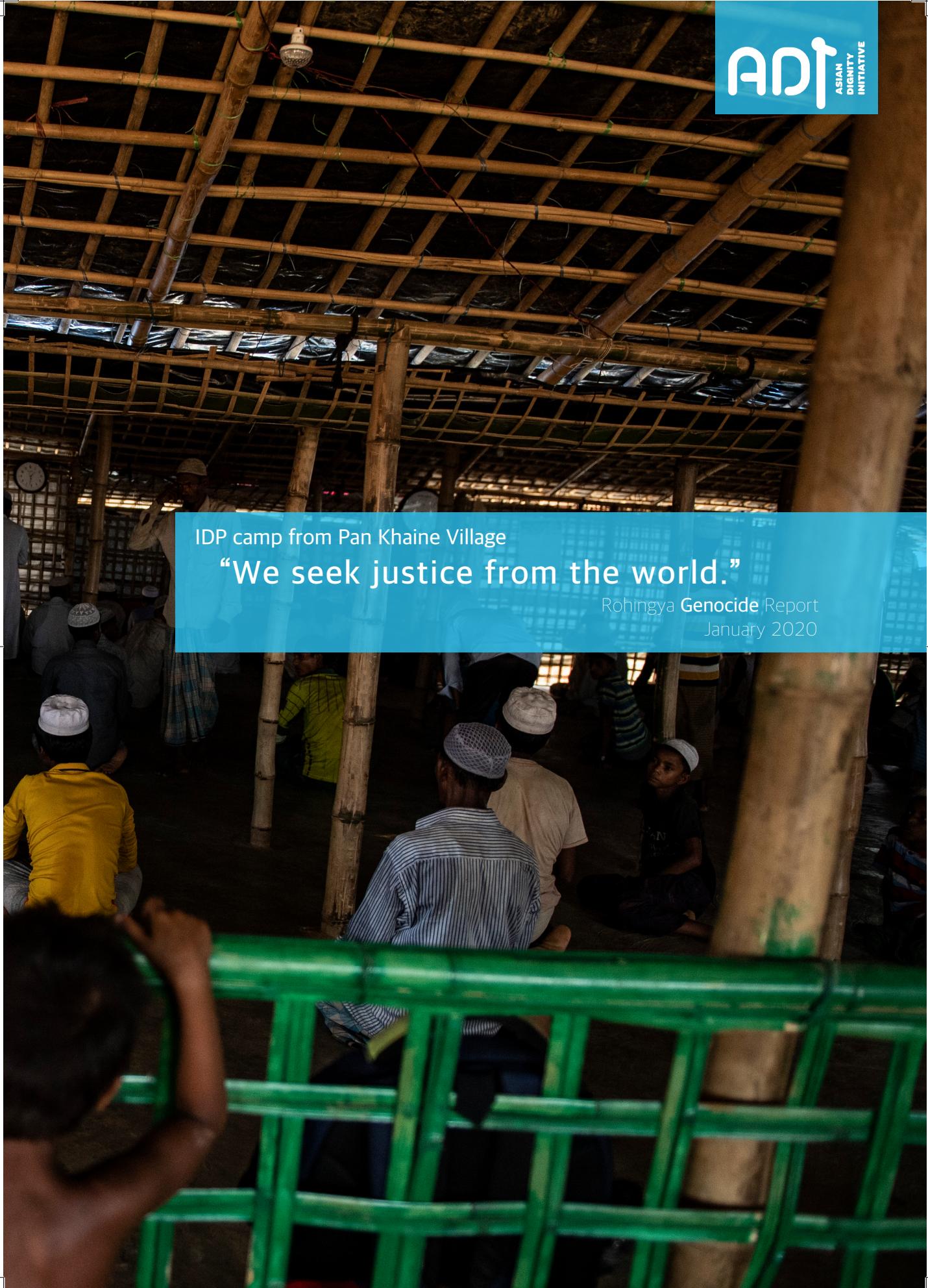
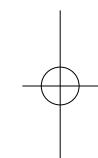
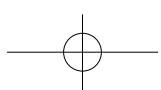
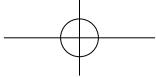


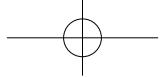
IDP camp from Pan Khaine Village

“We seek justice from the world.”

Rohingya Genocide Report
January 2020

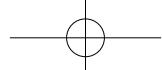






Asian Dignity Initiative supports victim-survivors and local activists
who strive to change their lives
while upholding dignity in conflict-affected areas in Asia.

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I . Executive Summary

On August 23-24, 2017, security forces from the Myanmar military, Border Guard Police (BGP), and police, as well as Rakhine civilians, attacked an Internally Displaced Persons (IDP) camp of Rohingya people, located within Ah Htet Nan Yar village in Rathedaung, Rakhine State. The 400-500 assailants besieged the IDP camp from their deployment stations at two BGP camps and other locations. They killed and injured Rohingya civilians with indiscriminate gunfire. Security forces raped Rohingya women, unlawfully arrested Rohingya people, burned down Rohingya homes, and looted Rohingya property.

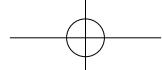
Three points stand out from the attack on this IDP camp: the forcible expulsion of the Rohingya from their native village of Pan Khaine in 2012, the large number of arrestees during the August 2017 onslaught, and, most importantly, the fact that the attacks occurred before mass-scale violence in other villages in Rakhine state. The other blitzes did not begin until August 25, 2017, with the Myanmar government using ARSA activity as a pretext. Yet the attack on the IDP camp two days before this date demonstrates the

premeditation and planning of the governmental offensive.

In the terror after such mass-scale violence and killing, the IDP camp residents 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 the Rohingya and appropriated it for their own purposes and allocated it to Rakhine settlers.

And during the time period of 2012-2016, Rohingya experienced multiple and successive forms of religious discrimination and persecution. This included prohibitions on practicing daily prayers at the mosque, holding religious events, and on providing Islamic education to their children at the madrasa. Security forces physically beat, arrested, and extorted money from those found in prayer or religious practice.



Marriage required payment of high fees, of up to 500,000 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 permits by paying large amounts of money, security forces extorted money at checkpoints. Security forces fined, arrested, and jailed those who did not obtain travel permission.

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

Although the Rohingya voted before, this too was foreclosed after 2015. Finally, no Rohingya held Myanmar citizenship. Indeed, the authorities 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.

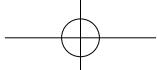
With this history of discrimination and persecution of the Rohingya as the backdrop, we recommend first that the international community provide affirmative support to having the matter referred to the International Criminal Court or

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.

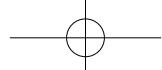


Rohingya refugees worship at a mosque in Camp 14 at Cox's bazar in Bangladesh on June 5, 2018.

© CHO Jinsub

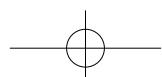


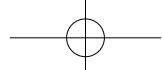
This project was funded by Gwangju Human Rights Peace Foundation and The Truth Foundation.



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II . Background

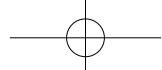
Starting on August 25, 2017, the Myanmar military commandeered a brutal crackdown on the Rohingya, immediately after Arakan Rohingya Salvation Army (ARSA) reportedly attacked approximately 30 police posts and an army base. The military's so-called counter-terrorism maneuvers were in fact horrific acts 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,¹ and several press outlets, including The Wall Street Journal,² Al Jazeera,³ The New York Times,⁴ and CBS.⁵ A report by Physicians for Human Rights identified how the massacres in Rakhine State conformed with the Myanmar government's systematic pattern of attacks.⁶ 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, of Ah Htet Nan Yar, which has the IDP camp.⁷ Reuters also specifically reported on the

burning of Ah Htet Nan Yar village.⁸ Another report quoted testimony from a survivor from the IDP camp.⁹ 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.¹⁰

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.

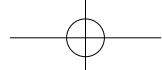
“623. This persecution has put the Rohingya population in a situation of extreme vulnerability, undermining all aspects of their lives and eroding their living conditions and their coping mechanisms. The daily attacks on human dignity have created intolerable conditions, and have weakened individuals, 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.”¹¹

“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.”¹²

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 and related electronic and documentary evidence, such as personal identification documents, photographs of wounds, and locations mapped via satellite.

In July and August 2019, Asian Dignity Initiative interviewed two survivors who had been unlawfully arrested during the offensive and also interviewed multiple family members of arrestees.¹³ In the course of our human rights documentation project, we learned that the detainees were due to be released in October 2019. Subsequently, we conducted additional outreach, spoke with family members of the arrestees, and identified the arrestees’ names, father’s names, and ages, which are attached as an Annex to this report.¹⁴ And in December 2019, we interviewed 25 arrestees in Bangladesh after they had been released.¹⁵ These interviews provided information regarding the unlawful arrests, as detailed below.



III. Systematic Destruction of the Rohingya People

A. Discrimination Experienced 2012-2016

1. Oppression of Religious Practice

Security forces, including the government,¹⁶ military,¹⁷ police,¹⁸ and BGP,¹⁹ 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.²⁰ 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,²¹ this is likely the most extreme aspect of religious persecution suffered by the Rohingya in Myanmar. One survivor testified that, due to the movement restrictions, the Rohingya were barred from saying the five daily prayers at designated times,²² in accordance with their faith.

“They hated our religion of Islam.”²³

“They used to say, ‘You cannot practice your religion. You must practice Buddhism.’”²⁴

“They did it because we follow Islam. If we would accept the Buddhist religion, they would not stop us from practicing Buddhist religious events. There were many religious people in Myanmar, but no religion's people are being persecuted like Rohingya Muslims.”²⁵

“Because we were Rohingya and Muslim,

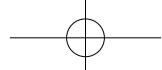
we were deprived of every opportunity. Our mosques and religious schools were demolished and closed by the government authority, saying, ‘You cannot follow the religion of Islam.’”²⁶

The repression deepened in 2012,²⁷ when the government locked the mosques.²⁸ Security forces accused the Rohingya of holding meetings against them inside mosques,²⁹ and against the government.³⁰

“Our religion is different from the government people. We were not allowed to practice religious events with the accusation, ‘You are ARSA and are against our rules of law.’ With such accusations and discrimination, we were not allowed to perform prayers.”³¹

“If anyone was found while praying, they were arrested and beaten severely. They accused us, ‘You are RSO (Rohingya Solidarity Organisation). You are not people from here and you are from Bangladesh.’ We felt too much trouble for praying prayers.”³²

The Rohingya were forced to say their prayers inside their homes,³³ or secretly at the



mosque,³⁴ with watch guards posted outside.³⁵ They also could only practice religious events at home,³⁶ or in secret.³⁷

“We had to say prayers and practice religious events secretly, but we were not able to perform prayers freely. When we were not able to say prayers even at home, then we would not practice religious events or say prayers in fear of government authority.”³⁸

“We do not know why the government did not let us pray. Even we women had to pray inside houses with a watch guard to look for security forces.... If security forces came to the village, then we were not allowed to perform prayers.”³⁹

Oppression of religious worship and freedom included prohibiting religious events.⁴⁰ And the authorities demanded forced bribes of up to 200,000 kyat,⁴¹ to open the mosque,⁴² and to use the mosque or madrasa.⁴³

“As you know, Ramadan is a very important month. It is necessary for Muslims to pray on time in that month, but we were unable to have religious events because security forces like the military and BGP imposed restrictions at night. The government restricted us from going out of our houses from 6:00 p.m. to 8:00 a.m. And practicing Taraweeh (night prayers during the holy month) during Ramadan is also very important for Muslims but the government prevented that too. Rather than letting us, our mosque, madrasa, religious school, moktob, they all were locked. We had to practice prayers and religious events inside houses.”⁴⁴

Religious practice resulted in beatings,⁴⁵ arrest,⁴⁶ and forced fines,⁴⁷ of 200,000-500,000 kyat,⁴⁸ and even 600,000-1,000,000 kyat.⁴⁹

The Rohingya were banned from having a madrasa (religious educational institution),⁵⁰ for it too had been locked,⁵¹ so they could not provide religious education to their children.

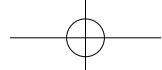
“Our village was not permitted to have a religious school or madrasa. Instead of allowing it, the military stationed at our religious school whenever they came to the village.”⁵²

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.⁵³ Al Jazeera obtained copies of government documents that stipulate a policy scheme for population control, with the titles manifestly announcing the intent: “Regional Order and Processes for Controlling Bengali Population,” “Population Control Activities,” and “Requirements for Bengalis who apply [sic] for Permission to Marry.”⁵⁴

For a Rohingya couple to marry, the bride and groom first had to obtain La-tei-guwang,⁵⁵ a certificate of permission for marriage. This process of obtaining marriage permission was multi-step, convoluted, and burdensome, requiring separate approvals from the village administrator, BGP, and/or Immigration office.⁵⁶ A number of survivors testified that the marriage permission requirement had not been imposed for their own marriages but was later established and enforced when their children came of age.⁵⁷

The Rohingya first had to go to the village administrator,⁵⁸ and obtain his permission,⁵⁹ or signature on a document.⁶⁰ The village administrator extorted 20,000-30,000 kyat.⁶¹ One survivor stated that they also needed Temporary Registration Certificates.⁶² Two



survivors reported that the village administrator issued permission to go to BGP/Na Sa Ka.⁶³

The next requirement was to go to the BGP/Na Sa Ka camp,⁶⁴ or the Immigration office,⁶⁵ submit the application,⁶⁶ and pay forced bribes of 30,000-130,000 kyat.⁶⁷ The couple had to take pair photographs,⁶⁸ and then faced an inquiry.⁶⁹ One survivor, different from the one referenced above, stated that they also had to hold Temporary Registration Certificates.⁷⁰

In total, Rohingya people generally paid up to 230,000-500,000 kyat for the marriage permission,⁷¹ although some managed to pay 100,000-200,000 kyat,⁷² and one survivor paid 1 million kyat.⁷³

“Our sons and daughters had to pay 20,000 kyat to get permission from the village administrator and 10,000 kyat to Hlun Thein. I had to pay 250,000 kyat when my son married and at least 400,000 kyat when my daughter married. Most people were unable to marry and fled from the country because they did not have enough money to get the permission.”⁷⁴

“I had to inform the village administrator. I paid him 30,000 kyat and he gave me permission to go to Na Sa Ka. With that permission, I went to Na Sa Ka and applied for [marriage] permission. I paid 70,000 kyat at first. They said, ‘It is fake. You need to apply again.’ Then I had to pay another 80,000 kyat to get the permission.”⁷⁵

Failure to obtain the special permission before marriage resulted in forced fines,⁷⁶ and imprisonment.⁷⁷

Security forces imposed measures to prevent births.⁷⁸ Rohingya couples were directed to have no more than two children,⁷⁹ or three children.⁸⁰ Rohingya parents also had to pay



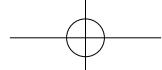
The Rohingya were forced to obtain special permission to marry, paying extortion money of up to 500,000 kyat.

forced bribes to register newborn children to the household list.⁸¹

“Security forces said in front of the guardians, ‘If you want to get married, you cannot bear more than three children. Unless you follow our instructions, or if you violate our restriction, you will be jailed for three years.’

“... Abul Hashim (27, son of Soyat Ahamed) and his wife were arrested and taken to jail for seven years because they had more than three children after marriage. Eventually, his wife died in jail. Now the rest are in the camp. Kurnan Ali (40, son of Nur Mohamed) was jailed because he had more than three children.”⁸²

“The government restricted the number of children. We were not allowed to have more than two or three children.... The government used local law against Muslims. We had to comply with their restrictions



because we feared their punishment.”⁸³

“They restricted us, saying, ‘You cannot have more than three children and you must take injection for prevention of pregnancy.’ Some women took the injection to prevent pregnancy. Women who did not take it, they had to live there secretly.”⁸⁴

As punishment for violating the reproductive controls,⁸⁵ the Rohingya were imprisoned,⁸⁶ and force-fined.⁸⁷ The fines ranged from 100,000-200,000 kyat,⁸⁸ or 50,000-60,000 kyat per child.⁸⁹ Parents of “additional” children could not register them on the household list,⁹⁰ or the children were put on the “blacklist.”⁹¹ Two survivors believed that they would have been punished if they had not fled to Bangladesh following the August 2017 violence.⁹²



In addition to registering on a household list, the Rohingya were also forced to take a family photograph. Note that the family members are holding signs with numbers on them. These numbers appear to correspond with entry lines on the family register.⁹³

These obstacles and restraints clearly had the intent to fetter population growth of the Rohingya people.

3. Restriction of Movement

Nearly every survivor interviewed testified that their freedom of movement was severely confined,⁹⁴ with the government imposing stifling travel restrictions.

“We wanted to travel because we were natives of that land, we were born there. Although

we were attracted to travel, we could not do it because the government’s persecution and jailing.”⁹⁵

Firstly, to even visit a neighboring village, they had to obtain Tawkenza,⁹⁶ a certificate of permission to travel,⁹⁷ from the village administrator.⁹⁸ The forced bribe cost 500-1000 kyat for most,⁹⁹ for five to seven days of permission.¹⁰⁰ Others were required to pay 2,000-5,000 kyat.¹⁰¹ One survivor stated that the amount depended on the individual’s wealth.¹⁰² Finally, the Rohingya were also required to inform the host village administrator of their visit,¹⁰³ and pay him an additional 100-200 kyat,¹⁰⁴ or even 500-1000 kyat.¹⁰⁵

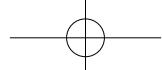
Traveling to the township was even more complex, for the Rohingya needed a different travel permit known as Form No. 4. Upon first obtaining Tawkenza from the village administrator, the Rohingya needed to go to the Immigration office,¹⁰⁶ and submit the Tawkenza,¹⁰⁷ to obtain Form No. 4,¹⁰⁸ which was valid for seven days.¹⁰⁹ This process entailed forced bribes of 10,000-20,000 kyat.¹¹⁰ Yet survivors also stated that they were forbidden to go to Rathedaung,¹¹¹ and could only go before 2012.¹¹²

“After 2012, the Immigration office did not issue us Form No. 4. We could not travel.”¹¹³

“We were not allowed to travel to Rathedaung without Form No. 4. We needed Form No. 4 but we did not get it. So we were not able to go.”¹¹⁴

Travel to the district (Maungdaw) also required Form No. 4 from the BGP/Na Sa Ka officer.¹¹⁵ And again, survivors stated that they were not allowed to go to Maungdaw.¹¹⁶

“We were unable to go to Maungdaw district. If we carry permission, the police at checkpoints tear the paper. So we were not able to travel.”¹¹⁷



The majority of survivors testified that they were forbidden to travel to Sittwe.¹¹⁸ No documents granted permission to travel to the state capital.¹¹⁹

The government punished the Rohingya for traveling.¹²⁰ Security forces, including BGP/ Na Sa Ka,¹²¹ Immigration,¹²² and police,¹²³ cracked down on those who traveled without permission, with forced fines,¹²⁴ arrest,¹²⁵ and jail.¹²⁶

Travel itself was risky for the Rohingya, for obtaining permission was no guarantee of safety from violence and extortion. Even after paying and obtaining travel permission, security forces wrested money at checkpoints along the way,¹²⁷ and beat travelers.¹²⁸

“The government blocked traveling, so we stayed like in jail. Wherever we went, we needed to get permission from the village administrator. If it was not permitted, we were unable to go anywhere. We were persecuted in everything such as travel, religion, jobs, etc. When we traveled, Rakhine people beat us without reason when they found us on the way. We never got justice. Instead of taking of action, security forces replied, ‘Why are do you travel here, do you have the rights of a citizen?’ We were depressed by their action and behavior that was done to us.”¹²⁹

“We were unable to travel to neighboring villages. The government blocked the road and traveling from one place to another. It was a despondent situation for us and we lived destitute lives.”¹³⁰

“We could not go to Kyaung Taung even though it was close to our village. Security forces forbade traveling from one village to another village. While traveling anywhere, we were brutally beaten when found.”¹³¹

These movement restrictions created a culture of fear in the Rohingya. Many simply did not travel due to the restrictions.

“In our land, we were not allowed to have free movement. We felt ourselves to be orphans, to be treated like this. We could not travel without fear and we could not travel without permission.”¹³²

“When we lived in Oorer Para of Ah Htet Nan Yar, there was a lake outside the village. We were not even allowed to bring a pot of water from the stream, for fear of government authorities.”¹³³

The confinement in turn trapped the Rohingya in a living cage.

“In order to leave the village, we had to get Tawkenza. People were not allowed to go to work if they did not get Tawkenza.”¹³⁴

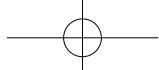
“We wished to travel outside the village and wanted to see the town but we never got the opportunity. People could not go for work in a neighboring village.”¹³⁵

“If we cannot travel from one village to another village, then it is like we are in prison.”¹³⁶

“As we were living in poverty, the travel restrictions affected us hard.”¹³⁷

In addition, residents needed travel permission to go to the clinic or hospital, which at times had fatal consequences.

“We had to the administrator to get permission. Then we had to go to the Na Sa Ka camp with it. They issue us another permission. Like this, it takes a long time. So the patient dies in the end.”¹³⁸



4. Denial of Education

As the Rohingya attended the government school,¹³⁹ they faced discrimination.¹⁴⁰ The school was in the Rakhine village,¹⁴¹ so Rohingya pupils could not study,¹⁴² because there was no school in their own village.¹⁴³ One survivor stated that Rohingya students could only attend school to Class 5.¹⁴⁴ Further, teachers neglected and did not teach Rohingya pupils well.¹⁴⁵ They gave lower marks to Rohingya pupils,¹⁴⁶ or failed them.¹⁴⁷

“I was not able to study at school because we Muslims were discriminated against. There was no school for children in the IDP camp. We could not get our children admitted to school. Since 2012, the government neglected us, saying, ‘You cannot improve your education.’”¹⁴⁸

Testimony indicates that the government undertook calculated efforts to create barriers to education in a variety of ways. Rohingya students were barred from pursuing further education by the restrictions imposed by the government.¹⁴⁹ One survivor stated that attaining higher education made Rohingya targets.¹⁵⁰ Security forces and Rakhine people beat physically beat students.¹⁵¹ Rohingya families were required to pay additional costs, which Rakhine people did not have to pay.¹⁵² These fees ranged from 1,000-1,5000 kyat per month,¹⁵³ and even 25,000-35,000 kyat per month.¹⁵⁴

5. Destruction of Livelihood

The Rohingya were denied secure employment as government employees,¹⁵⁵ even when their educational level was high.¹⁵⁶ Survivors testified that they could not obtain government jobs, solely due to the fact of being Rohingya/Muslim.¹⁵⁷ Even the assistant administrator did not earn a salary for their work.¹⁵⁸

“The government of that country did not give

jobs to educated people either. I did not get a job and those who were educated did not either.”¹⁵⁹

“No Rohingya could get a job. Rohingya children were failed in examinations even if they were good at studying. If any Rohingya dreamed of being a teacher, they could never have the opportunity to make their dream come true because they were deprived of education.”¹⁶⁰

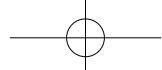
In addition, the government confiscated the Rohingya’s land, far earlier than 2012. The government appropriated it for their own purposes to farm fish,¹⁶¹ and allocated it to Rakhine settlers.¹⁶² The government plundered an astounding 42 kani of land from one survivor’s family,¹⁶⁴ 16 kani from another Rohingya person,¹⁶⁵ 12 kani from third,¹⁶⁶ and 3 kani from a fourth.¹⁶⁷ One kani of land is equivalent to 1.32 acres. In addition, IDP camp residents had to pay rent for IDP camp property.¹⁶⁸

“I had to pay rent for the land where my house was built in the IDP camp. We had no income in the IDP camp and lived without any jobs. The rent I had to pay was not reasonable because I did not have a job to earn that money.”¹⁶⁹

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 in Pan Khaine was the main viable way to work and feed their families.

6. Compulsory Forced Labor

Rohingya men were conscripted into forced labor,¹⁷⁰ by the military,¹⁷¹ BGP/Na Sa Ka,¹⁷² and police.¹⁷³ They had to go to the BGP camp,¹⁷⁴ in Kyaung Taung,¹⁷⁵ and Zedi Pyin.¹⁷⁶ The Rohingya were compelled to clean the camp,¹⁷⁷ of BGP in Yonballa;¹⁷⁸ repair the camp;¹⁷⁹ build and repair



fences;¹⁸⁰ build roads;¹⁸¹ cut grass and soil;¹⁸² dig soil;¹⁸³ dig drains;¹⁸⁴ chop wood/bamboo;¹⁸⁵ night guard;¹⁸⁶ work in the fields;¹⁸⁷ cut bushes;¹⁸⁸ clean drains,¹⁸⁹ break rocks;¹⁹⁰ carry water;¹⁹¹ and carry loads.¹⁹² One female survivor stated that she was taken to work on a groundnut farm.¹⁹³

Typically, Rohingya men were conscripted into forced labor regularly, about three to seven times per month.¹⁹⁴ There is not a single recorded case of the Rohingya being paid for their labor. They received no wages.¹⁹⁵

“The military made us slave during the day time and the police/Na Sa Ka forced us to keep watch over them at night.

“They made people wash their clothes and uniforms. There were more Rakhine people than us, but they were never forced to do such things. They made us do them because they had hatred for us and they are racist.

“In every country, there are security forces and government officials. They do not torture their people. In Malaysia, immigrants earn money doing work. I heard most Malaysian men and women hire labor to wash their clothes. There were many people who wished to work for wages, not as slave laborers. The Myanmar government security forces could pay the laborers.”¹⁹⁶

The village administrator made Rohingya residents appear for forced labor, under orders of senior government officers.¹⁹⁷ One survivor stated that students were snatched and taken for forced labor while on their way to school.¹⁹⁸

“The police and Na Sa Ka made us provide forced labor. We were treated like cattle in Burma. I was caught hundreds of times for forced labor.

“After we were repatriated from Bangladesh in 1994, we had to provide labor twice a week. Later they reduced it. In the IDP camp, we did not have to provide labor but we had to be night

security guards around the village. Before 2012, we had to provide labor twice a week and five times a month.”¹⁹⁹

Security forces fined those who refused to provide forced labor,²⁰⁰ and also beat,²⁰¹ and arrested them.²⁰² Survivors reported fines of 10,000-150,000 kyat.²⁰³ Several survivors said the fines depended on the individual’s wealth and income.²⁰⁴ Security forces also beat Rohingya men who were weak or could not work while providing forced labor.²⁰⁵

“My husband and other people were taken to dig a lake. If anyone was unable to work in the deep water of the lake, he was made to carry the stool of the security forces.”²⁰⁶

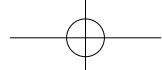
Moreover, the unpaid forced labor compounded the hardship the Rohingya experienced, by taking them far from their homes and starving them, as well as by obstructing the Rohingya from working at their own livelihoods and forcing them to suffer from sleepless nights.

7. Denial of Access to Healthcare

The Rohingya were discriminated against in the context of access to healthcare. The travel restrictions, discussed above, hindered the Rohingya, for they needed to first obtain Tawkenza,²⁰⁷ because there was no government clinic in their own village.²⁰⁸ The government clinics were in Rathedaung,²⁰⁹ within the village tract of Zedi Pyin,²¹⁰ and in Kyaung Taung.²¹¹ One survivor stated that the clinic’s proximity to the police prevented him from going.²¹²

And then the clinic extorted money to admit Rohingya patients.²¹³ There was no treatment without money.²¹⁴ Survivors testified to being rejected as patients,²¹⁵ often for inability to pay the amounts demanded.²¹⁶

“No one goes there without money. First they ask you how much money you have brought.



Then they give treatment.”²¹⁷

“First, the doctors asked, ‘Will you be able to pay charges? You need 10,000 kyat for these medicines.’ We replied, ‘We do not have enough money to pay 10,000 kyat. We only have 5,000 kyat to give you.’ And then the doctor rejected us, saying, ‘Go and leave the clinic.’”²¹⁸

One survivor wept while recounting the death of his child at the hospital:

“My son died at age eight. In 2014, he became suddenly unconscious. I took him to a nurse, who injected him twice. She took 3,000 kyat and said he would get better. Then we returned home but he did not get better. So I went to Buthidaung without Form No. 4. I spent 35,000 kyat to rent a boat. It rained heavily that day and the journey took eight hours.

“I did not know the process of getting treatment in a hospital. I was sitting in a corner with my ailing son. A man asked me why I was sitting with a seriously ill patient, so I replied that I did not know the process and rules here. He said, ‘If you give 5,000 kyat to that man, he will do everything for your process.’ I gave the man 5,000 kyat and he showed me the process.

“Then a nurse said, ‘You have brought your son while he is alive. You can take him back dead.’ Then my son was admitted to the hospital. But he got no treatment. A doctor came and checked, and they gave saline. But he died before finishing the saline. I did not tell anyone about his death. After some time, I informed them. Then the doctor abandoned my dead son in a corner with a dead soldier. As I did not have Form No. 4, I took my son and secretly went back home. Then I buried my son.”²¹⁹

With all these issues, the Rohingya sought the only alternative of visiting Muslim “village doctors.”²²⁰ Yet such basic medicinal services is no comparison to proper medical treatment.

8. Suppression of Voting Rights

The Rohingya were blocked from voting in recent years, in particular in 2015,²²¹ and afterwards. For many, their final votes were in 2012,²²² and 2010.²²³

“I voted once in the election of Aung San Su Kyi. We voted for the current PM of Myanmar. ...After giving a vote to her, our village [Pan Khaine] was burned down.”²²⁴

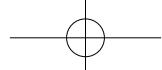
9. Revocation of Citizenship

Every single interviewee testified that they did not hold citizenship of Myanmar.²²⁵ The Rohingya previously did have citizenship, during the generations of their parents,²²⁶ and grandparents.²²⁷

“My parent had ID cards that considered them a citizen. But I did not have such an ID card like my parent. I was not accepted as a citizen, so that was why I became a refugee in Bangladesh three times in my life.”²²⁸

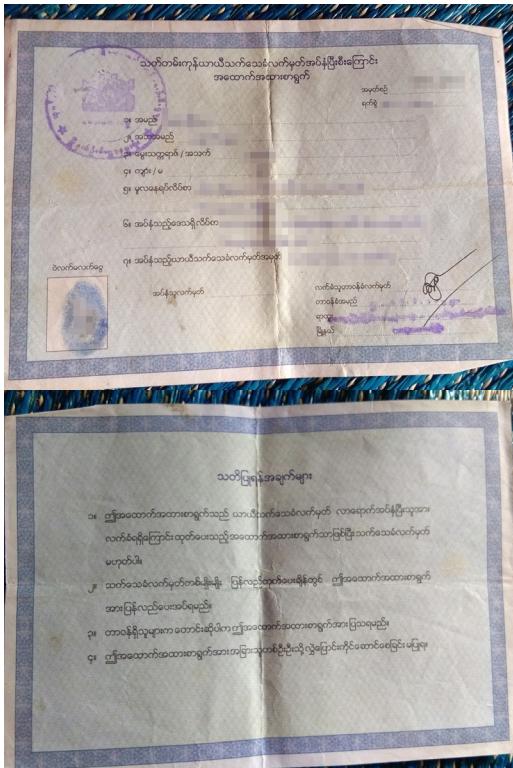
The Rohingya were given “temporary” white cards (Temporary Registration Certificates) called Yiayi Caffra.²²⁹ But the government revoked these later,²³⁰ and issued “receipt” cards.²³¹ These documents typically misidentified them as Bengali.²³² In addition, the Rohingya were called “kalar,”²³³ which is an ethnic slur.

The Rohingya’s lack of citizenship status made them vulnerable to discriminatory practices,²³⁴ that intensified over the years. They were prohibited to practice their religion;²³⁵ had movement and travel restrictions;²³⁶ had restrictions on marriage,²³⁷ and children;²³⁸ were blocked from education;²³⁹ were barred from freely running businesses,²⁴⁰ holding government jobs,²⁴¹ and working at agriculture;²⁴² and were blocked from



building and repairing their houses.²⁴³ They were conscripted into forced labor,²⁴⁴ and experienced looting.²⁴⁵

“We were unable to go to the forest for firewood. When we did, security forces



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

beat us extremely and then fined us. When our original Pan Khaine village was burned down, we fled to Oorer Para of Ah Htet Nan Yar. We had no peace, and we had lost the peace of our lives. There were no human rights. There was nothing for us. Everything was complicated and we lived sorrowful lives in that country. Even though the government persecuted us, we bore it with endurance. Eventually, the government burned down our IDP camp in 2017.”²⁴⁶

Every single interviewee refused to register with NVC,²⁴⁷ because it was for foreigners,²⁴⁸

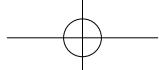
and not a citizenship card.²⁴⁹

“I did not register with NVC because our grandparents were natives and citizens of that land. They had many documents that recognized them as citizens like registration cards. And we were descended from those citizens with Rohingya ethnicity. We did not need to hold NVC because it did not have our citizenship rights.”²⁵⁰

“I did not register with NVC because it was not a citizenship card. It was a foreigner card. Immigration asked us to register newborn children’s names on the household lists. We submitted 50 children’s names and the relevant documents. When we took the children’s fathers to the Immigration office, the Immigration office asked them to accept NVC if they wanted to register their children’s names on the family forms. They said, ‘We cannot register with NVC.’ Then the Immigration office asked us to register with NVC because we were village administrators. We said we could not and had to discuss it with villagers. They said that they could not register our children’s names on the household lists. We had to come back home from the Immigration office with the documents.”²⁵¹

Other survivors perceived that the persecution would only escalate if they accepted NVC,²⁵² stating that it was “worse than” the temporary card.²⁵³

“We did not accept NVC because we would not be citizens with it. It is worse than TIC (temporary identification card).”²⁵⁴



B. Forcible Expulsion from Pan Khaine in June 2012

All survivors interviewed by Asian Dignity Initiative for this report originally hailed from a village called Pan Khaine, in Rathedaung township. They came to live in the IDP camp in An Htet Nan Yar after having been previously been driven out of their home village. These residents have experienced the tremendous devastation of repeatedly being exiled and cast out of their homes. As stated by one survivor, “In 2012, our houses were burned and we were deported from our village. From then we lived in An Htet Nan Yar.”²⁵⁵

“We were following our religion and practicing religious events as Muslims but government authorities said, ‘You will have to follow our religion and there are no Rohingya Muslims here. Otherwise, you cannot practice your religious events.’ The village community leaders replied, ‘We must follow our religion and cannot obey your saying.’

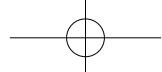
“So we were persecuted by the government even though we did nothing against them and lived there normally. We Muslim people were not allowed to pass the river to go to the Rakhine village. Rakhine civilians harassed us and we were not allowed to move from place to place, and security forces took away and hunted cattle from the field. And then our village was burnt down forcefully and Rakhine civilians and security forces killed our people by hacking. So we fled to another

village through the forest to survive after our village was burned down.”²⁵⁶

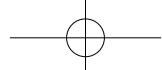
Prior to the attack on Pan Khaine, security forces held a meeting with the Rohingya villagers,²⁵⁷ saying that Rakhine people were rioting and wanting to attack.²⁵⁸ Security forces claimed that they would protect the Rohingya villagers,²⁵⁹ and directed them to remain quiet and peaceful if anything happened.²⁶⁰

On June 13, 2012,²⁶¹ between 10:00 p.m. and 12:00 a.m.,²⁶² Rakhine civilians surrounded Pan Khaine,²⁶³ and set the village on fire.²⁶⁴ Most survivors identified Rakhine civilians as perpetrators of this attack,²⁶⁵ and others also named the military,²⁶⁶ and police.²⁶⁷ They sieged the village,²⁶⁸ on three sides,²⁶⁹ with only the forest side left open.²⁷⁰ Rakhine civilians threatened to kill Rohingya villagers,²⁷¹ invaded the village,²⁷² and drove out the Rohingya.²⁷³

Survivors reported gunfire.²⁷⁴ The attackers killed an elderly woman named Moussaba Khatun (70),²⁷⁵ with a spear.²⁷⁶ Survivors could not collect her dead body,²⁷⁷ for it was burned in her house.²⁷⁸ Between sunset and midnight,²⁷⁹ the homes in Pan Khaine were burned down,²⁸⁰ in the southern part of the village,²⁸¹ by Rakhine people,²⁸² and the military.²⁸³ One survivor stated that they targeted the mosques for arson.²⁸⁴



The Rohingya from Pan Khaine were driven out of their village. Security forces forbade them to remain in Tha Win Chaung and banished them to Ah Htet Nan Yar.



Most villagers fled to the forest.²⁸⁵ They walked the whole night,²⁸⁶ in the rain,²⁸⁷ to the hamlets of Bossora,²⁸⁸ and Kua Chaung,²⁸⁹ and arrived at around dawn the next day.²⁹⁰ Rohingya people of the village tract of Tha Win Chaung helped and fed them.²⁹¹ Two survivors testified that the military threatened to punish any Tha Win Chaung villagers who aided the refugees.²⁹²

Pan Khaine villagers went to inform the authorities of their arrival,²⁹³ and were beaten for it,²⁹⁴ at the camp in Inn Din.²⁹⁵ Security forces fired blank gunshots overhead,²⁹⁶ forced Rohingya men to hold position in the water,²⁹⁷ and forced Rohingya women to sit together on the ground,²⁹⁸ until mid-afternoon.²⁹⁹

“We thought, ‘Here are the authorities. We should inform them about the incident and our arrival.’ We went to the police camp and informed them. Then they said, ‘You burned down your homes by yourselves. You are pretending here. You are defaming our country.’

“Saying that, they forced the men to get down in the water and stand there. The water level was up to the chest. It was punishment.”³⁰⁰

“BGP beat Rohingya people who went to notify that Rakhine people burned our homes. BGP said we burned our own houses and they did not allow us to take shelter in the village. They made us sit in the water of paddy fields until 3:00 p.m. At 3:00 p.m., the military came and said there is no registered ‘Bengali’ ethnic group in Myanmar’s 135 ethnic groups.

“They said, ‘So we can kill you all. We do not have to give any account to anyone.’ The military called the villagers and said they would take action against anyone who provided shelter to us in the village.”³⁰¹

Security forces claimed that Rohingya villagers had burned down their own homes,³⁰² and

ordered them back.³⁰³ Security forces said that the Rohingya could not live in a new and different township,³⁰⁴ and that they should go to their own village.³⁰⁵

Pan Khaine villagers were taken back to Rathedaung township,³⁰⁶ by the military,³⁰⁷ and BGP.³⁰⁸ When they reached the BGP camp in nearby Yonballa,³⁰⁹ Rakhine people blocked them from entering Pan Khaine,³¹⁰ with guns,³¹¹ swords,³¹² knives,³¹³ spears,³¹⁴ and sticks/lances.³¹⁵ Rakhine people burned down the remaining homes in Pan Khaine.³¹⁶

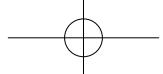
“In the 2012 incident, the government provided guns, 15 guns for each Rakhine village. I saw with my own eyes how the government gave those guns to them.”³¹⁷

The Rohingya arrived at the village tract of Ah Htet Nan Yar on June 15, 2012.³¹⁸ They stayed in houses in Ah Htet Nan Yar for a time.³¹⁹ Later, they built huts,³²⁰ and UNHCR provided tents and plastic sheets.³²¹ Four to six months later,³²² they began to receive rations,³²³ from UNHCR,³²⁴ and WFP.³²⁵

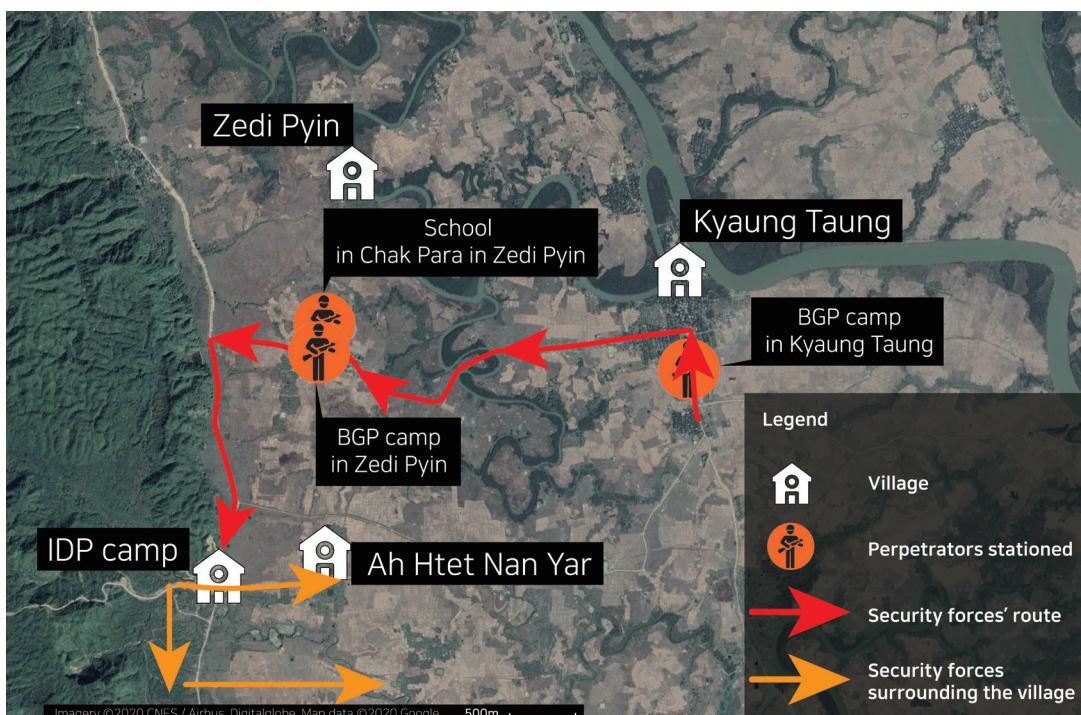
“After a few days in Ah Htet Nan Yar, the police told us to make tents. We made them and stayed in them for two days. The police broke the huts and told us to build tents in the western part of the village. When we went to get relief from the WFP food center, we had to pay bribes to security forces.

“Rakhine people did it according to the instructions of the police. The whole village of Pan Khaine was burned down.”³²⁶

The military escort to the village tract of Ah Htet Nan Yar demonstrates that security forces authorized the Rohingya to live there. Yet this approval in 2012 did not protect the IDP camp residents from a subsequent expulsion five years later.



C. Attack in August 2017



On August 23-24, 2017, security forces deployed from their places of station to surround and attack the IDP camp in the village tract of Ah Htet Nan Yar.

1. Meeting Prior to the Attack

Shortly before the August 2017 attacks, security forces called a meeting with the villagers.³²⁷ They prohibited all movement,³²⁸ claiming that “criminals” go outside but those who stay at home are not criminals.³²⁹

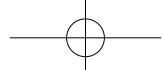
“Security forces called us for a meeting in a Rakhine village near Chut Pyin. A government official said, ‘Don’t go outside the house even for work or grazing cattle. We will inspect you and check the family list. You all have to stay at home always. People who we find outside the house, they will be accused as guilty.’

“...[So we thought,] ‘If they find me at my

house, they will not do anything to me. Otherwise they will arrest me and accuse me of being ARSA.’ But we never did know what the meaning of ARSA is.”³³⁰

“One day before the attack, our village leaders and educated people were called for a meeting with the security forces. The security forces said in the meeting, ‘People who are criminals, they don’t stay at home and people who are not criminals, they stay at home. So, if you are not a criminal, then you will not stay outside of house. If we find anyone outside of the house at night, we will arrest him.’”³³¹

“Even as I realized our village was being attacked, I stayed in the tent because the



security forces had already said, ‘If anyone goes outside the tent, he will be treated like he is supporting ARSA.’ That’s why I didn’t flee and stayed in the house. Then the military arrested me from my house.”³³²

2. Attack on the IDP Camp

On August 23, 2017, in the early morning, between 3:00-4:30 a.m.,³³³ security forces, comprised of BGP,³³⁴ military,³³⁵ and Rakhine civilians,³³⁶ surrounded the IDP camp.³³⁷ They blockaded three sides:³³⁸ the north,³³⁹ south,³⁴⁰ and west.³⁴¹ Only the eastern side was left open.³⁴²

“The military took position while holding their guns and surrounding the village, and BGP and Rakhine people entered the village.”³⁴³

Security forces searched all of the homes,³⁴⁴ shot gunfire,³⁴⁵ and indiscriminately beat the Rohingya.³⁴⁶ They then arrested many,³⁴⁷ and took the arrestees away,³⁴⁸ by vehicle,³⁴⁹ at about 8:00-10:00 a.m.³⁵⁰ They killed two men in the process.³⁵¹

“On that Wednesday night, security forces and Rakhine people surrounded the village together.... Some security forces entered the village and arrested people by entering every house. My husband and sons were at home. They did not run away, because in the meeting security forces had prohibited going outside at night and said if someone got caught outside at night, he will be considered a criminal or ARSA.

“Security forces were arresting people from houses and beating them. We heard my husband’s cousin being beaten. After a while security forces entered my house and arrested my husband and one son. That night, we all slept together in a mat including my sons and their wives because we were afraid. After arresting people, the security forces took out

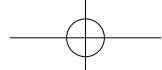
us from the house and kept us bowed down on the road to the west of the camp. When they finished catching people, it was morning.”³⁵²

“Security forces arrested people by entering inside houses and taking them away. At that time, in fear of the security forces, we women from ten houses gathered in one house. A Rakhine person named Surachha from Kyaung Taung village took women and tortured and kicked us near the stream of the IDP camp. There was a mosque to the west of the IDP camp where we women were taken and made to gather inside. After entering the mosque, security forces kicked and tore the Holy Qurans while telling us, ‘Look how we can show you us playing with your religion and tearing the Holy Quran.’ After that, they defecated and urinated inside the mosque. The men were taken away after being arrested and beaten roughly. One of my brothers-in-law was arrested from hiding inside the bamboo trees and killed from a brutal beating. After being arrested, the people were taken away and lifted onto trucks. We women were made to put our heads down beside the road.”³⁵³

Security forces gathered the Rohingya,³⁵⁴ forced



Security forces gathered the Rohingya together and beat them in these locations.



them to bend over,³⁵⁵ beat them,³⁵⁶ and kicked them with boots.³⁵⁷ They also beat women,³⁵⁸ and kicked women.³⁵⁹

The situation calmed a bit when the security forces left,³⁶⁰ at 12:00 p.m.³⁶¹ However, they returned on August 24, 2017 and surrounded the IDP camp again,³⁶² at 4:00-5:00 a.m.³⁶³ On the second day, they again arrested residents of the IDP camp.³⁶⁴ Security forces took the IDP camp residents to a rosewood tree,³⁶⁵ forced them to bend over,³⁶⁶ and beat them severely.³⁶⁷ They killed two people,³⁶⁸ shooting them,³⁶⁹ as they fled.³⁷⁰

“Security forces killed two people. One person was shot to death from gunfire, and the other one was killed by beating and chopping. When he was running away to escape, he was arrested and taken away. They grappled with him and killed him there by chopping him on the shoulder with knives. The dead body was left there on the paddy field.”³⁷¹

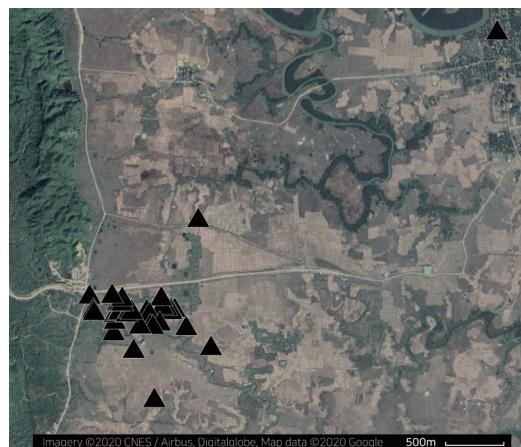
3. Killing of the Rohingya En Masse

Security forces killed many Rohingya,³⁷² mostly by gunshot,³⁷³ including from indiscriminate gunfire,³⁷⁴ as they fled.³⁷⁵ The times of death fall within the window of attacks, as 6:00 a.m.-12:00 p.m.³⁷⁶ Killing locations include paddy fields,³⁷⁷ and the south side of the stream.³⁷⁸

“They were killed while running away from home. They were shot to death.”³⁷⁹

“My husband was shot to death in front of me. I also witnessed the killing of another man who was my father’s age.

“My husband tried to save me and get me free when they were raping me. How could he endure such oppression when I was being raped! They shot him when he tried to save me. I was crying when they shot him. They

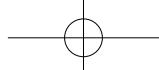


ensured his death by firing several bullet rounds. I became senseless and could not see where they took my husband’s dead body.”³⁸⁰

“My paternal uncle was killed in front of me. He was running away when the military was arresting people and shooting gunfire. He got a gunshot in his head.”³⁸¹

Zahid Hossain was beaten to death,³⁸² at the camp.³⁸³

“On August 23, 2017, the military arrested at least 30 people and took them to the post. Some people could flee but others could not. It was my good fortune. I also was able to



flee. But I could not get out of the village. I climbed up a tree and watched what the military did in the village. Two people were killed in front of me.”³⁸⁴

4. Brutal Injuries to the Rohingya

Security forces wounded many Rohingya people,³⁸⁵ with gunshots.³⁸⁶ As noted above, they also injured the Rohingya with kicking,³⁸⁷ with beatings,³⁸⁸ and from gun butts,³⁸⁹ sticks,³⁹⁰ and rocks.³⁹¹ Several villagers named Bashir Ahmed as being beaten to injury.³⁹² As with the mass killings, the times of injury fall within the times of attack, as between 7:00-9:00 a.m.³⁹³

“In the morning, we women were gathered at a place where there is water. They beat us and forced us to bend down. There were many people, tied with rope and thread on back with boot. Security forces also kicked the Quran. They hit me with guns. The women were all forced to bend down. The men were severely beaten.

“I saw a man beaten to injury. He was in the crowd of arrested people. When the military saw that he was like a dead body, they left him.”³⁹⁴

“Men who were at home were arrested. They arrested us and tied us together with one rope. They made us fall down and beat and kicked us cruelly. There were many people who were beaten so cruelly that they fell over like dead bodies.”³⁹⁵

5. Rape

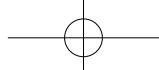
Security forces also committed sexual violence upon Rohingya women, including rape,³⁹⁶ and physical groping,³⁹⁷ while looting money.³⁹⁸ The UN also reported on the gender-based sexual violence.³⁹⁹

“On Wednesday, at around 6 or 7 o’clock, I was sitting inside the house holding my baby on my arm. Security forces snatched my baby from my hands and threw her and started raping me. My husband was also at home when they entered my house. He tried to take the baby but they did not let him. He tried to free me from them, and they shot him to death.

“I remember I was raped more than four times. There were seven security forces surrounding me and other doing whatever



Security forces wounded Rohingya residents to grievous injury in multiple locations.



they wanted. They were military and police. Twenty security forces were around my house and me. Some were busy killing my husband.

“I lost consciousness from being raped and seeing my husband’s killing. When I regained my senses after two or three hours, I saw no one inside the house.... I found my baby child and ran from the house.”⁴⁰⁰

“We were up to 12 women inside my cousin’s house. I was standing in a corner holding my baby on my arm. I was so scared because I had seen videos before that the military raped women in 2012. After taking out the women, security forces hit my husband with a solar panel. My husband was bleeding and taken away. I did not try to see what was happening with my husband because I was so scared. I sat down in the corner with my baby daughter on my lap.... “When two soldiers came again for a solar battery, I was shaking because I was alone in that house. When they saw me, they came over and abused me, saying ‘Pama’ (perverted and bad language), and kicked me. They scuffled with me to rape me.



Security forces raped Rohingya women in several locations.

One soldier left with the battery and the other soldier raped me inside the house. He finished when a soldier called him from outside the house.”⁴⁰¹

“After security forces dragged the women outside, we women were taken to the road, where we were made to keep our heads down for the whole day. When security forces made us gather and sit down by the road, a Rakhine person named Surachha took a teenaged girl from the group to do sexual violence. I saw her being taken to the forest.”⁴⁰²

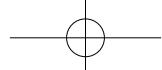
6. Unlawful Arrests

Security forces arrested large groups of Rohingya civilians, as stated by the UN report.⁴⁰³ and noted above. Most villagers were taken from their homes,⁴⁰⁴ where they had been hiding.⁴⁰⁵ Others were gathered up and carted away from a rosewood tree.⁴⁰⁶

“My husband and sons were arrested in front of me. When the security forces, including the military, came to my door to arrest my husband and son, I closed the door. Then they kicked and broke down the door and entered the house. They arrested my husband and grabbed me and my daughters-in-law and took us outside of the house. They again went into the house and arrested my son. They accused my son and husband of being criminals....

“The military even burned my son’s testicle.”⁴⁰⁷

“Three members of my family, including my husband, were taken and arrested. We were sleeping at night and security forces surrounded the village. They entered the house and took them away without cause. They used abusive language and said, ‘You are Al Yakin (ARSA).’



“When my husband was being arrested, he yelled, crying, ‘Oh my son! I will be killed.’ At that time, my son was crying also. Security forces took him from my lap and threw him.

“After being arrested, the people were severely beaten and kicked there. They were forced to keep their heads down as they were taken to the road. If anyone looked up, he was brutally beaten. After a little while, they were lifted onto trucks and taken away.”⁴⁰⁸

The vast majority of survivors testified that the military arrested the Rohingya,⁴⁰⁹ though some also identified as arresting officers BGP,⁴¹⁰ Hlun Thein,⁴¹¹ and the police.⁴¹² Security forces stated no charges for the arrests,⁴¹³ and claimed the Rohingya had links with militants/terrorists/rebels.⁴¹⁴

“I did not flee anywhere because they told us not to run away when they came to our house. They entered my house and arrested my father, my brother, and me. Then they took us outside and kept us there. They beat us so brutally, asking, ‘Are you from the rebel party?’ We said we are not rebels or any criminals. They again accused us, ‘You are the people who fed the rebels yesterday.’ We told them we did not feed anyone.

“When they asked our names and ages, I told them that I was 16 years old and my year of birth is 2002. After hearing my age, they kept five of us separate from the other men. They had taken away the other men, including my father and brother. They beat me so brutally when I said I was a student. I ran away when they were taking the arrested men away in jeeps.”⁴¹⁵

“They said, ‘This is not your country. Don’t stay here. Your country is Bangladesh. Go to your country.’”⁴¹⁶

Security forces arrested 51-55 people,⁴¹⁷ at least 35 people on August 23, 2017, and at least 14 people on August 24, 2017.⁴¹⁸ About four people were released:⁴¹⁹ Jafor, Hamid Hossain, Hamid Hossain, and Jamal Hossain.⁴²⁰

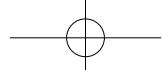
“Security forces asked us, ‘Did you see ARSA?’ We said no. The military said, ‘Why didn’t you see them? We heard they are in your village.’

“We said, ‘We are in IDP camp, we didn’t see ARSA, and we don’t know anything about ARSA, because we are living in tents, all are poor and just surviving. There is no Al Yakin group in the IDP camp.’ Then the military beat us intensely and individually inspected us one by one. After processing the inquiry, they released at least eight people, who escaped to Ah Htet Nan Yar....

“The military kept 55 people from the IDP camp. From those 55 people, two boys were released because they were not old enough to be prosecuted or jailed. Another one, who was our interpreter at the post, was also released. Then two of us, including me, were released because during the individual inquiries, we were beaten severely. We were in such extremis that the military thought we would die. So they released us after 13 days.”⁴²¹

Security forces beat the arrestees,⁴²² then took them by vehicle,⁴²³ to the camp,⁴²⁴ in Zedi Pyin,⁴²⁵ where the Rohingya were kept in custody.⁴²⁶ Security forces tortured them, with stabbings from knives, kicks to the head, pulling out teeth, and ropes that were tied too tightly.⁴²⁷ In extreme cases, one arrestee suffered from hemorrhaging from the beatings and another arrestee was pummeled so badly that he could not eat.⁴²⁸

“The military came from the north and south, surrounded the IDP camp, and entered the village. When that happened, I was



sleeping at home. I did not know anything but I was also arrested with the villagers and taken to Zedi Pyin post that night. All of us arrested people were tortured and brutally beaten at the post.”⁴²⁹

The arrestees were not provided any food for 11 days.⁴³⁰ The government claimed that the Rohingya were members of ARSA and interrogated them about ARSA’s whereabouts.⁴³¹ Approximately 11-18 days later,⁴³² the arrestees were then sent to Sittwe,⁴³³ by boat.⁴³⁴

In court, the judge proclaimed the arrestees to be members of ARSA, as having received training and provided food, denied that they were victims,⁴³⁵ and ruled for three years of imprisonment.⁴³⁶ The 49 arrestees were jailed in Sittwe Kajee Achig Tong Prison in Sittwe, Rakhine State.⁴³⁷

While imprisoned, the Rohingya were not abused and faced no restrictions on religious practice.⁴³⁸ They did, however, have to provide forced labor for six hours each day, typically digging soil, carrying water, and carrying loads/luggage.⁴³⁹

On October 1, 2019, four people were released: Abdul Latti (45), Sultan Ahmed (35), Md Hussein (55), and Saanu (30).⁴⁴⁰ Ultimately, all 49 arrestees were released and made their way to the refugee camps in Bangladesh.⁴⁴¹

7. Arson

Security forces burned the Rohingya’s homes,⁴⁴² after they had fled.⁴⁴³ Two survivors stated they saw the burning from the forest.⁴⁴⁴ Security forces set the fires by shooting launchers,⁴⁴⁵ and with gasoline.⁴⁴⁶ They burned down about 250 homes in the IDP camp,⁴⁴⁷ and about 300 houses in Ah Htet Nan

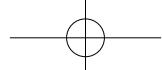
Yar.⁴⁴⁸

Reuters reported on the arson,⁴⁴⁹ and the UN detailed the arson and demolition of the village of Ah Htet Nan Yar.⁴⁵⁰

8. Looting

The Rohingya also suffered from the looting of their property,⁴⁵¹ by the military,⁴⁵² BGP,⁴⁵³ police,⁴⁵⁴ and Rakhine civilians.⁴⁵⁵ Items looted included cattle,⁴⁵⁶ buffalo,⁴⁵⁷ goats,⁴⁵⁸ fowl birds,⁴⁵⁹ rice,⁴⁶⁰ household materials,⁴⁶¹ motorbikes,⁴⁶² money,⁴⁶³ and gold/gold ornaments.⁴⁶⁴

“When people were being arrested on the first day, we women were inside houses. We had gold earrings, necklaces, and rings that the security forces looted by pulling and snatching from our ears and necks. When they asked women for the key of a box to open it, if someone did not give the key, then she was beaten severely by rifle butt. Finally, they looted valuable things by breaking the boxes and also our cattle were looted.”⁴⁶⁵



D. Perpetrators

The perpetrators, totaling 400-500 security forces,⁴⁶⁶ were military,⁴⁶⁷ BGP,⁴⁶⁸ and police.⁴⁶⁹ The military wore green uniforms,⁴⁷⁰ with red symbols,⁴⁷¹ of stars,⁴⁷² flowers,⁴⁷³ and crosses,⁴⁷⁴ as well as red cloths on the head/neck.⁴⁷⁵ BGP wore mixed-color uniforms,⁴⁷⁶ with gun crosses,⁴⁷⁷ and flowers.⁴⁷⁸ One survivor stated, “BGP wore mixed-color uniforms like tiger skin.”⁴⁷⁹ The police uniforms contained black color,⁴⁸⁰ gray color,⁴⁸¹ and white symbols.⁴⁸² Hlun Thein also wore mixed-color uniforms.⁴⁸³ Survivors also saw on the uniforms the symbols of tigers,⁴⁸⁴ and moon-stars.⁴⁸⁵

Almost every single survivor identified the military as offenders.⁴⁸⁶ The UN report identified the 33rd Light Infantry Division (LID) as arresting officers.⁴⁸⁷ Two survivors named the attackers as Battalion 536 and Battalion 537.⁴⁸⁸

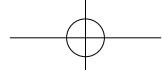
Witnesses reported that the military had stationed nearby for two to four weeks before the attack.⁴⁸⁹ Several survivors stated that they took up residence on Jalil Uddin’s property,⁴⁹⁰ though they later destroyed his home.⁴⁹¹ Other places the security forces stationed at included: the BGP camp in Kyaung Taung;⁴⁹² at a school,⁴⁹³ and at a BGP camp,⁴⁹⁴ within Chak Para,⁴⁹⁵ and the forest.⁴⁹⁶

The security forces came from the north,⁴⁹⁷ where the BGP camp is located.⁴⁹⁸ Two survivors testified that they came from the camp in Zedi Pyin.⁴⁹⁹ The BGP camp in Zedi Pyin is closest to the IDP camp and has a major connecting roadway. Security forces also came from the east,⁵⁰⁰ likely from the BGP camp in Kyaung Taung since another road links them. Survivors also stated that security forces approached from the south,⁵⁰¹ seemingly from when they surrounded the IDP camp.

The attackers carried weapons, including AK47s,⁵⁰² machine guns,⁵⁰³ guns with stands,⁵⁰⁴ Bren guns,⁵⁰⁵ launchers,⁵⁰⁶ rifles,⁵⁰⁷ pistols,⁵⁰⁸ G3s,⁵⁰⁹ mortar bombs,⁵¹⁰ and grenades/bombs/hand bombs.⁵¹¹

Rakhine civilians, totaling 50-100 people,⁵¹² acted in concert with the security forces. They wore longyi/pants and shirts,⁵¹³ although a number of survivors testified that the civilians wore uniforms,⁵¹⁴ including of the military,⁵¹⁵ BGP,⁵¹⁶ and police.⁵¹⁷ Their weapons included swords/long knives,⁵¹⁸ catapults,⁵¹⁹ guns,⁵²⁰ sticks,⁵²¹ knives,⁵²² choppers,⁵²³ lances,⁵²⁴ and bayonets.⁵²⁵

“I knew as Rakhine people because they spoke in the Rakhine language. The military



and BGP spoke in Burmese.”⁵²⁶

“Even Rakhine women came to attack us while wearing quarter-sized pants and t-shirts.”⁵²⁷

Survivors recognized the following civilians participating in the violence: Mg Way Hlin (50, village chair), Than Win (50), San Tin (40), Mg Kyaw Win (40), Tha Hla Maung (35), Aye Maung (40),⁵²⁸ Tho Yoo, Young Bla,⁵²⁹ and Zaydi Prang.⁵³⁰

As noted above, the attack on the IDP camp was notable for its timing and occurrence, before any purported ARSA activity. In most other villages in Rakhine state, security forces began their “Clearance Operations” on August 25, 2017 and later. The Myanmar government subsequently used ARSA “insurgence,” which took place on August 25, 2017, as a pretext to assail hundreds of Rohingya villages. Yet the brutal raid on the IDP camp on August 23-24, 2017 reveals that the ethnic cleansing was calculated and planned well in advance of any ARSA strikes.

Further, in comparison with other villages in Rakhine state, a very large number of security forces attacked the IDP camp and arrested many

Rohingya civilians. The level of coordination necessary to deploy 400-500 forces indicates that the Myanmar military began a full-fledged offensive before any alleged skirmishes with ARSA. A UN report also points out the premeditation of the military attack:

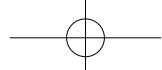
“35. The nature, scale and organization of the operations suggest a level of preplanning and design by the Tatmadaw leadership...
48. A large build-up of troops and other military assets across northern Rakhine began in early August 2017, following a meeting between Rakhine politicians and the Tatmadaw Commander-in-Chief. Soldiers from the 33rd and 99th Light Infantry Divisions were airlifted into Rakhine State, with additional deliveries of military equipment. The increased presence was evident. Soldiers took over border guard police posts. Rakhine men were recruited into the security forces, including ‘fast-track’ recruitment into the police. Other local Rakhine men were mobilized and armed. This build-up was significant, requiring logistical planning and time to implement, considerations that indicate that the subsequent operations were foreseen and planned.”⁵³¹

E. Escape to Bangladesh

Most Rohingya unwillingly fled to Bangladesh, driven purely by fear for their lives. The majority walked for three to five days,⁵³² though two survivors walked 17-20 days.⁵³³

“Before being oppressed, we had never

thought to flee to Bangladesh. We even refused my father, who was afraid after being tortured in 2012, when he asked us to flee to Bangladesh. He wanted to come here but we did not accept his opinion and suggested that he cross the border alone if



he really wanted do. My father once told us, ‘You will be killed one day by the Myanmar security forces or its people.’”⁵³⁴

“I did not decide to cross the border before being oppressed. I crossed the border of Bangladesh because the security forces arrested our men and killed innocent people....

“I came to my house thinking the security forces had freed our men but that did not happen as we thought. I stayed there in the village for three days. Every day, security forces fired guns in the village and came to arrest people. After three days, I again fled to the forest because security forces had entered the village and were arresting even under-age boys.”⁵³⁵

“On Thursday evening, I came back to my house and then fled to the forest. I went back to my house again because my children were starving in the forest. I stayed in my house for seven days, waiting for the release of my husband. Nine days after the attack on the village, I decided to cross the border.”⁵³⁶

“After they arrested our children, we hid in the village for ten days, hoping our children would be released. When security forces killed people with gunfire day by day, then we decided to cross the border.”⁵³⁷

“The people were taken and we did not know where they were kept. We stayed in the IDP camp. When Chut Pyin village was completely burned down, we did not wait. We set off for Bangladesh. We cross the mountains over to the Maungdaw side. There were about 5000 people.”⁵³⁸

“I never wished to cross the border of Bangladesh.... I fled from my house to the forest around Asr prayer time on Friday,

after seeing the brutality in Chut Pyin....

“I did not want to be a refugee crossing the border. I wanted to stay in the forest eating leaves until security forces allowed us to return to our village.

“Later, I thought to cross the border because I was raped, my husband was arrested, my house was burned down, villagers were killed and injured, and security forces were shooting gunfire at people they saw. I decided to cross the border only to save my life.”⁵³⁹

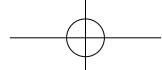
Along the way, the refugees witnessed further horrors, including burning houses and villages,⁵⁴⁰ and more dead bodies.⁵⁴¹ They also experienced additional trauma, as the military fired at them.⁵⁴²

“We faced many difficulties on the way. I saw some old men who died on the way because they could not walk. I saw a pregnant woman who was left in the forest because she had no one to help her. I also witnessed some dead bodies killed by guns, shot, and excised, laid down in the forest and on the road on the way to the border.”⁵⁴³

“The elderly people, pregnant women, and injured people were suffering on the way when we fled.”⁵⁴⁴

“When we had left out of the forest, we witnessed dead bodies on the way in Merulla (Myin Hlut) and Hainchurata (Al Le Than Kyaw) villages and the villages were being burned down.”⁵⁴⁵

To actually cross the border into Bangladesh, destitute Rohingya residents had to pay money to the boat guide. Two survivors paid 100,000 kyat per person,⁵⁴⁶ and one person paid 50,000 kyat per person.⁵⁴⁷



IV. Conclusion and Recommendations

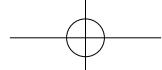
On August 23-24, 2017, the Myanmar military, BGP, police, and mobilized Rakhine civilians attacked the IDP camp and unlawfully arrested many Rohingya. Security forces killed Rohingya people, looted property from the Rohingya, and burned down their homes. They unlawfully arrested many civilians and raped Rohingya women. Residents fled in a desperate effort to save their lives. The total extent of suffering of these survivors is horrifying. Moreover, security forces attacked the IDP camp before any purported ARSA activity on August 25, 2017, which belies the Myanmar government's claim that they responded to a security threat.

However, the destruction of life of the Rohingya people began much earlier. The residents of the IDP camp were forced out of their homes in Pan Khaine in 2012. The government stole land from the Rohingya and usurped it for their purposes and also allocated it to Rakhine settlers. From 2012, the Rohingya residents in the IDP camp were deprived of their basic rights in almost every aspect of daily life, in an effort to systematically destroy them. First, religious activities were banned. This included

making daily prayers, holding religious events, and teaching children at the madrasa. Security forces beat, arrested, and forced fines from Rohingya people caught in any kind of religious practice.

Second, to even marry, residents had to acquire a certificate of permission from the authorities 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 beatings, forced fines, and imprisonment.

Third, 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, township, and district – which essentially meant that they needed governmental permission. They were completely banned from traveling to Sittwe, the state capital. They needed Tawkenza to travel even to neighboring villages. In addition, to travel greater distances they were required to pay exorbitant amounts



of money to obtain Form No. 4 and also pay forced bribes at checkpoints. Fourth, the Rohingya were discriminated against in educational opportunity and employment. They were not allowed to be public workers.

Fifth, the military regularly conscripted the IDP camp residents into forced labor. The Rohingya were never paid any wages for their work. Yet failure to provide the forced labor resulted in forced fines, beatings, and arrest. Sixth, Rohingya were denied medical treatment and healthcare. Seventh, from 2015 and earlier, they were deprived of voting rights. Lastly, no Rohingya was granted citizenship. The military in fact tried to force them 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:

“They did such things to do ethnic cleansing of the Rohingya ethnicity from Myanmar. They burned down all of our documents so that we cannot show our identity as Rohingya citizens of Myanmar.”⁵⁴⁸

“I think they did such things to drive us out of the country, like, ‘If we threaten them, they will flee to Bangladesh.’ Otherwise, they could kill us all if they wanted.”⁵⁴⁹

“We do not know why they did such atrocities on us. I think that we were oppressed and deported from Myanmar because our religion is different and we are Muslims.”⁵⁵⁰

“We had been persecuted for many years.

The government practiced this enforcement just because they needed to convert us and damage our religion.”⁵⁵¹

“We did not do anything wrong to them. They oppressed us without any reason.”⁵⁵²

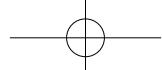
The Rohingya may have found physical safety from persecution in the refugee camps in Bangladesh, but such shaky and uncertain quarters can hardly be considered homes, especially since the Rohingya have lived in Burma for generations and centuries. The Rohingya are aware of how they have suffered discrimination 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 seek justice from the world.”⁵⁵³

“We want justice against the perpetrators. There are many Muslims in other countries, like Malaysia, America, Pakistan, India, and Bangladesh. No country is treating unfairly and killing like Myanmar. In Bangladesh, there are Muslims, Hindus, Buddhists, and Christians, but no one is being harassed because of religion or race.

“Even though we are from another country, the Bangladeshi government and its people are keeping us safe and treating us fairly. But although we are citizens of Myanmar, the government denied our citizenship and treated us like animals.”⁵⁵⁴

“The government did a horrific problem and burned our homes twice, in 2012 and also 2017. The government also killed innocent people, raped women, and looted



our property. We were displaced from that country without reason. Therefore, I seek justice for those people who were killed and raped and for our looted property, from ICC and UN.”⁵⁵⁵

“We never lived in peace in Myanmar. We were oppressed by the Myanmar government, security forces, and its peoples. Our men never had freedom of movement. We would have the opportunity to live in peace if we had citizenship.

“I would like to return to our land if I get citizenship and protection.”⁵⁵⁶

“I want justice. I will never return to Myanmar even if they hack me to death. If anyone comes to us for forced repatriation without our rights, then I will kill myself by hacking my neck. Nobody knows how we suffered while fleeing. We came here to save our lives from persecution.

“No one can feel our sorrows except us. My husband was arrested and now I am living with my two kids. I will never return to Myanmar unless we get our rights.”⁵⁵⁷

“I urge the international community to get us justice and rights. We would like to return if we get citizenship. We want peace in our land.”⁵⁵⁸

“We get rations here. We eat them and survive with our children in the tents, but we miss our native land. We cannot control our tears... If the international community supported our repatriation, we could hope to go back to our land....

“The military government killed our brothers, tortured women, raped, killed our educated people, and committed inhumane

outrages. We seek justice from ICC for what the military did to Rohingya refugees.”⁵⁵⁹

“I will return to our land if I can get the rights of movement, education, etc. I want rights like other citizens of Myanmar have. Otherwise I will not return to Myanmar. Rakhine people can feel proud and do oppression on us Rohingya.”⁵⁶⁰

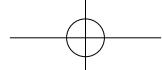
Article II of the Convention on the Prevention and Punishment of the Crime of Genocide, as well as the Rome Statute of the International Criminal Court, set forth the following definition of “genocide”:

“... 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 attacks on August 23-24, 2017 on the IDP camp 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.

First, 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 the IDP camp, 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.

Second, 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.

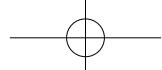
Third, the Myanmar government must provide

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.

Fourth, 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.

Fifth, the Myanmar government must cease registering the Rohingya with NVC identification cards and must ensure restoration of their citizenship rights.

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

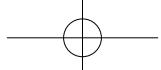


V. Annex

List of Prisoners

No	Name of Prisoner	Age	Gender	Father's Name
1	Aajiskhan	27	Male	Abdul Monaf
2	Abdul Ahmed	25	Male	Zala Husson
3	Abdul Amin	30	Male	Shuna
4	Abdul Karim	27	Male	Sultan Ahmed
5	Abdul Ladod	70	Male	Sayad
6	Abdul Malik	65	Male	Mouzeir
7	Abdul Monaf	25	Male	Shunali
8	Abdurahim	45	Male	Mantaaz
9	Ajimullah	30	Male	Abdul Houk
10	Ali Hussein	58	Male	Yousof
11	Bailo	18	Male	Md Ismail
12	Bashir Ahmed	50	Male	Sayad Ahmed
13	Bashir Ahmed	50	Male	Shunali
14	Bashir Ullah	37	Male	Bashir Ahmed
15	Dil Mohammed	53	Male	Siddik Ahmed
16	Fir Mohammed	45	Male	Noor Alom
17	Goura Miya	25	Male	Basir Ahmed
18	Haalason	50	Male	Zafar Ahmed
19	Habib Ullah	20	Male	Md Amin
20	Imam Hussein	57	Male	Ali Miya
21	Kamal Hussein	48	Male	Abdu Zalil
22	Maggul Ahmed	55	Male	Matiran
23	Md Ayoub	30	Male	Md Yaasin

No	Name of Prisoner	Age	Gender	Father's Name
24	Md Hashim	50	Male	Haala Miya
25	Md Hussein	60	Male	Sultan
26	Md Husson	22	Male	Maggul Ahmed
27	Md Rehan	25	Male	Maggul Ahmed
28	Md Younos	25	Male	Nor Mohamed
29	Miya Hussein	45	Male	Zalal Hussein
30	Mousta Ahmed	18	Male	Shuna Ahmed
31	Nokmal Hakim	35	Male	Shunali
32	Noor Hussein	20	Male	Md Hussein
33	Noor Mohammed	45	Male	Siddik
34	Noor Salam	55	Male	Nazir Hussein
35	Sayad Mohammed	27	Male	Shunali
36	Shamsho Alom	30	Male	Abu Sayad
37	Shamsho Alom	30	Male	Noor Bashar
38	Shuna Miya	18	Male	Nor Mohammed
39	Solim Ullah	37	Male	Ajjijulla
40	Taazumuluk	19	Male	Naagu
41	Ubaidu Rahman	45	Male	Matirahman
42	Zalal Ahmed	60	Male	Nabi Hussein
43	Zaahit Hussein	30	Male	Abdul Ladod
44	Zahit Hussein	20	Male	Rashid Ahmed
45	Zeinar Hussein	27	Male	Hamit Hussein



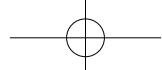
VI. Acknowledgments

This report was produced through the support of many individuals and organizations.

Our true appreciation and gratitude, to both Gwangju Human Rights Peace Foundation and The Truth Foundation, for supporting our work in documenting human rights.

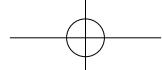
Thank you from the bottom of our hearts, to the six researchers who traveled to the ramshackle Rohingya refugee camps in 2019 to conduct interviews with survivors and to gather their evidence.

And most importantly, our deepest gratitude to the Rohingya survivors of the IDP camp. Our work would not exist without your assistance and bravery in speaking your truth. Thank you.

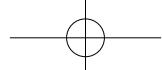


Endnotes

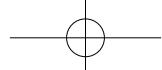
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9. “Genocide Achieve, Genocide Continues: Myanmar’s Annihilation of the Rohingya,” International State Crime Initiative, 2018, available at <http://statecrime.org/state-crime-research/genocide-achieved-genocide-continues-myanmars-annihilation-of-the-rohingya-isci-report/>.
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.
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>.
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14. Group Interviews of Released Captives. (Hereinafter, “Interviews of Released Captives.”)
15. Asian Dignity Initiative also submitted the list, as well as a Letter of Appeal, to the International Committee of the Red Cross.
16. Case Number IDP05 – Internally Displaced Persons Camp of Pan Khaine (hereinafter “IDP05,” with the same rule applying in numbering IDP cases), IDP06, IDP08-10, IDP17, IDP20-21, IDP23-24.
17. IDP04, IDP15, IDP18-19, IDP25.
18. IDP04, IDP15, IDP18, IDP25.
19. IDP01, IDP03, IDP05, IDP07, IDP19.
20. IDP01-02, IDP04-13, IDP15-26.
21. “Pillars of Islam,” Encyclopedia Britannica, available at <https://www.britannica.com/topic/Pillars-of-Islam>.
22. IDP22.
23. IDP17.
24. IDP26.
25. IDP12.
26. IDP16.
27. IDP02, IDP05-13, IDP15-18, IDP20-25.
28. IDP11-12, IDP16-20, IDP22, IDP24.
29. IDP02, IDP05-06, IDP16.
30. IDP16, IDP23.
31. IDP23.
32. IDP24.
33. IDP02, IDP04, IDP06, IDP11, IDP13-15, IDP17-22, IDP24-25.
34. IDP04-07, IDP10, IDP15-16, IDP23, IDP26.
35. IDP05, IDP15, IDP17, IDP23-25.
36. IDP13, IDP17-22.



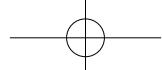
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38. IDP16.
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40. IDP18, IDP21-23.
41. IDP03, IDP05.
42. IDP01, IDP11.
43. IDP03, IDP05, IDP12.
44. IDP22.
45. IDP13-15, IDP18-21, IDP23.
46. IDP01, IDP13-14, IDP17, IDP20-21.
47. IDP05, IDP14-15, IDP17-21, IDP23.
48. IDP05, IDP17-19.
49. IDP20-21.
50. IDP05-11, IDP15-16, IDP18-21, IDP23-25.
51. IDP16-20, IDP22.
52. IDP19.
53. “Na Sa Ka training manual,” available at <https://www.aljazeera.com/indepth/features/2015/10/genocide-agenda-documents-presented-evidence-151025142655214.html> and also at <https://www.haikalmansor.com/wp-content/uploads/2017/05/Na-Sa-Ka-Training-Manual.pdf>. (Hereinafter, “Na Sa Ka training manual.”)
54. Na Sa Ka training manual. See also “H. RES. 418, Urging the Government of Burma to end the persecution of the Rohingya people and respect internationally recognized human rights for all ethnic and religious minority groups within Burma,” U.S. House of Congress, 11 December 2013, available at <https://www.govinfo.gov/content/pkg/CHRG-113hrg86005/html/CHRG-113hrg86005.htm>. (Hereinafter, “U.S. House of Congress Resolution 418.”)
55. IDP05, IDP07-10, IDP15, IDP18-19, IDP21, IDP23-24.
56. Na Sa Ka training manual.
57. IDP06-07, IDP11, IDP17, IDP23, IDP26.
58. IDP05, IDP07-08, IDP10, IDP25-26.
59. IDP02, IDP06-07, IDP09, IDP17, IDP20.
60. IDP05, IDP07, IDP10.
61. IDP07, IDP09, IDP25.
62. IDP01. 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*. See also Na Sa Ka training manual (stating “both must have citizenship scrutinization cards or temporary certificates issued by the immigration”).
63. IDP01, IDP25.
64. IDP01-02, IDP05-08, IDP10, IDP26.
65. IDP09, IDP17, IDP20-21.
66. IDP05, IDP08.
67. IDP05-07, IDP09-10.
68. IDP05, IDP10, IDP18, IDP21, IDP24. See also Na Sa Ka training manual.
69. IDP18, IDP21.
70. IDP09.
71. IDP16-17, IDP19, IDP21, IDP23.
72. IDP01-02, IDP05, IDP07-09, IDP25-26.
73. IDP18.
74. IDP17.
75. IDP25.
76. IDP13, IDP24.
77. IDP16, IDP19-21, IDP23-24.
78. Na Sa Ka training manual (stating “those who have permission to marry must limit the number of children, in order to control the birth rate”).
79. IDP01, IDP06-10, IDP16, IDP20, IDP24-26.
80. IDP02, IDP05, IDP11-14, IDP17-19, IDP21, IDP23.
81. IDP08, IDP12.
82. IDP18.
83. IDP21.
84. IDP23.
85. Na Sa Ka training manual (stating “[a]ction must be taken against illegal children”).
86. IDP10, IDP18.
87. IDP05, IDP09.
88. IDP05.
89. IDP09.
90. IDP06, IDP16.
91. IDP23.
92. IDP01, IDP25.
93. Na Sa Ka training manual (“Family pictures will be done according to the household registration and head of the household will have to hold it.... The rest of the family members would have to line up according to the list in the household registration, and their names must be written on the back of the picture”).
94. IDP01-22, IDP24-26.
95. IDP17.
96. IDP05-14, IDP16, IDP23-24.
97. Na Sa Ka training manual (stating “[a]ction must be taken against those who travel without the travel certificate (certificate to leave the village)”).
98. IDP01-05, IDP07-14, IDP17-18, IDP20-26.
99. IDP02-03, IDP06, IDP09, IDP11-14, IDP21.
100. IDP05-08, IDP10.
101. IDP01, IDP05, IDP07-08, IDP17, IDP20, IDP22, IDP25.
102. IDP11.
103. IDP05-10, IDP23.
104. IDP06, IDP08-10.
105. IDP05, IDP07.
106. IDP05-07, IDP09-10.
107. IDP05-07.
108. IDP05-10, IDP26.
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110. IDP05-06, IDP10.
111. IDP12-14, IDP18, IDP20-22, IDP25.



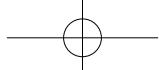
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113. IDP07.
114. IDP26.
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117. IDP02.
118. IDP01-10, IDP17-26.
119. IDP05-10.
120. IDP01-02, IDP17-18, IDP20-21, IDP23.
121. IDP01, IDP03, IDP13, IDP25.
122. IDP01-02.
123. IDP02, IDP04, IDP13, IDP25.
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125. IDP18, IDP23.
126. IDP02-04, IDP18.
127. IDP09-10, IDP21.
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132. IDP12.
133. IDP24.
134. IDP11.
135. IDP14.
136. IDP12.
137. IDP13.
138. IDP01.
139. IDP04, IDP06, IDP25.
140. IDP04, IDP16.
141. IDP01-03, IDP05-08, IDP25.
142. IDP05, IDP25.
143. IDP07-09, IDP25-26.
144. IDP03.
145. IDP04, IDP14, IDP16.
146. IDP12.
147. IDP14.
148. IDP16.
149. IDP18-19. See “Restriction of Movement” section, infra.
150. IDP11.
151. IDP18-19.
152. IDP04, IDP21.
153. IDP04, IDP21, IDP23.
154. IDP16, IDP18.
155. IDP03, IDP22.
156. IDP01-02, IDP04, IDP23, IDP26.
157. IDP16, IDP22, IDP24.
158. IDP03.
159. IDP01.
160. IDP14.
161. IDP01, IDP05-06, IDP16, IDP18, IDP21, IDP25. See also U.S. House of Congress Resolution 418 (stating “the Burmese Government has forced people into relief camps so that it could confiscate their land, homes, and property for redistribution to the Buddhist Rakhine”).
162. IDP16.
163. IDP01, IDP05, IDP18, IDP21, IDP25.
164. IDP01.
165. IDP05.
166. IDP25.
167. IDP06.
168. IDP13, IDP25.
169. IDP13.
170. IDP01-04, IDP06-18, IDP20-26.
171. IDP09, IDP12, IDP14, IDP16-18, IDP20-21, IDP25.
172. IDP01, IDP04-05, IDP07-08, IDP12, IDP18, IDP21, IDP23.
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174. IDP05, IDP07.
175. IDP06.
176. IDP08-09.
177. IDP06, IDP18, IDP21, IDP25-26.
178. IDP09-10.
179. IDP01, IDP04.
180. IDP02, IDP05-06, IDP10, IDP25-26.
181. IDP05.
182. IDP01-02, IDP05-07, IDP10.
183. IDP01, IDP04, IDP13.
184. IDP16.
185. IDP07.
186. IDP01, IDP11, IDP13.
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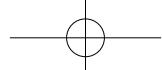
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215. IDP01, IDP22, IDP24.
216. IDP01, IDP24.
217. IDP02.
218. IDP24.
219. IDP03.
220. IDP01-05, IDP07, IDP13, IDP17-20, IDP22, IDP24. Survivors typically used the term “village doctor” to describe those who provided medicinal care.
221. IDP02-03, IDP05-07, IDP09-10.
222. IDP05-07, IDP09-10, IDP13, IDP25.
223. IDP01, IDP03, IDP17-21.
224. IDP11.
225. IDP01-26.
226. IDP05, IDP11.
227. IDP17, IDP21.
228. IDP11.
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231. IDP21.
232. IDP01-10, IDP14, IDP17-26.
233. IDP16.
234. U.S. House of Congress Resolution 418.
235. IDP01-02, IDP04, IDP17-20.
236. IDP01-04, IDP06, IDP16, IDP18-22, IDP25.
237. IDP01, IDP18-20.
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262. IDP01, IDP03, IDP06-10, IDP18, IDP20-22, IDP25.
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317. IDP20.



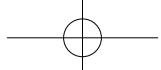
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330. IDP12.
331. IDP11.
332. IDP17.
333. IDP01, IDP03-04, IDP06, IDP08-10, IDP12-13, ID917, IDP19, IDP21, IDP24-26.
334. IDP03, IDP17, IDP21-22.
335. IDP03, IDP11, IDP17, IDP21-22, IDP26.
336. IDP17, IDP22, IDP25.
337. IDP01-15, IDP17-26.
338. IDP01, IDP03-04, IDP26.
339. IDP01, IDP03, IDP06-08, IDP11, IDP20.
340. IDP01, IDP03, IDP05-08, IDP11, IDP20.
341. IDP01, IDP05-08, IDP13-14, IDP17.
342. IDP01, IDP03, IDP06.
343. IDP17.
344. IDP03, IDP05-06, IP08-14, IDP16-17, IDP21, IDP23-26.
345. IDP03, IDP05, IDP26.
346. IDP01, IDP03-05, IDP11-12, IDP17, IDP21, IDP25.
347. IDP03, IDP05-07, IDP09-18, IDP20-21, IDP23-26.
348. IDP03, IDP06, IDP25-26.
349. IDP03, IDP24-26.
350. IDP03, IDP25.
351. IDP05, IDP19, IDP26.
352. IDP11.
353. IDP24.
354. IDP04, IDP13, IDP24.
355. IDP04, IDP08, IDP11, IDP13, IDP25-26.
356. IDP04, IDP06, IDP08, IDP11, IDP25.
357. IDP04, IDP09, IDP12.
358. IDP06, IDP14.
359. IDP06, IDP13.
360. IDP01, IDP07, IDP09-10, IDP26.
361. IDP06, IDP26.
362. IDP04-10, IDP13-19, IDP21-22, IDP24, IDP26.
363. IDP05-09, IDP13, IDP16-19, IDP21, IDP24.
364. IDP03-19, IDP21-22, IDP24-26.
365. IDP06, IDP08.
366. IDP06, IDP13, IDP15, IDP26.
367. IDP06, IDP13-15.
368. IDP03, IDP07-11, IDP13, IDP18, IDP23.
369. IDP03, IDP07, IDP09-10, IDP13, IDP23.
370. IDP03, IDP09-11, IDP18, IDP23.
371. IDP23.
372. IDP01, IDP04-16, IDP18-19, IDP21-26.
373. IDP05-08, IDP10-16, IDP18-19, IDP21-22, IDP24.
374. IDP15, IDP24.
375. IDP04, IDP07-08, IDP10-16, IDP18-19, IDP21-22, IDP24.
376. IDP01, IDP04-10, IDP12-15, IDP19, IDP24.
377. IDP01, IDP04, IDP09-10, IDP25.
378. IDP06-10, IDP18-19.
379. IDP01.
380. IDP14.
381. IDP12.
382. IDP05, IDP08, IDP18-20, IDP25.
383. IDP09, IDP20.
384. IDP19.
385. IDP04-11, IDP16, IDP18.
386. IDP06, IDP18.
387. IDP05, IDP10.
388. IDP04, IDP07, IDP11, IDP16.
389. IDP05-10.
390. IDP07-09.
391. IDP07, IDP09.
392. IDP05, IDP10, IDP18.
393. IDP05-08.
394. IDP04.
395. IDP12.
396. IDP14, IDP16, IDP24.
397. IDP12-13.
398. IDP12.
399. “Report of the detailed findings of the Independent International Fact-Finding Mission on Myanmar,” UN, 17 September 2018, available at https://www.ohchr.org/Documents/HRBodies/HRCouncil/FFM-Myanmar/A_HRC_39_CRP.2.pdf (internal citations omitted). (Hereinafter, UN report.)
“Another woman, who also saw girls and young women being taken away, saw some return. They were in tears, with torn clothing, and they told her that the security forces had ‘done something bad’ to them, but had been told not to talk about it. Based on established patterns of behaviour of the Tatmadaw, it is likely that some or all of these women and girls were subjected to rape, gang rape, or other forms of sexual violence, and some may have been killed.”
400. IDP14.
401. IDP16.
402. IDP24.
403. UN report.
“Between 23 and 24 August 2017, Tatmadaw soldiers, reportedly including the 33rd LID, and the BGP carried out mass arrests in the Rohingya village of Ah Thet Nan Yaar village tract, Rathedaung Township, and the Pan Kain IDP Camp. Ethnic Rakhine, many of whom were recognizable to the Rohingya as



- coming from nearby Rakhine villages, were present. In the Pan Kain IDP Camp, the forces gathered villagers in a paddy field. The men and women were separated. Both groups were tied up, beaten, and their valuables stolen. Younger females were taken away, with one witness believing they were taken to the BGP base in a nearby Rakhine village....
- “Over these two days, two large groups of more than 50 Rohingya men were beaten, tied up and taken away in military vehicles. When some resisted, the security forces fired shots, killing three Rohingya men. While some were released the same day, a large group were taken to the Zay Di Pyin BGP base, where they were tortured and ill-treated. One man was killed in detention.”
404. IDP01, IDP05-06, IDP08-09, IDP12, IDP21, IDP23-26.
405. IDP01, IDP05-06, IDP23, IDP26.
406. IDP07-10.
407. IDP11.
408. IDP24.
409. IDP01, IDP03-10, IDP13, IDP15-22, IDP24-26.
410. IDP06-07, IDP09, IDP13, IDP19-22.
411. IDP04, IDP25.
412. IDP01, IDP03, IDP25.
413. Interviews of Family Members, IDP04, IDP06-08, IDP15-16, IDP18-19, IDP22, IDP24.
414. IDP01, IDP05, IDP09-10, IDP12, IDP23-25.
415. IDP12.
416. IDP26.
417. IDP03-05, IDP07-10, IDP22.
418. Interviews of Family Members.
419. IDP01, IDP09, IDP17-18, IDP20-21.
420. IDP09, IDP21.
421. IDP17.
422. IDP01, IDP05-06, IDP13, IDP16-17, IDP19-20, IDP24, IDP26.
423. IDP01, IDP03, IDP06-07, IDP13, IDP15, IDP24, IDP26.
424. IDP01, IDP03-07, IDP17-22, IDP26.
425. Interviews of Released Captives, IDP01, IDP03-05, IDP07, IDP12-13, IDP17, IDP19-24, IDP26.
426. Interviews of Released Captives, IDP01, IDP03, IDP06.
427. Interviews of Released Captives.
428. Interviews of Released Captives.
429. IDP20.
430. Interviews of Released Captives.
431. Interviews of Released Captives.
432. Interviews of Released Captives, IDP04, IDP06, IDP10, IDP17, IDP19-20.
433. Interviews with Family Members, IDP03-04, IDP06, IDP09, IDP12, IDP16-23.
434. Interviews of Released Captives.
435. Interviews of Released Captives.
436. Interviews of Released Captives, IDP17-18, IDP22-24.
437. Interviews of Family Members.
438. Interviews of Released Captives.
439. Interviews of Released Captives.
440. Interviews of Family Members.
441. Interviews of Released Captives.
442. IDP01, IDP04-05, IDP07-11, IDP13-16, IDP18-19, IDP21-22, IDP24-26.
443. IDP01, IDP03, IDP07, IDP11-12, IDP15, IDP22.
444. IDP11, IDP14.
445. IDP04-05, IDP07-10, IDP13, IDP19, IDP21, IDP25.
446. IDP08, IDP21, IDP25.
447. IDP04, IDP07-09, IDP18, IDP22, IDP26.
448. IDP04, IDP26.
449. “New fires ravage Rohingya villages in northwest Myanmar: sources,” Reuters, 9 September 2017, available at www.reuters.com/article/us-myanmar-rohingya-fire/new-fires-ravage-rohingya-villages-in-northwest-myanmar-sources-idUSKCN1BJ1Z8.
[Sources] said that among the torched villages were the hamlets of Ah Htet Nan Yar and Auk Nan Yar, some 65 km (40 miles) north of Sittwe, capital of Rakhine state. One source said a camp for internally displaced people in the area also went up in flames.“One of the sources said 300 to 400 Rohingya who had escaped other burnings had been sheltering at Ah Htet Nan Yar until the day before the fire broke out. They had escaped before it started, the source said, quoting an eyewitness.” See also “Fires destroy more villages in Myanmar’s Rohingya region - sources,” Reuters, 9 September 2017, available at <https://www.reuters.com/article/myanmar-rohingya-fire/fires-destroy-more-villages-in-myanmars-rohingya-region-sources-idUSL4N1LQ09I>.
450. UN report.
“The village of Ah Thet Nan Yaar and the Pan Gain [sic] IDP Camp were subject to ‘clearance operations’ on 28 August 2017, during which both locations were destroyed by fire....
“These roads have been built over areas of at least eight villages across the three townships (five in Maungdaw, two in Rathedaung and one in Buthidaung). Two large roads are being constructed across the May Yu mountain range.... The second road connects Ah Htet Nan Yar in Rathedaung Township with Ho Kay Day Kone Nar in Maungdaw Township.... In some instances, these new roads are constructed across previously destroyed villages, like in Ah Htet Nan Yaar in Rathedaung Township and Zay Di in



- Maungdaw Township.”
See also UNOSAT report.
451. IDP01, IDP04-11, IDP13, IDP15-16, IDP18-19, IDP21-26.
452. IDP05-09, IDP09-11, IDP16, IDP18-19, IDP21.
453. IDP06-07, IDP19.
454. IDP05, IDP09.
455. IDP01, IDP06-07, IDP09-11, IDP13, IDP15-16, IDP18-19, IDP21-23, IDP25-26.
456. IDP01, IDP04-05, IDP09-10, IDP13, IDP16, IDP18-19, IDP21-24.
457. IDP22.
458. IDP04, IDP18-19, IDP22.
459. IDP10, IDP13, IDP15.
460. IDP07, IDP10, IDP22-23.
461. IDP05-07, IDP09-10.
462. IDP21.
463. IDP01, IDP05-08, IDP10.
464. IDP01, IDP05-10, IDP24, IDP26.
465. IDP24.
466. IDP03, IDP05-06, IDP17, IDP22-23.
467. IDP01, IDP03-26.
468. IDP05-10, IDP12, IDP14, IDP17-24.
469. IDP01, IDP04, IDP14-16, IDP25-26.
470. IDP01, IDP03-26.
471. IDP01, IDP05-06, IDP08-10, IDP18, IDP20.
472. IDP06, IDP09-10, IDP18-19.
473. IDP19-22.
474. IDP01, IDP05.
475. IDP12.
476. IDP05-10, IDP12, IDP14, IDP17-24.
477. IDP05-06, IDP09-10.
478. IDP19-22.
479. IDP12.
480. IDP01, IDP15-16.
481. IDP14, IDP25-26.
482. IDP01, IDP03-04.
483. IDP04, IDP25-26.
484. IDP11.
485. IDP16.
486. IDP01, IDP03-26. The sole outlying survivor (IDP02) was beaten to unconsciousness on the first day and did not regain consciousness until he had been carried into Bangladesh.
487. UN report.
“Between 23 and 24 August 2017, Tatmadaw soldiers, reportedly including the 33rd LID, and the BGP carried out mass arrests in the Rohingya village of Ah Thet Nan Yaar village tract, Rathedaung Township, and the Pan Kain IDP Camp.”
488. IDP19, IDP22.
489. IDP02, IDP04, IDP16, IDP21.
490. IDP01, IDP10-11, IDP13, IDP15.
491. IDP13, IDP15.
492. IDP06-07, IDP17.
493. IDP05-09.
494. IDP08-09.
495. IDP05-09, IDP15. Based on testimony, it seems that Chak Para is a hamlet within Zedi Pyin village tract.
496. IDP11-12, IDP17, IDP23.
497. IDP01, IDP07-10, IDP17, IDP21-22, IDP26.
498. IDP08-10.
499. IDP01, IDP17.
500. IDP05-08, IDP18-19, IDP26.
501. IDP10, IDP18, IDP20, IDP26.
502. IDP06, IDP08, IDP10, IDP12, IDP21, IDP25.
503. IDP08.
504. IDP06, IDP17.
505. IDP26.
506. IDP03-05, IDP08, IDP20, IDP26.
507. IDP10, IDP12, IDP20, IDP25-26.
508. IDP10, IDP13, IDP26.
509. IDP06, IDP12, IDP17, IDP20, IDP25.
510. IDP05, IDP08, IDP17.
511. IDP01, IDP05-06, IDP25.
512. IDP01, IDP03, IDP05, IDP07, IDP09-10, IDP13, IDP16-17, IDP25.
513. IDP03-05, IDP07, IDP09.
514. IDP01, IDP06, IDP11, IDP13, IDP15-17, IDP20-21, IDP23-24.
515. IDP16-17, IDP23-24.
516. IDP20-21.
517. IDP13, IDP15.
518. IDP01, IDP05-07, IDP09, IDP19-22, IDP24, IDP26.
519. IDP01, IDP03-06, IDP21-22, IDP26.
520. IDP10, IDP12-13, IDP15-17, IDP20, IDP24.
521. IDP07, IDP12, IDP25.
522. IDP03-05, IDP11-12, IDP16, IDP23, IDP25-26.
523. IDP11, IDP16, IDP18-19, IDP21.
524. IDP04, IDP25.
525. IDP18, IDP22.
526. IDP13.
527. IDP12.
528. IDP22.
529. IDP12.
530. IDP11.
531. “Report of the independent international fact-finding mission on Myanmar,” UN Human Rights Council, 12 September 2018, available at <https://undocs.org/en/A/HRC/39/64>.
532. IDP01, IDP03, IDP07-09, IDP11-12, IDP14, IDP17-19, IDP21-23, IDP26. See also “Fires destroy more villages in Myanmar’s Rohingya region - sources,” Reuters, 9 September 2017, available at <https://www.reuters.com/article/myanmar-rohingya-fire/fires-destroy-more-villages-in-myammars-rohingya-region-sources-idUSL4N1LQ091> (“300 to 400 Rohingya who had been hiding at Ah Htet Nan Yar were now in the forest or attempting a perilous, days-long journey by foot in the monsoon rain towards the River Naf separating Myanmar and Bangladesh”).



533. IDP04, IDP24.
534. IDP12.
535. IDP11.
536. IDP15.
537. IDP23.
538. IDP04.
539. IDP16.
540. IDP20, IDP23.
541. IDP18-20, IDP22-26.
542. IDP01, IDP13.
543. IDP22.
544. IDP16.
545. IDP24.
546. IDP05, IDP24.
547. IDP06.
548. IDP11.
549. IDP03.
550. IDP24.
551. IDP18.
552. IDP14.
553. IDP04.
554. IDP12.
555. IDP17.
556. IDP13.
557. IDP15.
558. IDP14.
559. IDP20.
560. IDP11.