmar government provide remedy and relief to the victims and survivors, founded first on restoration of previously-held rights, as well as financial recompense to those for whom such restoration is insufficient, such as victims who have suffered psychological harm. In such situations, it is critical to

respect and decide the specific substance and form of remedy and relief according to the wishes of the victims and the Rohingya community.

Further action includes the introduction of legislation and administrative measures to abolish systems and practices that discriminate against the Rohingya, including those involving hate speech and other forms of prejudiced information. Education is necessary to improve awareness of hatred, bias, and discrimination.

The Myanmar government must cease registering the Rohingya with NVC identification cards and must ensure restoration of their citizenship rights. Finally, the Myanmar government and the international community must actively guarantee and ensure participation of Rohingya people in discussions about possible repatriation.

<b>7.</b>	<b>I. BACKGROUND</b>
<b>9.</b>	<b>II. SYSTEMATIC DESTRUCTION OF THE ROHINGYA PEOPLE</b>
<b>10.</b>	A. Discrimination Experienced 2012-2016
	1. Oppression of Religious Practice
	2. Repression of Marriage and Control of Population (Child-Bearing)
	3. Restriction of Movement
	4. Denial of Education
	5. Destruction of Livelihood
	6. Compulsory Forced Labor
	7. Denial of Access to Healthcare
	8. Suppression of Voting Rights
	9. Revocation of Citizenship
	10. Other Incidents of Brutality and Oppression
<b>25.</b>	B. Attack in August 2017
	1. Situation Prior to the Massacre
	2. Attack on Shitapura
	3. Killing of Rohingya Villagers En Masse
	4. Brutal Injuries to the Rohingya
	5. Unlawful Arrests
	6. Arson and Looting
<b>32.</b>	C. Perpetrators
<b>32.</b>	D. Escape to Bangladesh
<b>34.</b>	<b>III. CONCLUSION AND RECOMMENDATIONS</b>
<b>43.</b>	<b>IV. ACKNOWLEDGMENTS</b>

## IN AUGUST 2017, THE MYANMAR

military commandeered a brutal crackdown on the Rohingya, immediately after Arakan Rohingya Salvation Army (ARSA) reportedly attacked approximately 30 police posts and an army base. The military's so-called counter-terrorism maneuvers were in fact horrific acts of mass killing, rape, arson, and looting of property. The military termed the scheme "Clearance Operations" and inflicted mass-scale violence against defenseless civilians who had already suffered systematic destruction under the boot of the government. As a result, 900,000 Rohingya people fled to Bangladesh in search of safety and refuge.

Numerous massacres in Rakhine State have been well documented by NGOs, like Physicians for Human Rights and Doctors Without Borders,<sup>1</sup> and several press outlets, including *The Wall Street Journal*,<sup>2</sup> *Al Jazeera*,<sup>3</sup> *The New York Times*,<sup>4</sup> and CBS.<sup>5</sup> A report by Physicians for Human Rights identified how the massacres in Rakhine State conformed with the Myanmar government's systematic pattern of attacks.<sup>6</sup> An article from BBC News quoted a victim-survivor from Shitapura,<sup>7</sup> as did an article from Reuters.<sup>8</sup> The United Nations Institute for Training and Research also reported on the arson, destruction, and bulldozing of homes and terrain, as seen through satellite imagery, in Shitapura.<sup>9</sup> The perpetrators have consistently been identified as the Myanmar military, police, and Border Guard Police (BGP), the border guard security force that replaced Na Sa Ka.<sup>10</sup>

The UN has acknowledged multiple human rights violations in Myanmar against the Rohingya through an Independent International Fact-Finding Mission. The

reports detail "systematic oppression and persecution of the Rohingya" and list the factors of denial of legal status and identity; denial of the right to freedom of movement; restrictions on access to food, livelihoods, health care, and education; restrictions on humanitarian access; restrictions affecting private life; oppression through arbitrary arrest and detention; and other forms of oppression.

"458. The Rohingya are in a situation of severe, systemic and institutionalised oppression from birth to death. Their extreme vulnerability is a consequence of State policies and practices implemented over decades, steadily marginalising the Rohingya and eroding their enjoyment of human rights. The process of "othering" the Rohingya and their discriminatory treatment started long before the period covered by the Mission.

"459. The cornerstone of this system of oppression is the lack of legal status of the Rohingya. This is compounded by restrictions affecting their movement, subsistence and development, and numerous other human rights violations....

"622. The level of oppression faced by the Rohingya is hard to fathom. Cumulatively all the rules, regulations, orders and practices laid out in this section have made life for the Rohingya in Rakhine State slowly but steadily unbearable. Rights were eroded and removed, in a process of marginalisation, exclusion and "othering". Layers of discrimination and ill treatment have been added. This occurred in the context of hateful and divisive rhetoric

targeting the Rohingya on the basis of their ethnicity, religion and status. The multiple elements of oppression are based on State-sanctioned policies and practices and occur in the context of State-sanctioned discriminatory rhetoric. The Mission concludes that this severe, systemic and institutionalised oppression, from birth to death, amounts to persecution.

“623. This persecution has put the Rohingya population in a situation of extreme vulnerability, undermining all aspects of their lives and eroding their living conditions and their coping mechanisms. The daily attacks on human dignity have created intolerable conditions, and have weakened individuals, families and communities, pushing them further into destitution and insecurity. It is this oppressive climate, and the fear and desperation resulting from it, that forced thousands of Rohingya to leave Rakhine State by boat in the years since 2012.”<sup>11</sup>

“In its report, the Fact-Finding Mission also called on the UN Security

Council to refer Myanmar to the International Criminal Court (ICC), or to an ad hoc tribunal for investigations and prosecutions for the crimes.”<sup>12</sup>

Asian Dignity Initiative carried out in-depth interviews with selected victim-survivors living in refugee camps in Bangladesh. The purpose of this report is to advance truth-seeking in order to support and aid the Rohingya victims of mass-scale violence, as well as to promote and actualize transitional and transformative justice. In addition, a criminal trial to hold perpetrators responsible for their horrific actions will ultimately require the submission of relevant evidence to the tribunal(s). Because such prosecutorial processes take time and often occur in stages, Asian Dignity Initiative also undertook this project with a view toward gathering and preserving such evidence, including direct sworn statements in the form of tape recordings, affidavits prepared based on that oral testimony, and related electronic and documentary evidence, such as personal identification documents, photographs of wounds, and locations mapped via satellite.

## II. SYSTEMATIC DESTRUCTION OF THE ROHINGYA PEOPLE



● **Shitapuru  
(Kyauk Pan Du)**



## 1. OPPRESSION OF RELIGIOUS PRACTICE

Security forces, including the government,<sup>13</sup> military,<sup>14</sup> BGP,<sup>15</sup> and police,<sup>16</sup> greatly suppressed the Rohingya people's freedom of religion. The overwhelming majority of survivors stated that they were blocked from freely using their mosques for prayer.<sup>17</sup> Given the great significance that Islam places on religious worship every day, with the practice of five daily prayers forming the Second Pillar of Islam,<sup>18</sup> this is likely the most extreme aspect of religious persecution suffered by the Rohingya in Myanmar.

The repression deepened in 2012,<sup>19</sup> when the government locked the mosques.<sup>20</sup> The Rohingya were forced to say their prayers inside their homes,<sup>21</sup> or secretly at the mosque,<sup>22</sup> with watch guards posted outside.<sup>23</sup> The Rohingya were barred from gathering in a group of five people or more,<sup>24</sup> which limited religious fellowship. They also could only practice religious events at home,<sup>25</sup> or in secret,<sup>26</sup> or with lookouts posted,<sup>27</sup> or not at all for fear of the security forces.<sup>28</sup> They practiced Eid prayers in the mountains.<sup>29</sup>

“We were not able to practice our religious activities. We even felt fearful to say regular prayers. We had to pray secretly in the mosque and we were not able to pray together.

“Security forces destroyed the mosques. Although they took bribe money to construct mosques, later they destroyed the mosques. We used to pray in secret in the forest.”<sup>30</sup>

“We could not pray in mosques that

were close to a road or path. We prayed secretly in mosques that were inside the village.”<sup>31</sup>

“Starting in 2012, the government imposed a restriction that no one was allowed to leave the house after 6:00 p.m. and before 6:00 a.m. So the restriction harmed our religious practice and we could not perform prayer in the mosque.”<sup>32</sup>

Oppression of religious worship and freedom entailed blocking of giving religious sermons;<sup>33</sup> of practicing Jumma (Friday) prayers;<sup>34</sup> of fasting and praying during Ramadan;<sup>35</sup> of practicing Qurban (ceremonial sacrifice of livestock animal);<sup>36</sup> and of using a microphone for azan (to make calls to prayer).<sup>37</sup> When Qurban was not completely forbidden, they had to pay forced bribes to obtain permission.<sup>38</sup> The village administrator enforced the restrictions under the order of the government.<sup>39</sup>

“To sacrifice an animal for Eid, we paid forced bribes. But we did not get permission every time we paid the bribe. Whenever we did not get permission, we had to practice Qurban in secret.

“For Eid festival prayers, we had to pay forced bribes. Sometimes they refused to accept the money because they did not want us to say prayers.”<sup>40</sup>

Religious practice was punished, with beatings,<sup>41</sup> arrest,<sup>42</sup> forced fines,<sup>43</sup> of up to 350,000 kyat,<sup>44</sup> and jail.<sup>45</sup>

“Security forces beat Moulana Yousuf Jalal (40) and threatened to kill him with a gun. They beat him and

seized 200,000 kyat as a forced fine from him.”<sup>46</sup>

The Rohingya were banned from having a madrasa (religious educational institution),<sup>47</sup> for it had been locked,<sup>48</sup> since 2012,<sup>49</sup> so they could not provide religious education to their children.

“Since my childhood, security forces closed the madrasas, saying that criminals live in the religious schools.”<sup>50</sup>

“Our children were not able to learn religion. The government barred it. The government insulted our religion and threw away our Qurans.”<sup>51</sup>

“Before 2012, the government allowed us to teach in the madrasa. After 2012, the government locked all the madrasas. And the government restricted us from gathering in a group of more than five people and from opening the madrasa between 6:00 p.m. to 6:00 a.m.”<sup>52</sup>

“People were fined if they were found using the madrasa. Security forces took 200,000 kyat from Moulana Saleh (50); 300,000 kyat from Moulana Iman Hossain (45); and 350,000 kyat from Amir Abdul Munaf (60).”<sup>53</sup>

“The big mosques and madrasa were closed in 2012. The small mosques and madrasa were open but we were not allowed to use them.”<sup>54</sup>

“We were not allowed to use the madrasa. We had to pay forced bribes to the Na Sa Ka officer to open the madrasa

and he would let us have the madrasa for some time. But after he transferred away, his replacement again stopped us from using the madrasa.”<sup>55</sup>

## **2. REPRESSION OF MARRIAGE AND CONTROL OF POPULATION (CHILD-BEARING)**

One hallmark display of the systematic destruction of the Rohingya people were the concerted efforts to control population growth, by constraining marriage and childbirth in a variety of ways. The Rohingya needed the government’s permission to get married and were not allowed to have more than two or three children.

For a Rohingya couple to marry, the bride and groom first had to obtain La-tei-guawang,<sup>56</sup> a certificate of permission for marriage. This multi-step process was needlessly burdensome, with various types of protocols and forced bribes.

The Rohingya first had to go to the village administrator and obtain his signature on the La-tei-guawang form/application,<sup>57</sup> or get his recommendation letter.<sup>58</sup> The village administrator demanded forced bribes of 20,000-30,000 kyat,<sup>59</sup> or even 50,000 kyat.<sup>60</sup>

The next requirement was to go to the BGP camp in Inn Din,<sup>61</sup> or the Immigration office in Inn Din,<sup>62</sup> submit the application,<sup>63</sup> and pay forced bribes,<sup>64</sup> of 15,000-80,000 kyat,<sup>65</sup> although two survivors had to pay 150,000 kyat.<sup>66</sup> One survivor also had to pay 5,000 kyat at the gate of the BGP camp and 75,000 kyat to the camp commander.<sup>67</sup>

Several survivors first needed to obtain travel permission to leave their village,<sup>68</sup> which cost an additional 5,000-10,000 kyat in forced bribes to the village administrator.<sup>69</sup> Another survivor had to go to Maungdaw to obtain a Temporary Registration Certificate identification document, which in essence meant that the Rohingya had accept non-citizen “temporary” status in order to marry.<sup>70</sup>

The couple had to take pair photographs,<sup>71</sup> and undergo severe questioning from government officials.<sup>72</sup> Rohingya women were directed to unveil their head covering in this process,<sup>73</sup> and Rohingya men had to remove their

skullcaps.<sup>74</sup>

In total, Rohingya people generally paid 150,000-300,000 kyat for the marriage permission,<sup>75</sup> with some paying 500,000-600,000 kyat,<sup>76</sup> and even up to 1 million kyat.<sup>77</sup> Issuance of the marriage permission took as long as four to six months,<sup>78</sup> or one year.<sup>79</sup>

“We needed to have 500,000-1,000,000 kyat to pay government officials to get the marriage permission. Some people had to pay 700,000 kyat. There was no limit to the forced bribes. People had to pay according to the authorities’ demands.”<sup>80</sup>



The Rohingya were forced to obtain special permission to marry, paying forced fees of up to 600,000 kyat.

Failure to obtain the special permission before marriage resulted in imprisonment,<sup>81</sup> and forced fines.<sup>82</sup> Yet security forces also fabricated charges<sup>83</sup> against the Rohingya.

“My brother married without permission. He used to attend school and during his studies, he fell in love with a girl.

“When security forces heard that he married without permission, they searched for him everywhere. At last, he fled to Bangladesh, leaving his wife in the village. One year later, we called him while the government was taking our joint photo.

“Government officials arrested my brother and took him to the constabulary. We paid 500,000 kyat to get him released. But he was not allowed to stay in the village even after being fined.”<sup>84</sup>

“Security forces severely tortured my son, Abdul Hafes, claiming that he married without permission. They released him after extorting 400,000 kyat.”<sup>85</sup>

Security forces imposed measures to prevent births. Rohingya couples were directed to have no more than two children,<sup>86</sup> or three children.<sup>87</sup> The restriction was stated on the marriage permission,<sup>88</sup> which the couple had to sign,<sup>89</sup> or mark with their thumbprint.<sup>90</sup>

“The government restricted the number of children on that permission paper. And Immigration also reminded

both the bride and groom about it, in front of many guardians. The bride and groom had to sign on the permission paper that they would not violate the restrictions and would obey the government’s rules.”<sup>91</sup>

As punishment for violating the reproductive controls, the Rohingya were fined,<sup>92</sup> in amounts of 50,000-100,000 kyat,<sup>93</sup> and jailed.<sup>94</sup> Parents of “additional” children were required to pay further forced fines, generally of 20,000-50,000 kyat per child,<sup>95</sup> to list the children on the family register.<sup>96</sup>

Yet security forces demanded bribes to register even the first children,<sup>97</sup> as newborns,<sup>98</sup> of up to 50,000 kyat.<sup>99</sup> Failure to register a birth within three months resulted in forced fines during the yearly inquiry.<sup>100</sup>

“All Rohingya villagers were forced to pay for birth registration. They also took money from my family. The authorities took 30,000 kyat for the first child. From my four children, three were registered with money. They forced us to pay for ‘legal’ and ‘illegal’ children alike.”<sup>101</sup>

One survivor noted that the forced bribes had increased in amount over the years, from 200,000 kyat to 300,000 kyat.<sup>102</sup> Two other survivors testified that the reproductive limitations were a newer requirement imposed on their children.<sup>103</sup> These obstacles and restraints clearly had the intent to fetter population growth of the Rohingya people.

The Rohingya were forced to register their family members on a household list.

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**အိမ်ထောင်စုလူဦးရေစာရင်း**

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### 3. RESTRICTION OF MOVEMENT

The Rohingya people's freedom of movement was severely confined, with the government imposing stifling travel restrictions.<sup>104</sup>

“It was very complicated for us to travel because the government imposed so many restrictions. We had to get permission from the administrator wherever we went. If we wanted to travel to Maungdaw township, we had to get Form No. 4 from Immigration. But Rakhine people were allowed to travel everywhere without permission. Even if we had permission, the military and BGP seized money at check posts along the way. Every kind of department persecuted us Rohingya.”<sup>105</sup>

“We could not even move here and there without permission. If we got permission, we could travel to other villages. But if not, then we could not even go to see a dead relative.”<sup>106</sup>

Firstly, to even visit a neighboring village, they had to obtain Tawkenza,<sup>107</sup> a certificate of permission to travel, from the village administrator.<sup>108</sup> The forced bribe cost 400-1000 kyat for most,<sup>109</sup> for five to seven days of permission.<sup>110</sup> In addition, the Rohingya were made to pay forced bribes at checkpoints, of up to 500-1000 kyat at each post.<sup>111</sup> Finally, the Rohingya were also required to inform the host village administrator of their visit and pay him an additional 200-500 kyat.<sup>112</sup>

Failure to return home within the validity of the Tawkenza resulted in fines,<sup>113</sup>

of up to 5,000-50,000 kyat,<sup>114</sup> although one survivor had to pay forced fines of 200,000-250,000 kyat.<sup>115</sup>

“I paid a forced fine when I visited Bor Sara village. I stayed seven days but the Tawkenza was valid for five days. I do not know how the police got information about me. They took me to the police camp and seized 50,000 kyat from me.”<sup>116</sup>

“I went to Maungdaw to get treatment and stayed two extra days. Na Sa Ka took 200,000 as a forced fine from me at Shitapura Na Sa Ka camp.”<sup>117</sup>

“Hasim Ullah (28) went to Maungdaw for a visit. He had permission for five days and passed one day more. BGP took 50,000 kyat from him at Gadusara BGP camp. Maggul Ahmed (45) had to pay 25,000 kyat to BGP at Nalbainna camp.”<sup>118</sup>

Traveling to the township was even more complex. Upon first obtaining Tawkenza from the village administrator, the Rohingya needed to go to the Immigration office in Maungdaw,<sup>119</sup> to get Form No. 4,<sup>120</sup> which was valid for seven days.<sup>121</sup> This process entailed forced bribes of 5,000-10,000 kyat,<sup>122</sup> or even 20,000-30,000 kyat.<sup>123</sup> And again, the Rohingya had to pay forced bribes at the checkpoints.<sup>124</sup> Overstaying Form No. 4 also resulted in fines, of 30,000-60,000 kyat.<sup>125</sup>

Travel itself was risky for the Rohingya. Even with travel permission, the military and BGP wrested fines of 2,000-3,000 kyat at checkpoints along the way.<sup>126</sup> Security forces also beat the Rohingya at

checkpoints.<sup>127</sup>

“The government imposed many restrictions on traveling. That was why we could not sleep at home at night. We had to stay in the forest because of the military and BGP. On days when we traveled from one village to another village, the military and BGP arrested us, beat us heinously, and/or fined us. The government completely obstructed travel for Rohingya people.”<sup>128</sup>

The majority of survivors testified that they were forbidden to travel to Sittwe.<sup>129</sup> No documents granted permission to travel to the capital.<sup>130</sup> One survivor dared to travel there and was harshly punished.<sup>131</sup>

“Aman Ullah, Siru, and I went to Sittwe without permission eight years ago. When we came back home after six months, BGP arrested us and fined us 100 containers of kerosene. They also beat us severely.”<sup>132</sup>

Security forces, including the military,<sup>133</sup> BGP,<sup>134</sup> and immigration,<sup>135</sup> cracked down on those who violated these travel restrictions with beatings,<sup>136</sup> forced fines,<sup>137</sup> arrest,<sup>138</sup> and jail.<sup>139</sup> Even having travel permission was no protection against arrest.<sup>140</sup>

These movement restrictions became even tighter in recent years. The Rohingya could not leave their homes after 6:00 p.m. and 6:00 a.m.<sup>141</sup> They needed Tawkenza to even fish, go to the forest, and go to the market.<sup>142</sup> The oppressive travel and movement restrictions meant that the Rohingya could not get food or work at their livelihoods.

“We were unable to collect firewood from the jungle. We were unable to go anywhere without permission. We had to come back before 6:00 p.m. Security forces used to admonish people, saying, ‘You are not allowed to leave the house from 6:00 p.m. to 6:00 a.m., or you will be shot.’”<sup>143</sup>

## 4. DENIAL OF EDUCATION

As the Rohingya attended the government school,<sup>144</sup> they faced discrimination.<sup>145</sup> Teachers physically beat and abused Rohingya students.<sup>146</sup> Further, they taught the Rakhine students well,<sup>147</sup> but neglected and did not teach Rohingya pupils well.<sup>148</sup> Students were segregated and seated separately,<sup>149</sup> with only Rakhine children on front benches.<sup>150</sup> With classes conducted in the Burmese and/or Rakhine languages,<sup>151</sup> the Rohingya pupils did not understand the lessons,<sup>152</sup> and merely sat silently in class.<sup>153</sup>

“When I attended school, we were not treated differently. But later my children were treated differently. Our children were hated. They were not taught well by Rakhine teachers.”<sup>154</sup>

Testimony indicates that the government undertook calculated efforts to create barriers to education in a variety of ways. Although it was a government school, Rohingya villagers were required to pay additional costs,<sup>155</sup> such as tuition fees,<sup>156</sup> and teachers’ salaries.<sup>157</sup> Rakhine students were freely enrolled in school, without the burden of these fees.<sup>158</sup> Moreover, one

survivor testified that security forces beat Rohingya students on their way to school.<sup>159</sup> Another survivor stated that security forces seized Rohingya pupils for forced labor and also stole their bicycles.<sup>160</sup>

“I could not pursue further education because the government demanded much money from Muslim students. We did not have that much money, to go to Maungdaw High School.”<sup>161</sup>

“To get to school, we had to pass a road close to the police camp. When Rohingya children went to school, the police or other officials caught the children and made them do work. And the security forces took away the bicycles that Rohingya children rode to school. Therefore, my parent did not admit me into school due to fear of the security forces.”<sup>162</sup>

## 5. DESTRUCTION OF LIVELIHOOD

The Rohingya were denied secure employment as government employees, even when their educational level was high.<sup>163</sup> A large number of survivors testified that they could not obtain government jobs,<sup>164</sup> solely due to the fact of being Muslim.<sup>165</sup>

“Once I applied to the health clinic for a post as a doctor. They said that they would give me the job if I worked with a vaccine campaign for five days in a month. They gave me 1,500 kyat per day. But after that they did not

give me the post, saying they were not permitted to provide any government jobs to Muslims.”<sup>166</sup>

“I applied for a school teacher post but the government rejected me. They said that they were not allowed to give any government jobs to Muslims.”<sup>167</sup>

“Rohingya people could not get jobs. Those with much property could get an NGO job after paying bribes for a long time. But poor people were forced to provide forced labor. It was because the government had racial hate for us.”<sup>168</sup>

“Rohingya people could not get government jobs because we were a different minority. Suppose that there are 300 Rohingya families in a village. No one Rohingya can lead the 300 families because the government did not allow us. To lead the 300 families, there must be a Rakhine leader who will be unfair to the Rohingya.”<sup>169</sup>

One survivor stated that such exclusionary measures made education futile.<sup>170</sup>

“Rohingya people were not able to get jobs. I saw people who educated their children by paying so much money to get their certificates and degrees. But their children do the same job that the uneducated do. Even though they had education, they could only farm. They were not able to get a job anywhere, because they are Rohingya.”<sup>171</sup>

Security forces also obstructed the Rohingya’s efforts to earn their livelihoods,

by extorting forced bribes to operate businesses.<sup>172</sup> One survivor who sold livestock was forced to pay 5,000 kyat at each military camp when transporting a cow.<sup>173</sup> A village doctor was extorted for 100,000 kyat per month.<sup>174</sup>

“I sold hens, goats, and cows. I bought them from the Buthidaung area and sold them in Maungdaw. I had to pay money to the police and military camps. The forced fees were 5,000 kyat to the military camp for one cow. There were 13 camps on the way to Maungdaw and I had to pay 5,000 kyat at each one.”<sup>175</sup>

The Rohingya were also persecuted and blocked as they tried to maintain a subsistence level of existence. Security forces looted necessary food items from the Rohingya,<sup>176</sup> including cows,<sup>177</sup> goats,<sup>178</sup> fowl birds,<sup>179</sup> and vegetables/crops,<sup>180</sup> and also looted their shops.<sup>181</sup>

“Security forces used to take away vegetables and fruit like the farm was theirs. We could not get all of the crops, because the security forces and Rakhine people were so shameless and cruel and took them away however they wished.”<sup>182</sup>

“One time, security forces threatened to shoot me when I protested how they looted fowl birds from my house.”<sup>183</sup>

In addition, the government confiscated the Rohingya’s land.<sup>184</sup> The government allocated it to Rakhine settlers,<sup>185</sup> or used it for their own purposes for a road.<sup>186</sup> The government plundered approximately 45-50 kani of land from two different Rohingya villagers,<sup>187</sup> 22 kani from a third Rohingya,<sup>188</sup> and 16 kani from two other villagers.<sup>189</sup> One kani of land is equivalent to 1.32 acres. After this governmental seizure, the Rohingya were forced to rent back what had been their own land.<sup>190</sup>

“My 16 kani of land were taken away, under the order of the government. While Rakhine people occupied the land, at that time there were government officials standing there. Rakhine people cultivated crops on my land.”<sup>191</sup>

“The government seized much land from my family. My land was divided among Rakhine people. We had to rent that land from Rakhine people to graze our cattle by paying 200,000 kyat.”<sup>192</sup>

Even if the land theft was in “lesser” amounts, these “smaller” thefts are no trifle. With denial of access to education and complete lack of employment opportunity, farming lands that the Rohingya owned was the main viable way to work and feed their families. Without land ownership, the Rohingya were forced to pay rent for farmland, thereby reducing their income even further.

## 6. COMPULSORY FORCED LABOR

Male Rohingya villagers were conscripted into forced labor,<sup>193</sup> by the military,<sup>194</sup> BGP/Na Sa Ka,<sup>195</sup> and police.<sup>196</sup> The Rohingya were compelled to carry heavy loads and luggage;<sup>197</sup> carry water;<sup>198</sup> collect firewood/timber;<sup>199</sup> build fences;<sup>200</sup> dig roads, lakes, and soil;<sup>201</sup> perform night sentry;<sup>202</sup> sweep floors;<sup>203</sup> clean toilets;<sup>204</sup> and cut/clean the grass.<sup>205</sup>

More distastefully, security forces demanded massages from the forced laborers.<sup>206</sup> One survivor testified that Rohingya forced laborers built the government clinic that they were not permitted to use.<sup>207</sup>

“They used to make us massage their bodies, clean the yard and dishes, and dig roads and lakes. They made us carry heavy burdens and beat us when we were unable to carry or walk with the loads. I was forced three times in a week. They beat anyone who became too weak to do work. During night sentry, security forces beat anyone who used torch lights.”<sup>208</sup>

“I was made to do forced labor from age 12. They made me collect their firewood, clean the grass, and massage their bodies. They also made us drink wine with them. If we did not drink wine with them, then they beat us.”<sup>209</sup>

“I cannot express how we spent our lives there. I became bald from providing forced labor. We were not able to sleep at night because we had

to keep watch. If any night guard was found sleeping at night, security forces beat him and made him provide forced labor in the day. We had to provide forced labor five days and nights in a month.”<sup>210</sup>

One female survivor testified that women were also conscripted into forced labor.<sup>211</sup>

“I had to provide forced labor. We women had to sit on watch with a pile of fire the whole night. If the military did not see us sitting at the house gate with a fire pile, then they beat us.”<sup>212</sup>

Typically, Rohingya men were conscripted into forced labor regularly, about three to four times per month.<sup>213</sup> Survivors began providing forced labor at age 12,<sup>214</sup> and even at age 10.<sup>215</sup> There is not a single recorded case of the Rohingya being paid for this forced labor.<sup>216</sup> In fact, even though they were taken far from their village,<sup>217</sup> they were starved and not even provided food.<sup>218</sup>

“The military took me into the forest by loading their backpacks on me. I was starved many days.”<sup>219</sup>

“Security forces beat and fined anyone who did not provide forced labor. People who were poor were beaten most of the time, because they could not provide forced labor every day. They had to work for their own selves, or else they would starve from not eating. Poor people were persecuted more than others in Myanmar.”<sup>220</sup>

The village administrator made

Rohingya villagers appear for forced labor, under the order of government officers.<sup>221</sup> Security forces fined those who refused to provide forced labor,<sup>222</sup> up to 5,000 kyat.<sup>223</sup> Security forces also beat Rohingya men for failing to appear,<sup>224</sup> or for appearing late.<sup>225</sup>

Moreover, the unpaid forced labor compounded the hardship the Rohingya experienced, by taking them far from their homes and starving them, as well as by obstructing the Rohingya from working at their own livelihoods and by forcing them to suffer sleepless nights.

## 7. DENIAL OF ACCESS TO HEALTHCARE

The Rohingya were denied access to healthcare. The clinic refused to treat Rohingya people,<sup>226</sup> unless they made additional payment in forced bribes.<sup>227</sup> The additional amounts demanded generally ranged from 100,000-300,000 kyat.<sup>228</sup>

Further, the Rohingya needed to obtain travel permission to get to the clinic in the first place.<sup>229</sup> And even with the travel permission, the military and BGP nevertheless wrested money from them at checkpoints as they traveled.<sup>230</sup>

Upon finally arriving at the clinic,<sup>231</sup> survivors testified to being rejected by the clinic, often for inability to pay the forced bribes.<sup>232</sup>

“If by good chance we got to the clinic, we had to pay at least 300,000 kyat to the doctor. Otherwise the doctor rejected us.”<sup>233</sup>

“If we wanted to go to the

government clinic with a patient in emergency condition, the doctor demanded 100,000-200,000 kyat. On the way, the military and BGP also seized forced bribes from us.”<sup>234</sup>

“Once I took my wife to the clinic when she was in pain. She was pregnant. But the doctor did not provide any treatment to her. They said they had no medicine and rejected her as a patient.”<sup>235</sup>

“The clinic rejected me once when I went for pain treatment. They told me there was no medicine for my disease.”<sup>236</sup>

With all these issues, the only alternative was to visit Muslim village doctors.<sup>237</sup> Yet the Rohingya village doctors were not permitted to freely practice medicine and had to do so in secret,<sup>238</sup> in fear of being arrested,<sup>239</sup> or fined exorbitant amounts.<sup>240</sup> One survivor was a village doctor in Myanmar and had to repeatedly pay forced bribes.<sup>241</sup>

“We used to secretly buy medicines from Rohingya people. So many times pregnant women died due to lack of treatment or lack of birthing units. If a pregnant woman had complications during delivery, she could not get help from a midwife.”<sup>242</sup>

“Na Sa Ka and BGP arrested us when they found us providing treatment to people in the village and seized 1.5 to 2 million kyat from us. I was arrested several times. We had to pay forced bribes to security forces more than 20 times per year. They took 500,000-1,000,000 kyat each time. And Na

Sa Ka took 100,000 as a monthly tax every month.”<sup>243</sup>

## 8. SUPPRESSION OF VOTING RIGHTS

The Rohingya were only allowed to vote before 2015.<sup>244</sup>

“I was allowed to vote only once. During the election of Aung San Suu Kyi, we were blocked from voting even though we were ready to vote for her.”<sup>245</sup>

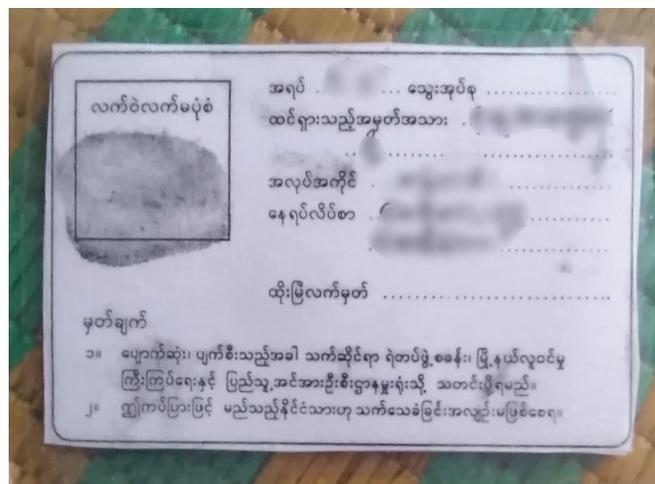
## 9. REVOCATION OF CITIZENSHIP

The vast majority of interviewees testified that they did not hold citizenship of Myanmar.<sup>246</sup> The Rohingya previously did have citizenship, during their parents’ generations,<sup>247</sup> and one survivor had held proof of his Myanmar nationality.<sup>248</sup>

“We were not accepted as citizens. We would not have had to flee to Bangladesh if the Myanmar government had accepted us as citizens. They would not have forced us to provide forced labor. We would not have been oppressed if the Myanmar government had accepted us as citizens.”<sup>249</sup>

“My parents had the citizenship cards that were green. My card was also a citizenship card. Later, they took those cards away and gave us temporary identification cards.”<sup>250</sup>

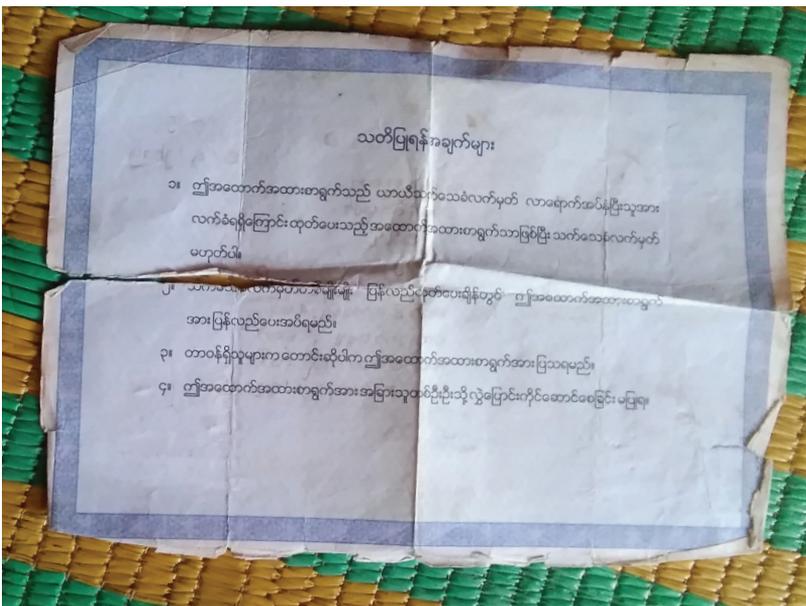
The Rohingya were initially given “temporary” white cards (Temporary Registration Certificates) called Yiayi Caffra,<sup>251</sup> but the government revoked and took these back later.<sup>252</sup> Then they were given “receipt cards.”<sup>253</sup> The Rohingya’s identification documents typically incorrectly stated their nationality to be Bengali.<sup>254</sup> Even worse, they were called “kalar,”<sup>255</sup> which is an ethnic slur.



The Myanmar government issued Yiayi Caffra (Temporary Registration Certificates) as “temporary cards” to the Rohingya.



After confiscating the Temporary Registration Certificates, the Myanmar government then distributed “receipt cards” as identification documents for the Rohingya.



The Rohingya’s lack of citizenship status made them vulnerable to discriminatory practices that intensified over the years. Survivors stated that because they were not citizens, they experienced discrimination.<sup>256</sup> They were prohibited

to practice their religion;<sup>257</sup> had movement and travel restrictions;<sup>258</sup> were blocked from education;<sup>259</sup> were beaten by security forces;<sup>260</sup> were barred from freely operating businesses,<sup>261</sup> and had to pay forced bribes to do so;<sup>262</sup> were blocked from building and

repairing their houses,<sup>263</sup> and had to pay exorbitant forced bribes to do so;<sup>264</sup> and had marriage restrictions.<sup>265</sup>

“Rohingya never got any justice from the authorities if Rakhine people beat us. They said, ‘You are not citizens of this country. Why have you quarreled with Rakhine people?’ And they beat us and seized 400,000-500,000 kyat in forced fines. We had to get permission from BGP to build a house by paying 500,000-700,000 kyat.”<sup>266</sup>

“They used to treat us like wild animals. We had no one to get us justice and no one to share our sorrows with. That was why we could only endure their harassment. Even when they killed people, we could not get justice or protection.”<sup>267</sup>

“We could not go out of the house for daily activities, for fear of the security forces beating us.”<sup>268</sup>

The majority of Rohingya people refused to register with NVC,<sup>269</sup> because it was not a citizenship card.<sup>270</sup> Other survivors perceived that the persecution would only escalate if they accepted NVC.<sup>271</sup>

“NVC will not say that we are citizens of Myanmar. NVC is for immigrants who entered the country illegally.”<sup>272</sup>

“I did not accept NVC because we were born there and we were already citizens of the country.”<sup>273</sup>

“They tried to force us to register with NVC but we did not. We will

never register with NVC, even if they kill us. My forefathers were citizens of Myanmar.”<sup>274</sup>

“I did not take the NVC. Someone who holds NVC is a dog of the country. It was not valuable at all.”<sup>275</sup>

This remained true even under threats and pressure from the Myanmar government.

“NVC is not a legal document for us. We want citizenship, not NVC. Rather than accepting NVC, we are ready to die.”<sup>276</sup>

“I had a fishing boat. The government stopped me from catching fish in my boat. They said I had to register with NVC if I wanted to catch fish in my boat.”<sup>277</sup>

## 10. OTHER INCIDENTS OF BRUTALITY AND OPPRESSION

Security forces abused and tormented the Rohingya, with the goal of terrorizing them. They fabricated charges,<sup>278</sup> and executed arbitrary arrests.<sup>279</sup> They beat Rohingya villagers,<sup>280</sup> and committed extrajudicial killings.<sup>281</sup> They forced villagers to pay unwarranted fines,<sup>282</sup> and forced them to tear down the fences around their homes.<sup>283</sup>

“Security forces beat people and extorted money by fabricating charges. They killed my cousin, Abdul Hakim

(20), by gunshot when he was going to the mosque for prayer.”<sup>284</sup>

“Security forces shot Abdul Hoque and three other villagers to death when it became a bit dark. They claimed our villagers were militants after 2013.”<sup>285</sup>

“I saw the military brutally beat Lal Miah (55). They pulled his beard and hair and dragged him through the road. When we saw that, we other villagers fled to the forest and hid. Women hid in the houses.

“Na Sa Ka arrested my father, brother, and me. We paid in total 1.15 million kyat for our release. I went to Maungdaw to get treatment, but they falsely accused me of crossing the border to Bangladesh and seized 200,000 kyat from me. My elder brother, Rahim Ullah (45), used to sell hens. Na Sa Ka falsely accused him of going to Bangladesh to sell hens and extorted 550,000 kyat from him. They arrested my father and asked him why he could not keep his sons in the village. They ripped out his beard and beat him severely.

“They arrested my father at 10:00 p.m. and my brother and I at 1:00 a.m. We were all tied up with the same rope

and taken to the BGP camp in Inn Din. They interrogated us. They said we had mobile phones and guns. They made us hold the guns and took photos of us like that. After that they seized money from us.”<sup>286</sup>

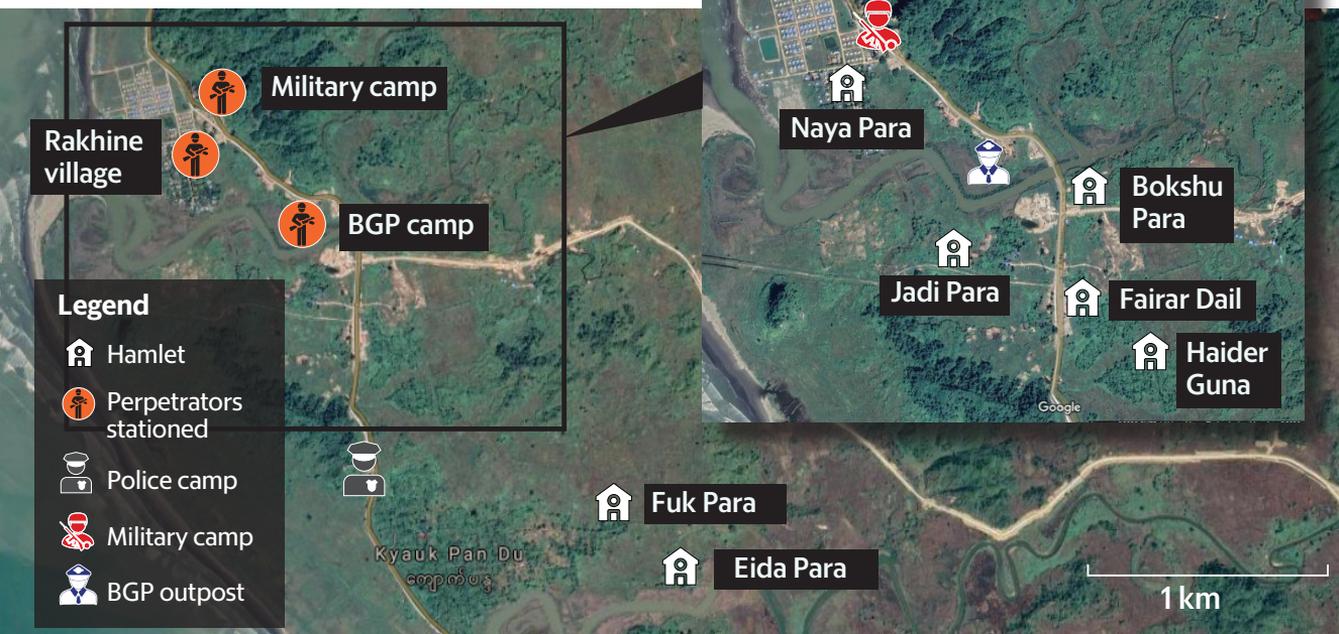
“Security forces made Basa Mia (45) pay 200,000 kyat as a fine for collecting timber. They seized 180,000 kyat from Fayasullah (32), claiming that he crossed the Bangladeshi border. They took 150,000 kyat from Abul Hashim (35), alleging that he illegally cohabitated with a woman. They took forced fines from every house in our village.”<sup>287</sup>

“Once I was sleeping at home. The military suddenly broke in, arrested me, and took me to their camp. When I asked why they arrested me, they started beating me and my family members. One of my sons-in-law learned about this and came. They released me after he paid 30,000 kyat.”<sup>288</sup>

“When our mosque deteriorated in 2006, I repaired it with some other villagers. Na Sa Ka arrested, jailed, and tortured us for that for seven years.”<sup>289</sup>

## B. ATTACK IN AUGUST 2017

On August 25, 2017, security forces deployed from their places of station to attack the hamlets inside the village tract of Shitapuru.



### 1. SITUATION PRIOR TO THE MASSACRE

After October 2016, the restrictions and persecution intensified. The military presence at the village increased and escalated between October 2016 and July 2017.<sup>290</sup> Security forces beat,<sup>291</sup> and arrested Rohingya villagers.<sup>292</sup>

Villagers were forbidden to leave their houses between 6:00 p.m. and 6:00 a.m.<sup>293</sup> They were not even allowed to visit their neighbors.<sup>294</sup> They were banned from using flashlights/lamps at night,<sup>295</sup> from traveling,<sup>296</sup> from going to the forest,<sup>297</sup> from fishing in the river,<sup>298</sup> and from farming.<sup>299</sup>

“The government restricted our movement even more tightly than before. We were not even able to go out

for daily activities. We were unable to keep communication with other people and could not travel to neighboring villages. We were caged. And after October 2016, security forces made us do forced labor more than before.”<sup>300</sup>

“After October 2016, we were not allowed to work on our farms. Security forces arrested people who were found carrying food for workers on farms. The security forces accused them of feeding robbers.”<sup>301</sup>

“During the time of October 2016 to July 2017, we suffered doleful lives. Many people died from shortages in food and medical supplies in the village.”<sup>302</sup>

“From October 2016 to July 2017,

security forces came even more to our village. They checked our houses and stole our property from our homes. They beat any Rohingya they found in the village. We were not allowed to travel, go to the forest, or fish. We could not even use flashlights or lamps at night. They looted our hens, cows, and goats.

“The military arrested and took away mostly people who were educated and had wisdom and experience. They killed some of the people they arrested. The military in that country persecuted us in classical ways.”<sup>303</sup>

Yet the Rohingya also suffered from looting,<sup>304</sup> even as they were barred from moving around as was necessary to eat. They were looted of their cattle,<sup>305</sup> goats,<sup>306</sup> and fowl birds.<sup>307</sup>

“After October 2016, lots of military came to Rohingya villages. They looted fowl and cattle. We had to provide beef and mutton to the security forces. They took over 200 hens away from me.”<sup>308</sup>

And in July 2017, the military burst into Naya Para,<sup>309</sup> with gunfire,<sup>310</sup> and beat Rohingya people in the village.<sup>311</sup> After calling a young man and his teenaged sister out from their house,<sup>312</sup> the military shot them in the legs.<sup>313</sup>

“When I was coming home from school one day in July 2017, about 120 soldiers surrounded our village. They beat my dog with catapults and called for us to come out. I told my mother, ‘I will go to them because I can speak Burmese, but my younger brother cannot.’ I was wearing my school dress and had pens in my pocket.

“They wanted to beat me with guns but then they saw the pens in my pocket. They asked about my job, and I said I was a schoolteacher. I promised them, ‘I will be responsible for our village. If you find any terrorists in your village, you can kill me at that time.’ The commander took my photo and also took my signature and thumbprint on a blank piece of paper.

“Then I heard the sound of gunfire. The military had shot Zubair (20, son of Mohammed Shorif) and his sister (17).

“The military from Battalion 535 brutally beat four Rohingya men: Lal Mia (49), Mustak Ahmed (65), Sayed Alam (29), and Halaiya (40). The military took them from their houses and beat them when they had done no wrong. I requested their release, saying the men are ordinary people and not terrorists. Then the military released the men.”<sup>314</sup>

## 2. ATTACK ON SHITAPURU

Testimony indicates that security forces attacked Shitapuru on multiple days in August 2017. With the attacks continuing over a number of days, witness testimony spoke to the worst horrors remembered and did not distinguish among their exact dates of occurrence, whether on August 25, 26, 27, or 28, 2017.

Therefore, although the fact of military aggression during this time period is definitive, identifying the specific chronology remains a challenge. This report seeks to first expose the atrocities inflicted, with the hope that forensic analysis will pinpoint the

dates. To the extent that this report states a course of events, Asian Dignity Initiative acknowledges that the procession is drawn on a preliminary basis from select witness testimony and that further investigation may provide additional clarification.

Witness testimony is consistent, however, that security forces came from the north,<sup>315</sup> by truck/vehicle,<sup>316</sup> and helicopter,<sup>317</sup> from their stations at the BGP camp,<sup>318</sup> military camp,<sup>319</sup> and Rakhine village.<sup>320</sup> They entered while firing their guns,<sup>321</sup> looted property,<sup>322</sup> and burned houses.<sup>323</sup> With indiscriminate gunfire sprayed in all directions,<sup>324</sup> they killed Rohingya people.<sup>325</sup>

“At first, the military went to the battalion at the BGP camp in Shitapuru. They stopped at the BGP camp, then called Rakhine civilians from the Rakhine village. They shot guns at Rohingya people in the village. Everyone was running here and there as they could to try to save their lives. When all the Rohingya people had fled from the village, the military and Rakhine civilians entered the village, looted our property, and took it away.”<sup>326</sup>

“I was at home when security forces were shooting guns in the early morning. I thought they would not kill people but they were killing everyone they found. At last, I realized that they will kill all of us and that they will kill me if they find me. I ran away from the houses to escape.”<sup>327</sup>

Survivors recalled that the military and BGP came to Bokshu Para,<sup>328</sup> in the morning.<sup>329</sup> Rohingya villagers begged them not to attack, and the security forces

returned to their camps at about noon.<sup>330</sup>

“The military wanted to enter our village. They said they would investigate villagers. We villagers asked them why, when there were no terrorists in our village. We also requested that they do not attack our village. They then became furious and opened wide gunfire. People scattered everywhere, but still many Rohingya were killed then.”<sup>331</sup>

### 3. KILLING OF ROHINGYA VILLAGERS EN MASSE

Security forces killed many Rohingya,<sup>332</sup> mostly by gunshot.<sup>333</sup> The weapons of death included AK-47s,<sup>334</sup> mortar bombs,<sup>335</sup> and hand guns.<sup>336</sup>

“I heard the sound of gunfire. I saw killed and injured people being carried, and the pathway and village covered in bloodshed.”<sup>337</sup>

Security forces killed six to seven people at the house of Abdul Amin in Bokshu Para,<sup>338</sup> at approximately 2:30-3:00 p.m.<sup>339</sup>

“The military killed people with indiscriminate gunfire, when we asked them not to attack us. I witnessed seven casualties at Abdul Amin’s house: Moulana Abul Alom (31); Mohammed Jubair (23); Mohammed Ullah (19); Sona Ullah (23); Fayazu (30); Rashid Ullah (21); and Habib Ullah (32). The killings happened between Zuhr and Asr prayer times.”<sup>340</sup>

“At about 2:00 p.m., suddenly the military came from the river side and sprayed gunfire at us. They hit three boys with bullets: Ujir; Rashid Ullah; and Nur Alom. I provided treatment to the boys myself. One of the boys died on the way to Maungdaw.”<sup>341</sup>

“We hid at home until the military started shooting again in the early morning. My whole family ran away and bullets hit my son and my wife. My son fell down and could not move. I left my son and took my wife to the forest since she could still walk a little. We hid in the jungle. I went back for my son and was taking him to Merulla. But he left the world before I got him to Merulla.”<sup>342</sup>

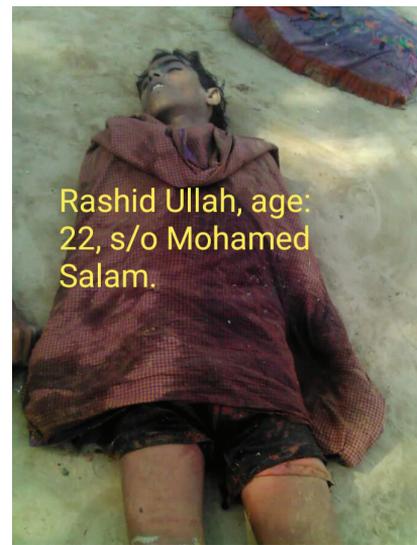
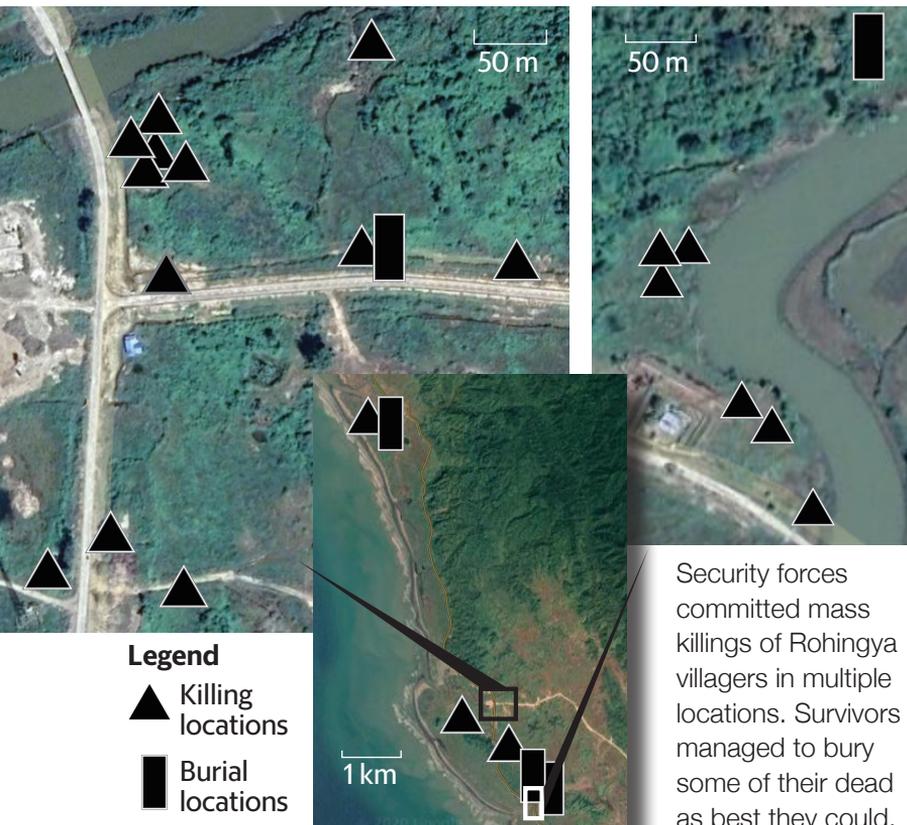
Testimony indicates that approximately 20-50 Rohingya people were killed.<sup>343</sup> In the

panic of the attack, the Rohingya were forced to abandon their dead and could not collect them all.<sup>344</sup> And security forces torched some dead bodies as well.<sup>345</sup>

“The dead bodies fell to the ground. No one was able to bring the dead bodies to the village because the military was shooting all the people they saw.”<sup>346</sup>

“I saw so many dead bodies. My maker protected my life because I was under those dead bodies in a hole. I drew those dead bodies over my body and hid beneath them. So the military did not see me there under those dead bodies.”<sup>347</sup>

“Security forces threw some dead bodies into burning fires and left some there.”<sup>348</sup>



Rashid Ullah, age: 22, s/o Mohamed Salam.

Security forces committed mass killings of Rohingya villagers in multiple locations. Survivors managed to bury some of their dead as best they could.

One survivor took photographs of the deceased. He stated, “Some people’s heads were broken, and some people’s intestines were coming out from their bellies.”

Security forces shot Rohingya villagers to grievous injury in multiple locations.

**Legend**  
 ● Injury locations



## 4. BRUTAL INJURIES TO THE ROHINGYA

Security forces also wounded many Rohingya,<sup>349</sup> mostly by gunshot,<sup>350</sup> in the afternoon.<sup>351</sup> The guns used included AK-47s,<sup>352</sup> launchers,<sup>353</sup> and mortar bombs.<sup>354</sup> Based on survivor testimony, the number of wounded were approximately 20 people.<sup>355</sup>



Security forces shot this Rohingya woman in the heel. Although she survived, it was only because her husband helped her to escape. In doing so, both parents were forced to abandon their wounded son. He later died from his bullet injuries, succumbing before his father could get him to a doctor.



**Gonoshasthaya Kendra**  
REFERRAL FORM

REFERRED TO: *Dr. Anwarul Haque*  
PATIENT NAME: *Mr. M. M. M.*  
AGE: *17*  
SEX: *M*  
DATE: *10/10/19*

REFERRING PHYSICIAN: *Dr. Anwarul Haque*  
HISTORY: *NO acute respiratory symptoms seen. Patient says that his chest bone was broken. Patient reports that there was a fracture of chest bone.*

WORKING PROVISION: *Fracture of chest bone*  
DIAGNOSIS: *Fracture of chest bone*

REASONS FOR REFERRAL: *Waiting for surgery. Request for the case from all parties of this patient.*

REFERRED BY: *Dr. Anwarul Haque*

NAME OF HOSPITAL/HEALTH FACILITY: *Dr. Anwarul Haque*

PATIENT NAME: *Mr. M. M. M.*

DATE OF DISCHARGE: *10/10/19*

MANAGEMENT/TREATMENT GIVEN: *Dr. Anwarul Haque*

ADVICE AND ADVICE GIVEN: *Dr. Anwarul Haque*

NEXT FOLLOW UP: *Dr. Anwarul Haque*

Security forces shot this Rohingya man in the torso, leaving two scars that span nearly 12 centimeters. The medical documentation notes the “fracture of chest bone” and “bullet injuries.”



The military shot this young boy in the arm, leaving a scar almost four centimeters long.

## 5. UNLAWFUL ARRESTS

Rohingya were arrested,<sup>356</sup> by the military,<sup>357</sup> although they gave no proper reason for the round-up.<sup>358</sup> Multiple survivors testified that the military captured four men,<sup>359</sup> from the forest.<sup>360</sup>

The military took the Rohingya victims to the BGP camp,<sup>361</sup> where they were killed,<sup>362</sup> by gunshot.<sup>363</sup> The military also seized money and gold ornaments from the arrestees’ female family members.<sup>364</sup>

“We fled to the forest and spent the night there. But the military came after us in the forest, entering from the east side of the BGP camp. I ran for only 50 hands’ distance when the military

stormed in and surrounded the people. They arrested four men, beat them severely, and took them to the BGP camp. The men were: Mohammed Jalal (55, son of Ola Mia); Azizul Hoque (12, son of Mohammed Jalal); Bashir Ahmed (65, son of Abdul Rashid); and Zahid Hossain (27, son of Bashir Ahmed).

“The military killed the men by gunshot near the BGP camp. I was watching from there. After killing the men, the military went back to the camp. We could not go there to collect the bodies.”<sup>365</sup>

“Some of our villagers are still untraced. We still do not know whether they are alive or killed.”<sup>366</sup>

## 6. ARSON AND LOOTING

Security forces burned the Rohingya's homes,<sup>367</sup> with the arson in some hamlets beginning days after the actual attack on the village.<sup>368</sup> A number of survivors testified that the torching began at 10:00 a.m.<sup>369</sup> Security forces set the fires by shooting launchers,<sup>370</sup> and with gasoline.<sup>371</sup> They burned down a total of about 1,200 houses in the village tract of Shitapuru.<sup>372</sup>

“The military entered Fairar Dail and began burning houses. They burned the whole village. I thought that I could not escape from the village. I fled to the tree garden at the east side of our village. I climbed up a tree and hid. Rakhine people also began burning Jadi Para and Naya Para.”<sup>373</sup>

“Thinking that people were still in their homes, security forces burned the houses by firing launchers. They also set fires with gasoline.”<sup>374</sup>

“They brought gasoline by car to set fires.”<sup>375</sup>

As noted above, The United Nations Institute for Training and Research also issued a reported on the arson, destruction, and bulldozing of homes and terrain

in Shitapuru, as seen through satellite imagery.<sup>376</sup>

“UNOSAT analysis identified that approximately 78 out of 392 previously destroyed or partially destroyed villages presented signs of bulldozing or other forms of terrain clearance. The first signs of terrain clearance were visible as early as November 2017 in Maungdaw town, and also in the villages of Ho Kay Day Kone Nar and Zay Di, Kyauk Pan Du village tract, Maungdaw Township, where a new road has been built across the previously destroyed settlements. New bulldozed areas continued to appear in the following months in new additional areas until February 2018.”<sup>377</sup>

The Rohingya also suffered from the looting of their property,<sup>378</sup> by the military,<sup>379</sup> police,<sup>380</sup> and Rakhine civilians.<sup>381</sup> Items looted included cars,<sup>382</sup> cycles,<sup>383</sup> cattle,<sup>384</sup> goats,<sup>385</sup> fowl birds,<sup>386</sup> rice,<sup>387</sup> household materials,<sup>388</sup> gold ornaments,<sup>389</sup> and wardrobes/cabinets.<sup>390</sup> Two survivors reported that the perpetrators carried the stolen property away by truck/vehicle.<sup>391</sup>

“All our property was looted. We were seven brothers, and all of us had so much wealth from our forefathers that we could never spend it all. I had 22 kani of land and 14 cows. All of it was looted.”<sup>392</sup>

## C. PERPETRATORS

The perpetrators, totaling 200-300 security forces,<sup>393</sup> were military,<sup>394</sup> BGP,<sup>395</sup> and police.<sup>396</sup> The military wore green uniforms,<sup>397</sup> with stars,<sup>398</sup> and gun cross marks as symbols.<sup>399</sup> BGP wore mixed-color uniforms,<sup>400</sup> with symbols of a cross,<sup>401</sup> and map of Myanmar.<sup>402</sup> The police wore uniforms of navy,<sup>403</sup> and mixed colors.<sup>404</sup> Survivors noted on the security forces' uniforms symbols of stars,<sup>405</sup> and flowers.<sup>406</sup>

The security forces had stationed at the BGP camp,<sup>407</sup> military camp,<sup>408</sup> and Rakhine village.<sup>409</sup> They came from the north,<sup>410</sup> by truck/vehicle,<sup>411</sup> and helicopter.<sup>412</sup> The attackers carried weapons, including AK47s,<sup>413</sup> machine guns,<sup>414</sup> rifles,<sup>415</sup> pistols,<sup>416</sup> G3s,<sup>417</sup> mortar bombs,<sup>418</sup> and bombs.<sup>419</sup> They also wielded launchers,<sup>420</sup> which were shaped like banana flowers.<sup>421</sup>

“They were carrying big and long

guns, mortar bombs, and launchers. The mortar bomb was the most explosive weapon that destroyed everything.”<sup>422</sup>

Rakhine civilians,<sup>423</sup> totaling 50-100 people,<sup>424</sup> accompanied the security forces. They wore longyi/pants and shirts,<sup>425</sup> although a number of survivors also testified that the civilians wore uniforms.<sup>426</sup> Their weapons included guns,<sup>427</sup> swords/long knives,<sup>428</sup> choppers,<sup>429</sup> sticks,<sup>430</sup> knives,<sup>431</sup> spears,<sup>432</sup> catapults,<sup>433</sup> and bombs.<sup>434</sup>

Survivors recognized the following civilians as participants in the carnage: Mala Prue (40);<sup>435</sup> Bathiya (50);<sup>436</sup> Maung Boo;<sup>437</sup> Maung Maung Sin;<sup>438</sup> Mathawli (40);<sup>439</sup> Herbingga (60); Himulaink (18);<sup>440</sup> Mang Baa U (35); Lashi (40);<sup>441</sup> Kraf Benkga (60);<sup>442</sup> Shawthen Pru (50);<sup>443</sup> Zakelli (30);<sup>444</sup> U Krabink;<sup>445</sup> Maung Maung; and Maung Gyi Aung.<sup>446</sup>

## D. ESCAPE TO BANGLADESH

Most unwillingly fled to Bangladesh, driven purely by fear for their lives. They waited up to 11 days before taking flight,<sup>447</sup> including by hiding in the forest for five to eight days.<sup>448</sup> To get to safety, some walked for seven to eight days.<sup>449</sup> One survivor walked for four days and also gave birth to a newborn baby on the way.<sup>450</sup> Another survivor was carried for six days.<sup>451</sup>

“We did not decide to cross the

border. After being injured, losing our son, and having everything destroyed, we started walking with other people. But we did not know where we were going. After walking days through the forest, we got to the border of Bangladesh.”<sup>452</sup>

“I never thought I had crossed into Bangladesh and I did not know that the Bangladeshi government had

opened the border. I had been walking through the forest for many days alone. Bangladeshi people and the government helped us with food, shelter, treatment, and many other things. We are grateful to and appreciate them.”<sup>453</sup>

“I did not decide to flee to Bangladesh. I fled away from Myanmar to protect myself and to keep my religion. I did not even know I was going to Bangladesh. I fled from my village in search of a safe place where there is no fear.”<sup>454</sup>

“They set fire first to Shinkiln, second to Koe Than Kauk, third to Thawinchaung, fourth to Thinbaw Kwe, and fifth to our village. Then we fled to Bangladesh. We were eight days in the forest.”<sup>455</sup>

“We did not want to cross the border, because we thought we would be able to live in our village. But the military was cruelly firing guns at people day by day. Five days later, we began to flee.”<sup>456</sup>

Along the way, the refugees also witnessed horrors and experienced further loss.<sup>457</sup>

“We were many members of my family and relatives together. My wife and children crossed the river first

before me at 5:00 pm. I got on a boat with my relatives after my family in the late night. That boat sank in the river, and 22 people died.”<sup>458</sup>

“We crossed the river by boat. We were 96 people in our boat. All were relatives. Fifty-one people got in one boat and 45 people got in another boat. The boat with 45 people inside capsized and 22 people died.”<sup>459</sup>

“I saw elderly people suffering so much while walking to the border.”<sup>460</sup>

“On the way to Bangladesh, I saw dead bodies of those killed, including old men, young children, and babies, laid out on the road and beside the road.”<sup>461</sup>

“I saw the dead bodies of those who had been shot to death. I also saw the military firing guns at people along the way.”<sup>462</sup>

“We saw the military burning houses and firing guns at people in Merulla village, while we were passing that village to get to the border.”<sup>463</sup>

To actually cross the border into Bangladesh, destitute Rohingya villagers had to pay money to the boat guide, in amounts varying from 10,000-12,000 kyat per person.<sup>464</sup>

## IN LATE AUGUST 2017, THE MYANMAR

military, BGP, police, and mobilized Rakhine villagers attacked Shitapuru village and committed mass killing of Rohingya civilians. Security forces looted property from the Rohingya, burned down their homes, and unlawfully arrested them. Villagers fled in a desperate effort to save their lives. The total extent of suffering of these survivors is horrifying.

However, the destruction of life of the Rohingya people began much earlier. The government stole land from the Rohingya and reallocated it to Rakhine people or used it for their own purposes. From 2012, the Rohingya villagers in Shitapuru village were deprived of their basic rights in almost every aspect of daily life, in an effort to systematically destroy them. Firstly, religious activities were banned. This included making daily prayers and Jumma (Friday) prayers at the mosque, making calls to prayer with a microphone, giving religious sermons, and practicing Qurban. Security forces beat and forced fines from Rohingya people caught in any kind of religious practice and even arrested and jailed them.

Secondly, to even marry, villagers had to acquire a certificate of permission from the military after paying exorbitant forced bribes. When government officials issued a certificate of permission to marry, they warned Rohingya not to have more than two or three children. Failure to comply with the marriage and reproductive controls resulted in forced fines and imprisonment.

Thirdly, the boundary of movement for Rohingya was systematically controlled and restrained. In order to visit other places, the Rohingya were required to get a series of permissions from the level of village, district, township, and to the capital (Sittwe)

– which essentially meant that they needed the military’s permission. They needed Tawkenza to travel even to neighboring villages. In addition, to travel greater distances they were required to obtain Form No. 4 and pay exorbitant amounts of money in forced bribes to obtain travel permission and also pay forced bribes at checkpoints. From 2016, they were forbidden from even leaving their homes between 6:00 p.m. and 6:00 a.m. Fourthly, the Rohingya were discriminated against in educational opportunity and employment. The Rohingya were not allowed to be public workers.

Fifthly, the military, BGP/Na Sa Ka, and police regularly conscripted Shitapuru villagers into forced labor. The Rohingya were never paid any wages for their work. Yet failure to provide the forced labor resulted in forced fines. Sixthly, Rohingya were denied medical treatment and healthcare. Seventhly, from 2015, the Rohingya were deprived of voting rights. Lastly, no Rohingya was granted citizenship. The military in fact tried to force the Rohingya to register with NVC, which meant that they would be treated as foreigners.

When asked why security forces in Myanmar perpetrated such terrible acts, Rohingya survivors spoke clearly:

“The government of Myanmar oppressed us because our religion is different from theirs.”<sup>465</sup>

“They did this because we are Muslim and do not worship any creation of Allah. We only worship the Creator.”<sup>466</sup>

“The Myanmar government has

persecuted us and committed genocide since 1978.”<sup>467</sup>

“The government demolished our village and persecuted us because we are a Muslim minority. They wanted us to convert religions but could not make us.”<sup>468</sup>

“In my experience, the government has been arranging and waging such terrible deeds on the Rohingya for many years.

“We are a Muslim minority in that country. They want to discard and dislocate us from the country. They do not want to grant our citizenship rights.”<sup>469</sup>

“I heard from our grandparents that they had been persecuting us for 70 years. They had been planning to uproot us from Burma. They did all this to drive us from the country. We were honest but they were dishonest.”<sup>470</sup>

“It is because we are a Muslim minority. They wanted to erase our religion and ethnicity.”<sup>471</sup>

The Rohingya may have found physical safety from persecution in the refugee camps in Bangladesh, but such shaky and uncertain quarters can hardly be considered homes, especially since the Rohingya have lived in Burma for generations and centuries. The Rohingya are aware of how they have suffered discrimination and persecution. Yet they desire to return to their homeland, provided that they can do so following Justice, with full citizenship rights, as well as all of the privileges and benefits those rights confer.

“We want justice, and we will not return to Myanmar without citizenship.”<sup>472</sup>

“The Myanmar government must give us our citizenship rights, original backyards and property that were looted, freedom of movement, and free religion. We must be able to travel everywhere like other ethnic groups. We will not go back to that country otherwise. We hope that the international community gets the Myanmar government prosecuted in the ICC in front of international leaders.”<sup>473</sup>

“The international community must force the Myanmar government to return our citizenship rights. We need justice for the people the military killed. I hope the international community will support and help us to get our citizenship rights and to be repatriated with our full rights immediately.”<sup>474</sup>

Article II of the Convention on the Prevention and Punishment of the Crime of Genocide, as well as the Rome Statute of the International Criminal Court, set forth the following definition of “genocide:”

“... any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- (a) Killing members of the group;
- (b) Causing serious bodily or mental harm to members of the group;
- (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- (d) Imposing measures intended to prevent births within the group;

(e) Forcibly transferring children of the group to another group.”

In this report, Asian Dignity Initiative sought to explain how the Rohingya suffered from systematic destruction between 2012-2016, as well as to demonstrate that the massacre committed in August 2017 in the village of Shitapuru followed the pattern of genocide and ethnic cleansing. Therefore, our view is that the international community needs to actively intervene and take steps to address the situation.

During the course of conducting interviews, the survivors consistently declared their desire for justice, and now it is our turn to respond. For these reasons, we recommend the following.

Firstly, the government and military of Myanmar must permit a thorough, effective, and unbiased investigation within the country. For this, the international community must provide political, financial, and technological support. However, considering that the Myanmar government and the military have denied the existence of the Rohingya, have outright denied the genocide, and have failed to cooperate with the international community's efforts to ascertain the truth, the international community, including the United Nations, should refer the case to the International Criminal Court or set up a special or ad-hoc court to investigate the case. To capture the many types and instances of genocide and ethnic cleansing, the truth-seeking inquiry must include the massacre in Shitapuru, atrocities in the many other Myanmar villages where the Myanmar military and security forces attacked, and the systematic destruction that occurred starting in 2012 across the fabric of Myanmar society and

government.

Secondly, the truth-seeking investigation must proceed without grant of immunity to wrongdoers. The focus of the investigation, the perpetrators, occupy the highest levels of the Myanmar military and BGP, yet also include ordinary people from other ethnic minorities in Myanmar. In addition, officials of the Myanmar government, including State Counsellor Aung San Suu Kyi and other Cabinet Members, must also be investigated for their roles in the atrocities. None of the actors should receive immunity or be exempt from scrutiny.

Thirdly, the Myanmar government must provide remedy and relief to the victims and survivors. The principle of restoration of previously-held rights is the basic foundation, with financial recompense to those for whom such restoration is insufficient, such as victims who have suffered psychological harm. In such situations, it is critical to respect and decide the specific substance and form of remedy and relief according to the wishes of the victims and the Rohingya community.

Fourthly, the Myanmar government should introduce legislation and administrative measures to abolish systems and practices that discriminate against Rohingya. Social leaders and citizens who speak, advance, or promote hate speech and other forms of prejudiced information must be punished. Education should be provided to improve awareness in ordinary citizens of their deep-rooted hatred, bias, and discrimination.

Fifthly, the Myanmar government must cease registering the Rohingya with

NVC identification cards and must ensure restoration of their citizenship rights.

Sixthly, the Myanmar government and the international community must actively guarantee and ensure participation of Rohingya people in the discussions about possible repatriation.

1. “‘No one was left:’ Death and violence against the Rohingya in Rakhine State, Myanmar,” Doctors Without Borders, March 2018, available at <https://www.doctorswithoutborders.org/sites/default/files/2018-08/%27no-one-was-left%27-death-and-violence-against-the-rohingya-in-rakhine-state%2C-myanmar.pdf>.
2. “We’ll turn your village into soil: Survivors recount one of Myanmar’s biggest massacres,” *The Wall Street Journal*, 11 May 2018, available at <https://www.wsj.com/articles/burn-the-houses-rohingya-survivors-recount-the-day-soldiers-killed-hundreds-1526048545?mod=e2fb>.
3. “Who are the Rohingyas?” Al Jazeera, 18 April 2018, available at <https://www.aljazeera.com/indepth/features/2017/08/rohingya-muslims-170831065142812.html>; “Rohingya crisis explained in maps,” Al Jazeera, 28 October 2017, available at <https://www.aljazeera.com/indepth/interactive/2017/09/rohingya-crisis-explained-maps-170910140906580.html>.
4. “A genocide incited on Facebook, with posts from Myanmar’s military,” *The New York Times*, 15 October 2018, available at <https://www.nytimes.com/2018/10/15/technology/myanmar-facebook-genocide.html>.
5. “Investigators call for genocide prosecutions over slaughter of Rohingyas,” *CBS News*, 2 August 2018, available at <https://www.cbsnews.com/news/rohingya-crisis-myanmar-genocide-military-commanders-un-human-rights-mission/>; “Peace Prize Laureates accuse Myanmar leaders of genocide against Rohingyas,” *CBS News*, 1 March 2018, available at <https://www.cbsnews.com/news/nobel-peace-prize-laureates-accuse-myanmar-military-aung-san-suu-kyi-genocide-against-rohingya/>.
6. “Widespread and Systematic: Violence Against the Rohingyas in Myanmar,” Physicians for Human Rights, 30 August 2018, available at <https://phr.org/resources/widespread-and-systematic/>.
7. “Myanmar conflict: Rohingya refugee surge hits Bangladesh,” *BBC News*, 5 September 2017, available at <https://www.bbc.com/news/world-asia-41158703>.
8. “The Rohingyas lists: refugees compile their own record of those killed in Myanmar,” *Reuters*, 17 August 2018, available at <https://www.reuters.com/article/us-myanmar-rohingya-lists-insight/the-rohingya-lists-refugees-compile-their-own-record-of-those-killed-in-myanmar-idUSKBN1L20EY>.
9. “UNOSAT analysis of destruction and other developments in Rakhine State, Myanmar,” United Nations Institute for Training and Research, 7 September 2018, available at [https://www.ohchr.org/Documents/HRBodies/HRCouncil/FFM-Myanmar/UNOSATReportMyanmar\\_20180912.pdf](https://www.ohchr.org/Documents/HRBodies/HRCouncil/FFM-Myanmar/UNOSATReportMyanmar_20180912.pdf). Hereinafter, “UNOSAT report.”
10. Note that, in their sworn statements, many Rohingya survivors use the terms BGP and Na Sa Ka interchangeably.
11. “Report of the detailed findings of the Independent International Fact-Finding Mission on Myanmar - A/HRC/39/CRP.2,” 18 September 2018, available at [https://www.ohchr.org/Documents/HRBodies/HRCouncil/FFM-Myanmar/A\\_HRC\\_39\\_CRP.2.pdf](https://www.ohchr.org/Documents/HRBodies/HRCouncil/FFM-Myanmar/A_HRC_39_CRP.2.pdf).
12. “Accountability for atrocities in Myanmar ‘cannot be expected within its borders – UN investigator,’” *UN News*, 24 October 2018, available at <https://news.un.org/en/story/2018/10/1024062>.
13. Case Number KPD02 – Shitapuru (Kyauk Pan Du) (hereinafter “KPD02,” with the same rule applying in numbering Shitapuru cases), KPD03, KPD05-08, KPD10, KPD14, KPD23-25.
14. KPD17-18, KPD21-22, KPD25.
15. KPD02, KPD17, KPD21, KPD26.
16. KPD02, KPD25.
17. KPD01-26.
18. “Pillars of Islam,” *Encyclopedia Britannica*, available at <https://www.britannica.com/topic/Pillars-of-Islam>.
19. KPD01-02, KPD04-10, KPD12-15, KPD17-26.
20. KPD01, KPD03, KPD25.
21. KPD01-04, KPS06, KPD08-13, KPD16-22, KPD24-26.
22. KPD02-09, KPD12-16, KPD24.
23. KPD04-05, KPD08, KPD11, KPD13-14, KPD25.
24. KPD21, KPD23.
25. KPD06, KPD16, KPD18-21.
26. KPD06-07, KPD13, KPD16.
27. KPD05.
28. KPD13.
29. KPD23, KPD25.
30. KPD15.
31. KPD16.
32. KPD13.
33. KPD03-04, KPD25-26.
34. KPD04, KPD10.
35. KPD11.
36. KPD10-12.
37. KPD14, KPD16, KPD18-20, KPD22.
38. KPD25-26.

39. KPD11-12.
40. KPD15.
41. KPD07.
42. KPD07, KPD10, KPD17, KPD21-22.
43. KPD07, KPD09-10, KPD17.
44. KPD07, KPD09-10.
45. KPD01-03, KPD17.
46. KPD07.
47. KPD01-06, 08-12, KPD14, KPD16-26.
48. KPD22, KPD25.
49. KPD11-12, KPD14, KPD23, KPD25.
50. KPD16.
51. KPD18.
52. KPD23.
53. KPD07.
54. KPD12.
55. KPD03.
56. KPD05-09, KPD14, KPD21.
57. KPD05, KPD08.
58. KPD06, KPD24.
59. KPD05, KPD08, KPD24.
60. KPD09.
61. KPD06-07, KPD09.
62. KPD05, KPD08.
63. KPD05-06.
64. KPD01-02, KPD05-10, KPD24.
65. KPD01-02, KPD05-08, KPD10, KPD24.
66. KPD03, KPD09.
67. KPD10.
68. The Rohingya were required to obtain separate permission to travel outside of their village, which in turn required payment of forced bribes to various authorities. See "Restriction of Movement" section, *infra*.
69. KPD07, KPD10.
70. KPD02. In an effort to further limit rights and freedoms, the government provided only "temporary" registration certificates to the Rohingya. Many Rohingya delayed accepting these identification documents, yet this was not possible for Rohingya who wished to marry. See "Revocation of Citizenship" section, *infra*.
71. KPD01, KPD03, KPD07, KPD09, KPD14, KPD19, KPD21, KPD23-24, KPD26.
72. KPD19, KPD21.
73. KPD14.
74. KPD14, KPD23.
75. KPD10, KPD14, KPD19-21.
76. KPD11-13.
77. KPD15.
78. KPD02, KPD09.
79. KPD19.
80. KPD15.
81. KPD01, KPD11, KPD15-17.
82. KPD01, KPD15-16, KPD19.
83. KPD01.
84. KPD16.
85. KPD01.
86. KPD02-03, KPD05-07, KPD12, KPD14, KPD23.
87. KPD08-11, KPD20-21, KPD24.
88. KPD03, KPD19-21.
89. KPD19.
90. KPD03.
91. KPD19.
92. KPD02, KPG07, KPG12, KPG20-21, KPG23, KPG26.
93. KPD10, KPD21.
94. KPD17-20.
95. KPD01, KPD07.
96. KPD01-02, KPD07, KPD23, KPD26.
97. KPD01.
98. KPD13, KPD15.
99. KPD13.
100. KPD15.
101. KPD01.
102. KPD20.
103. KPD03, KPD26.
104. KPD01-06, KPD19, KPD21-23, KPD25-26.
105. KPD18.
106. KPD02.
107. KPD05-11, KPD14, KPD17, KPD23-24.
108. KPD01-05, KPD07-10, KPD13-14, KPD16, KPD21.
109. KPD05, KPD07-10, KPD13-14, KPD16, KPD21.
110. KPD05, KPD07-10, KPD16, KPD24.
111. KPD05, KPF07, KPD10.
112. KPD06-10.
113. KPD05, KPD07, KPD09-10, KPD23.
114. KPD05-06, KPD09-10, KPD14.
115. KPD07.
116. KPD06.
117. KPD07.
118. KPD05.
119. KPD05-10.
120. KPD01, KPD03-11, KPD18, KPD20, KPD24-26.
121. KPD05-09.
122. KPD01, KPD03, KPD06-08, KPD10, KPD13, KPD16.
123. KPD05, KPD09, KPD11.
124. KPD05, KPD10.
125. KPD07, KPD25.
126. KPD17-22.
127. KPD19-20.
128. KPD22.
129. KPD01-02, KPD04-10, KPD17-19, KPD21-22, KPD25.
130. KPD05-10, KPD21.
131. KPD02.
132. KPD02.
133. KPD01, KPD03, KPD17-22.
134. KPD03-05, KPD07, KPD17.
135. KPD06-07.
136. KPD14-15.
137. KPD14-15, KPD18.
138. KPD24.
139. KPD03-07, KPD17.
140. KPD15.
141. KPD11-14, KPD16.
142. KPD17.
143. KPD12.
144. KPD02, KPD04-05, KPD07, KPD10, KPD13-14, KPD16, KPD19, KPD24-26.
145. KPD02, KPD04-05, KPD07, KPD10-11, KPD14, KPD24-25.
146. KPD02, KPD05, KPD10, KPD12, KPD19.
147. KPD04-05, KPD07, KPD10, KPD12-13, KPD16, KPD19, KPD25.
148. KPD02, KPD04-05, KPD07, KPD10-13, KPD16, KPD19, KPD25-26.
149. KPD04.
150. KPD10.

151. KPD05, KPD07, KPD10.  
152. KPD16.  
153. KPD10.  
154. KPD26.  
155. KPD07, KPD10-11.  
156. KPD07, KPD10.  
157. KPD11.  
158. KPD07.  
159. KPD13.  
160. KPD16.  
161. KPD10. This survivor is likely referring to the additional fees as well as the governmental permission required for Rohingya to travel outside of their village, which in turn required payment of forced bribes to the village administrator, Immigration office, BGP, and military. See “Restriction of Movement” section, *supra*.  
162. KPD16.  
163. KPD16.  
164. KPD05-07, KPD10-11, KPD23-24.  
165. KPD01, KPD10, KPD12-14.  
166. KPD10.  
167. KPD05.  
168. KPD12.  
169. KPD11.  
170. KPD15.  
171. KPD15.  
172. KPD06, KPD10, KPD24.  
173. KPD06.  
174. KPD10.  
175. KPD06.  
176. KPD11-14, KPD25  
177. KPD11, KPD13-16, KPD22-23.  
178. KPD11, KPD16, KPD25.  
179. KPD01, KPD14, KPD16, KPD23, KPD25.  
180. KPD11-13, KPD15, KPD24.  
181. KPD02.  
182. KPD12.  
183. KPD01.  
184. KPD01, KPD03, KPD05, KPD09-11, KPD13, KPD21-24, KPD26.  
185. KPD03, KPD05, KPD09-11, KPD21-24, KPD26.  
186. KPD01.  
187. KPD05, KPD10.  
188. KPD26.  
189. KPD09, KPD11.  
190. KPD15, KPD24.  
191. KPD11.  
192. KPD24.  
193. KPD03-06, KPD08-09, KPD11, KPD13-15, KPD19-24, KPD26.  
194. KPD01, KPD03, KPD05-06, KPD13, KPD15, KPD17-22.  
195. KPD01, KPD08-09, KPD15, KPD17.  
196. KPD01, KPD03, KPD06, KPD15, KPD25.  
197. KPD02-03, KPD05-06, KPD14-15, KPD19, KPD21, KPD23, KPD26.  
198. KPD06, KPD08-09, KPD24.  
199. KPD04, KPD16, KPD25.  
200. KPD02-03, KPD25.  
201. KPD02-03, KPD15.  
202. KPD08, KPD11, KPD25.  
203. KPD06, KPD08.  
204. KPD08-09.  
205. KPD08-09, KPD16, KPD24.  
206. KPD06, KPD15-16.  
207. KPD02. See “Denial of Access to Healthcare” section, *infra*.  
208. KPD15.  
209. KPD16. Abstinence from intoxicants is required by Islamic faith. “Intoxicants,” Oxford Islamic Studies Online, available at <http://www.oxfordislamicstudies.com/article/opr/t125/e1058>. Therefore, in addition to coercing Rohingya men to drink alcohol under duress, security forces also compelled the men to violate their religious precepts.  
210. KPD11.  
211. KPD01.  
212. KPD01.  
213. KPD06, KPD08.  
214. KPD02, KPD16.  
215. KPD13.  
216. KPD06, KPD13, KPD19, KPD21.  
217. KPD05-06, KPD09.  
218. KPD06, KPD13, KPD19.  
219. KPD19.  
220. KPD12.  
221. KPD04, KPD11.  
222. KPD04, KPD09, KPD12.  
223. KPD09, KPD12.  
224. KPD12.  
225. KPD04.  
226. KPD06, KPD09-10, KPD17, KPD19.  
227. KPD01-02, KPD04, KPD17-18, KPD23, KPD25-26.  
228. KPD17-20.  
229. KPD17-18. See “Restriction of Movement” section, *supra*.  
230. KPD17-19.  
231. KPD01-02, KPD05, KPD07, KPD17-18, KPD20, KPD25-26.  
232. KPD02, KPD18, KPD20, KPD26.  
233. KPD17.  
234. KPD19.  
235. KPD05.  
236. KPD07.  
237. KPD09-12, KPD16-17, KPD19-20, KPD22, KPD24.  
238. KPD10-12, KPD14, KPD16.  
239. KPD10, KPD12.  
240. KPD10-11.  
241. KPD10.  
242. KPD11.  
243. KPD10.  
244. KPD01, KPD03, KPD05-07, KPD09-12, KPD20, KPD23.  
245. KPD02.  
246. KPD01-10, KPD12-13, KPD15-26.  
247. KPD03, KPD05.  
248. KPD03.  
249. KPD15.  
250. KPD03.  
251. KPD02-03, KPD05-10, KPD12, KPD16-25.  
252. KPD11, KPD14, KPD25.  
253. KPD07, KPD09.  
254. KPD02-03, KPD05-09, KPD11-14, KPD16-25.  
255. KPD11-12.  
256. KPD02, KPD05-06, KPD09-11, KPD23.  
257. KPD01, KPD04, KPD10, KPD17-22, KPD25.  
258. KPD02-04, KPD06-10, KPD12, KPD17-19, KPD22, KPD25-26.  
259. KPD06, KPD12, KPD17-18.  
260. KPD02, KPD17, KPD25.

261. KPD01, KPD03, KPD08-10, KPD12, KPD16, KPD26.  
262. KPD01, KPD06.  
263. KPD01-02, KPD04-05, KPD09, KPD16, KPD26.  
264. KPDKPD05, KPD09, KPD16, KPD26.  
265. KPD06, KPD08, KPD10, KPD25.  
266. KPD05.  
267. KPD11.  
268. KPD13.  
269. KPD03-011, KPD17, KPD22-23, KPD25-26.  
270. KPD03-04, KPD05, KPD09-10, KPD17, KPD19-21.  
271. KPD01, KPD05, KPD23.  
272. KPD15.  
273. KPD03.  
274. KPD11.  
275. KPD25.  
276. KPD16.  
277. KPD10.  
278. KPD06-07 KPD11, KPD13, KPD15.  
279. KPD06-07, KPD13, KPD17, KPD26.  
280. KPD16, KPD18.  
281. KPD06, KPD23, KPD25.  
282. KPD15, KPD23.  
283. KPD15-16.  
284. KPD06.  
285. KPD25.  
286. KPD07.  
287. KPD05.  
288. KPD26.  
289. KPD03.  
290. KPD06, KPD16.  
291. KPD06, KPD17, KPD20, KPD22.  
292. KPD17-18, KPD20, KPD23.  
293. KPD11-14, KPD16.  
294. KPD08.  
295. KPD17, KPD19, KPD21.  
296. KPD17-19, KPD21-22.  
297. KPD17.  
298. KPD17-18.  
299. KPD16, KPD18.  
300. KPD15.  
301. KPD16.  
302. KPD18.  
303. KPD17.  
304. KPD08, KPD10, KPD17-20, KPD22.  
305. KPD08, KPD17-19.  
306. KPD10, KPD17-19.  
307. KPD08, KPD10, KPD17, KPD19.  
308. KPD06.  
309. KPD05, KPD07, KPD09.  
310. KPD05, KPD07-08.  
311. KPD05, KPD07, KPD09.  
312. KPD07, KPD09.  
313. KPD05, KPD07, KPD09.  
314. KPD05.  
315. KPD01, KPD03-04, KPD07-10, KPD13, KPD17, KPD20, KPD23, KPD25-26.  
316. KPD01, KPD03-04.  
317. KPD04, KPD26.  
318. KPD01, KPD04-07, KPD09-10, KPD20.  
319. KPD05-10, KPD25.  
320. KPD03-06, KPD17, KPD20.  
321. KPD03, KPD08, KPD18-19, KPD23, KPD25-26.  
322. KPD09-10.  
323. KPD02, KPD10-11, KPD15, KPD17, KPD19-20, KPD22-23, KPD25.  
324. KPD02, KPD07, KPD09-10, KPD16, KPD23-24.  
325. KPD09-11, KPD17-19, KPD21-22, KPD24-45.  
326. KPD21.  
327. KPD14.  
328. KPD05-06.  
329. KPD05-06, KPD09.  
330. KPD05-06.  
331. KPD06.  
332. KPD01-07, KPD09, KPD11-14, KPD16-17, KPD20, KPD22-24, KPD26.  
333. KPD01-04, KPD17-18, KPD21, KPD24.  
334. KPD05, KPD07-08, KPD25.  
335. KPD05-07.  
336. KPD06.  
337. KPD12.  
338. KPD05, KPD07-08.  
339. KPD05, KPD07, KPD20.  
340. KPD05.  
341. KPD10.  
342. KPD11.  
343. KPD06, KPD10, KPD16.  
344. KPD05, KPD13-14, KPD25.  
345. KPD25.  
346. KPD13.  
347. KPD22.  
348. KPD25.  
349. KPD02, KPD04, KPD05-09, KPD11-12, KPD14-24, KPD26.  
350. KPD02, KPD04-05, KPD08-09, KPD20-22.  
351. KPD07, KPD22.  
352. KPD06-08, KPD10.  
353. KPD10.  
354. KPD05-07, KPD10.  
355. KPD14-15.  
356. KPD06-10, KPD17-19, KPD21.  
357. KPD03-10, KPD17-19, KPD21-22, KPD25.  
358. KPD03, KPD06, KPD09-10, KPD25.  
359. KPD03-05, KPD07-10, KPD24.  
360. KPD03-04, KPD08.  
361. KPD05, KPD07, KPD10.  
362. KPD04-05, KPD09.  
363. KPD04-05.  
364. KPD06-08.  
365. KPD05.  
366. KPD11.  
367. KPD02-03, KPD05-06, KPD12-14, KPD17, KPD20-22, KPD26.  
368. KPD06-08, KPD19.  
369. KPD04, KPD08, KPD10-11, KPD16-17.  
370. KPD02-04, KPD07, KPD09-20, KPD22-25.  
371. KPD04-07, KPD10, KPD14-16, KPD19, KPD25.  
372. KPD01, KPD0-07, KPD10, KPD14-16, KPD19, KPD25.  
373. KPD05.  
374. KPD04.  
375. KPD16.  
376. UNOSAT report.  
377. UNOSAT report. "Zay Di" likely refers to Jadi Para, with the different spelling due to the alternate romanization system used.  
378. KPD01, KPD05-07, KPD11, KPD16, KPD22-26.  
379. KPD01, KPD05-07,

- KPD09-11, KPD14, KPD16, KPD22, KPD25.
380. KPD01, KPD16, KPD26.
381. KPD01, KPD04-07, KPD10-11, KPD14, KPD16, KPD25-26.
382. KPD06-07, KPD09.
383. KPD04-05, KPD07, KPD10.
384. KPD04-06, KPD09-11, KPD24-26.
385. KPD25.
386. KPD09.
387. KPD05.
388. KPD06-07, KPD26.
389. KPD07, KPD10.
390. KPD05, KPD07, KPD10.
391. KPD04, KPD16.
392. KPD11.
393. KPD08-09, KPD17-20, KPD23, KPD26.
394. KPD02-26.
395. KPD03, KPD05-10, KPD17-22, KPD24.
396. KPD01, KPD04, KPD11-13, KPD15-16, KPD23, KPD26.
397. KPD02-26.
398. KPD01, KPD05-10.
399. KPD09, KPD26.
400. KPD03, KPD05-10, KPD17-22, KPD24.
401. KPD05-07, KPD09.
402. KPD05-10.
403. KPD01, KPD04, KPD11-13, KPD15-16, KPD23, KPD26.
404. KPD01, KPD04, KPD16, KPD23, KPD26.
405. KPD02, KPD12-13, KPD17-22, KPD25.
406. KPD02, KPD04, KPD12, KPD17, KPD20, KPD22-23, KPD25.
407. KPD01, KPD04-07, KPD09-10, KPD20.
408. KPD05-10, KPD25.
409. KPD03-06, KPD17, KPD20.
410. KPD01, KPD03-04, KPD07-10, KPD13, KPD17, KPD20, KPD23, KPD25-26.
411. KPD01, KPD03-04.
412. KPD04, KPD26.
413. KPD04-010, KPD16, KPD22, KPD25-26.
414. KPD04, KPD06.
415. KPD10.
416. KPD04, KPD08-09, KPD19, KPD250
417. KPD03-04, KPD21, KPD25-26.
418. KPD02-12, KPD15, KPD18-19, KPD21-22.
419. KPD04, KPD09, KPD19, KPD25.
420. KPD02, KPD04, KPD07-08, KPD10-11, KPD13, KPD15-16, KPD18-20, KPD25.
421. KPD16. In our work of gathering testimony, Asian Dignity Initiative has heard multiple survivors speak of weapons that looked like banana flowers. Fortify Rights has indicated that these “banana bud shaped” weapons are rocket-propelled grenades (RPGs), which are also known as launchers. “They gave them long swords,” Fortify Rights, July 2018, available at [https://www.fortifyrights.org/downloads/Fortify\\_Rights\\_Long\\_Swords\\_July\\_2018.pdf](https://www.fortifyrights.org/downloads/Fortify_Rights_Long_Swords_July_2018.pdf).
422. KPD11.
423. KPD03-04, KPD11, KPD14, KPD17-26.
424. KPD07, KPD11, KPD16, KPD18-20, KPD22, KPD25.
425. KPD04-07, KPD09-10, KPD26.
426. KPD10, KPD18-19, KPD23-24.
427. KPD07, KPD16-17, KPD19-23.
428. KPD03-07, KPD09-10, KPD17, KPD20-22, KPD26.
429. KPD11, KPD15, KPD18-19, KPD21.
430. KPD07, KPD11-12, KPD15, KPD25-26.
431. KPD03-04, KPD11-12, KPD15-19, KPD21-22, KPD25-26.
432. KPD09-10.
433. KPD05, KPD09-10, KPD18.
434. KPD22, KPD25.
435. KPD06-07, KPD09-10, KPD22, KPD26.
436. KPD05, KPD21-22.
437. KPD06-07.
438. KPD10, KPD25.
439. KPD06.
440. KPD05.
441. KPD09-10.
442. KPD22.
443. KPD10.
444. KPD22.
445. KPD21.
446. KPD25.
447. KPD01-02, KPD09-10, KPD23.
448. KPD03, KPD24-25.
449. KPD11-12.
450. KPD26.
451. KPD23.
452. KPD12.
453. KPD11.
454. KPD12.
455. KPD03.
456. KPD23.
457. KPD02-03.
458. KPD02.
459. KPD03.
460. KPD12.
461. KPD22.
462. KPD23.
463. KPD24.
464. KPD05-10.
465. KPD14.
466. KPD16.
467. KPD11.
468. KPD22.
469. KPD20.
470. KPD25.
471. KPD24.
472. KPD16.
473. KPD21.
474. KPD22.

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