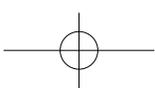
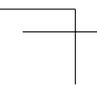
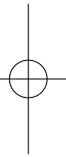
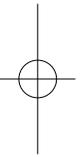
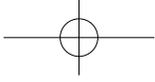
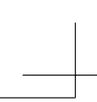




Yin Ma Kyaung Taung Village

"I tried my best to survive."

Rohingya Genocide Report  
November 2019





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

143 Sangdo-ro 15-gil, #410, Dongjak-gu, Seoul, 06937, Republic of Korea  
Tel: 02-568-7723  
Email: [asiandignity2016@gmail.com](mailto:asiandignity2016@gmail.com)  
<http://www.adians.net>  
DONATE: Woori Bank 1005-003-763612 / 아디 (ADI)

## I . Executive Summary

On August 25, 2017, security forces from the Myanmar military, Border Guard Police (BGP), and Hlun Thein, as well as Rakhine civilians, attacked the village tract of Yin Ma Kyaung Taung, located in Buthidaung, Rakhine State. The 100-150 assailants besieged the village from their deployment stations at the military camp for Battalion 552 and a school in Toung Bazar. They killed and injured Rohingya villagers with indiscriminate gunfire, burned down Rohingya homes, and looted Rohingya property. The attack lasted for several days.

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

Yet the systematic destruction of the Rohingya people began far earlier than August 2017. Starting from decades earlier, the government confiscated

land from Rohingya villagers and appropriated it for their own security forces camp 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. These included prohibitions on giving religious sermons, on holding religious events, on praying during Ramadan, on practicing Qurban (ceremonial sacrifice of livestock animals), and on performing azan (calls to prayer). They were forbidden to gather in groups of five or more people, which abrogated religious fellowship. Nor could they freely use their mosque for prayer or provide Islamic education to their children at the madrasa. Security forces physically beat, arrested, extorted money, and detained those found in prayer or religious practice.

Marriage required payment of high fees, of up to

400,000 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 hamlet in the same village tract. And despite obtaining such permission by paying large amounts of money, security forces extorted additional money at checkpoints. Security forces beat, fined, arrested, and jailed those who did not obtain travel permission. From 2016, the Rohingya were forbidden to even leave their own homes between 6:00 p.m. and 6:00 a.m.

The Rohingya faced discrimination in schooling, thereby foreclosing their education. The government barred them 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 in 2010 and 2012, this too was foreclosed after 2015. Finally, no Rohingya held Myanmar citizenship. Indeed, the government 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 arrive in Shah Porir Dip, Teknaf, Bangladesh on October 14, 2017. © CHO Jinsub



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## II. Background

In August 2017, the Myanmar military commandeered a brutal crackdown on the Rohingya, immediately after Arakan Rohingya Salvation Army (ARSA) reportedly attacked approximately 30 police posts and an army base. The military's so-called counter-terrorism maneuvers were in fact horrific acts of mass killing, rape, arson, and looting of property. The military termed the scheme "Clearance Operations" and inflicted mass-scale violence against defenseless civilians who had already suffered systematic destruction under the boot of the government. As a result, 900,000 Rohingya people fled to Bangladesh in search of safety and refuge.

Numerous massacres in Rakhine State in 2017 have been well documented by NGOs, like Physicians for Human Rights and Doctors Without Borders,<sup>1</sup> and several press outlets, including The Wall Street Journal,<sup>2</sup> Al Jazeera,<sup>3</sup> The New York Times,<sup>4</sup>

and CBS.<sup>5</sup> A report by Physicians for Human Rights identified how the massacres in Rakhine State conformed with the Myanmar government's systematic pattern of attacks.<sup>6</sup> The United Nations Institute for Training and Research also reported on the arson, destruction, and bulldozing of homes and terrain, as seen through satellite imagery, in Yin Ma Kyaung Taung.<sup>7</sup> The perpetrators have consistently been identified as the Myanmar military, police, and Border Guard Police (BGP), the border guard security force that replaced Na Sa Ka.<sup>8</sup>

The UN has acknowledged multiple human rights violations in Myanmar against the Rohingya through an Independent International Fact-Finding Mission. The reports detail "systematic oppression and persecution of the Rohingya" and list the factors of denial of legal status and identity; denial of the right to freedom of movement; restrictions on access

to food, livelihoods, health care, and education; restrictions on humanitarian access; restrictions affecting private life; oppression through arbitrary arrest and detention; and other forms of oppression.

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

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

“622. The level of oppression faced by the Rohingya is hard to fathom. Cumulatively all the rules, regulations, orders and practices laid out in this section have made life for the Rohingya in Rakhine State slowly but steadily unbearable. Rights were eroded and removed, in a process of marginalisation, exclusion and “othering”. Layers of discrimination and ill treatment have been added. This occurred in the context of hateful and divisive rhetoric targeting the Rohingya on the basis of their ethnicity, religion and status. The multiple elements of oppression are based on State-sanctioned policies and practices and occur in the context of State-sanctioned discriminatory rhetoric. The Mission concludes that this severe, systemic and institutionalised oppression, from birth to death, amounts to persecution.

“623. This persecution has put the Rohingya population in a situation of extreme vulnerability, undermining all aspects of their lives and eroding their living conditions and their coping mechanisms. The daily attacks on human dignity have created intolerable conditions, and have weakened individuals, families and communities, pushing them further into destitution and insecurity. It is this oppressive climate, and the fear and desperation resulting from it, that forced thousands of Rohingya to leave Rakhine State by boat in the years since 2012.”<sup>9</sup>

“In its report, the Fact-Finding Mission also called on the UN Security Council to refer Myanmar to the International Criminal Court (ICC), or to an ad hoc tribunal for investigations and prosecutions for the crimes.”<sup>10</sup>

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

## III. Systematic Destruction of the Rohingya People

### A. Discrimination Experienced 2012-2016

#### 1. Oppression of Religious Practice

Security forces, including the government,<sup>11</sup> military,<sup>12</sup> BGP,<sup>13</sup> police,<sup>14</sup> and Hlun Thein,<sup>15</sup> greatly suppressed the Rohingya people's freedom of religion.

The overwhelming majority of survivors stated that they were blocked from freely using their mosques for prayer.<sup>16</sup> Given the great significance that Islam places on religious worship every day, with the practice of five daily prayers forming the Second Pillar of Islam,<sup>17</sup> this is likely the most extreme aspect of religious persecution suffered by the Rohingya in Myanmar. In addition, the movement restrictions,<sup>18</sup> which forbade stepping outside homes between 6 p.m. and 6 a.m.,<sup>19</sup> barred the Rohingya from making five daily prayers in the mosque.<sup>20</sup>

The repression deepened in 2012,<sup>21</sup> when the government locked the mosques.<sup>22</sup> Security forces accused the Rohingya of holding meetings against the government inside mosques.<sup>23</sup>

“We were not allowed to practice religion in our mosques from 2012. From that time, our mosques and madrasas were locked. The government imposed a curfew order from 6:00 p.m. to 6:00 a.m. We could not leave our houses after 6:00 p.m. When people were caught outside the house, they were punished.

The reason was that they hated our religion.”<sup>24</sup>

“We could not use the mosque for prayer starting in 2012. They did not allow us to practice the religion of Islam.”<sup>25</sup>

“Security forces said that Rohingya people had meetings at the mosque about attacking. They also said that the worshippers had discussions to provide shelter to terrorists. Saying that, security forces arrested those they found in prayer.”<sup>26</sup>

The Rohingya were forced to say their prayers inside their homes,<sup>27</sup> or secretly at the mosque,<sup>28</sup> with watch guards posted outside.<sup>29</sup> The Rohingya were barred from gathering in a group of five people or more,<sup>30</sup> which limited religious congregation and fellowship. When they risked assembling in the mosque, they were forced to hurriedly say their prayers,<sup>31</sup> rather than enjoying deep and fulfilling religious practice. They also could only practice religious events at home,<sup>32</sup> or in secret.<sup>33</sup>

“We prayed in fear because security forces and other officials liked to catch people from the mosque. They beat us and seized money from us.”<sup>34</sup>

Oppression of religious worship and freedom entailed blocking of giving religious sermons;<sup>35</sup> of practicing religious events,<sup>36</sup> like yearly festival prayers for Eid and Ramadan;<sup>37</sup> of practicing Qurban (ceremonial sacrifice of livestock animals);<sup>38</sup> of performing azan (making calls to prayer);<sup>39</sup> and of building mosques.<sup>40</sup> The rare occasions where the Rohingya could obtain permission to perform Qurban,<sup>41</sup> they were required to pay extortion money and a good portion of the meat.<sup>42</sup>

“They frequently put restrictions on our daily lives. I lived there with restrictions. They imposed restrictions on our religion since my boyhood. We were not able to sacrifice cattle in Eid and we were not permitted to use a microphone in the mosque to make calls to prayer. They warned people to make no calls to prayer. They punished anyone they saw doing azan. We had to practice our religious events secretly in our house.”<sup>43</sup>

“We said prayers for Ramadan secretly inside big houses, dividing into groups.”<sup>44</sup>

Religious practice was punished, with beatings,<sup>45</sup> arrest,<sup>46</sup> extortion,<sup>47</sup> and detention.<sup>48</sup> The fines generally ranged from 150,000-600,000 kyat.<sup>49</sup> One survivor reported extortion of up to 3 million kyat to be released from jail:

“Moulana Dil Mohammed (53) was caught in secret prayer. He was severely beaten and sentenced to jail. My father got him released by paying 2.5 million kyat. Ismail (50) was also severely beaten and sentenced to jail. After paying 3 million kyat for his release, he died once he was out of prison.”<sup>50</sup>

The Rohingya were banned from having a madrasa (religious educational institution),<sup>51</sup> for it had been locked,<sup>52</sup> since 2012,<sup>53</sup> so they could not provide religious education to their children.

## 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.<sup>54</sup> 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.”<sup>55</sup>

For a Rohingya couple to marry, the bride and groom first had to obtain La-tei-guwang,<sup>56</sup> a certificate of permission for marriage. This multi-step process was needlessly burdensome and required separate approvals from the village administrator, BGP/Na Sa Ka, and/or Immigration.<sup>57</sup> A few 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.<sup>58</sup>

The Rohingya first had to go to the village administrator and obtain permission,<sup>59</sup> or his signature on the form.<sup>60</sup> The village administrator extorted 20,000-50,000 kyat.<sup>61</sup> Survivors stated that they also had to obtain Tawkenza, or permission to travel,<sup>62</sup> which also cost money.<sup>63</sup>

The next requirement was to go to the BGP/Na Sa Ka camp,<sup>64</sup> the Immigration office, or Nemmray (administrative division), to submit the application,<sup>65</sup> and pay forced bribes of 50,000-70,000 kyat,<sup>66</sup> although one survivor paid 10,000 kyat to a collaborator before entering the government quarters and an additional 300,000 kyat to Nemmray.<sup>67</sup> Another survivor stated that the couple’s parents and two witnesses were also required to appear before the authorities.<sup>68</sup>

The couple had to take pair photographs,<sup>69</sup> and

undergo inquiry from government officials,<sup>70</sup> in a secret room.<sup>71</sup> One survivor testified that the bride was compelled to unveil her head covering and that the groom was required to shave his beard.<sup>72</sup>



The Rohingya were forced to obtain special permission to marry, paying extortion money of up to 400,000 kyat.

The total amounts of extortion varied.<sup>73</sup> Most Rohingya people paid 100,000-150,000 kyat for the marriage permission,<sup>74</sup> although some were able to pay less, of 50,000-90,000 kyat.<sup>75</sup> Yet an substantial number paid more, of 200,000-300,000 kyat,<sup>76</sup> and one survivor paid 400,000 kyat.<sup>77</sup> Two survivors testified that the extortion amounts had increased.<sup>78</sup>

“First, we had to go to the village administrator to get Tawkenza and the La-tei-guwang form. We had to pay 40,000 kyat to the village administrator to fill in the form. Then we had to go to Nemmray (administrative division), paying 10,000 kyat to a collaborator before entering Nemmray and then 300,000 kyat to Nemmray itself.

“We had to take pair photographs. They made the bride unveil her head before taking the picture. They made the groom shave his beard. The security forces extorted 25,000-50,000 kyat when we fed a meal to our relatives on the occasion of our marriage ceremony.”<sup>79</sup>

Issuance of marriage permission could take a long time, up to six months to one year,<sup>80</sup> although one survivor stated that they waited one to two years.<sup>81</sup> Another survivor testified that permission for re-marriage took three years to be issued.<sup>82</sup>

“After applying, it took time, at least six months or one year to get the permission. We had to pay 250,000 kyat to Immigration. On the wedding permission document, Immigration warned us, ‘You must obey the nation’s rules and the restrictions as well.’”<sup>83</sup>

“Sayad Alom (50) remarried after his first wife passed away. He even submitted notary of marriage permission to the government to get the permission. He remarried before getting the permission because there was no one to take care of his children from his late wife. Then government authorities arrested him, saying, ‘Why did you marry without permission? Show us the permit paper.’

“He was sentenced to seven years in jail and released from jail after seven years. The government would not give marriage permission within three years of the first wife’s death.”<sup>84</sup>

Failure to obtain the special permission before marriage resulted in beatings,<sup>85</sup> arrest,<sup>86</sup> imprisonment,<sup>87</sup> of five to seven years,<sup>88</sup> and forced fines.<sup>89</sup> Some Rohingya fled from Myanmar under threat of these harsh punishments.

“My younger sister, Tasmida Begum (then 18, now 25), and her husband, Shaker (30) had gotten married without permission because they did not have the extortion money. The security forces were searching for them to arrest them. My sister and her husband had to flee to Bangladesh.”<sup>90</sup>

“Government authorities arrested and fined people who married without permission. Different departments fined the violators several times.”<sup>91</sup>

“Md Sayed (30) was arrested for marrying without permission and jailed for seven years. And even the village administrator was jailed for one year because he secretly permitted them to marry.”<sup>92</sup>

Security forces also fabricated charges in order to extort money from the Rohingya.<sup>93</sup>

“Na Sa Ka arrested my sister’s husband, Sayed Alam (50), and jailed him for one year. All he had done was get engaged to marry without permission.”<sup>94</sup>

“A Na Sa Ka collaborator informed on my son, saying that he was involved in an illegal love affair with a girl. Na Sa Ka summoned my son and interrogated him. My son said, ‘No, I am not. Call the girl and ask her. If she says yes, you can jail me for 20 years.’ I also said, ‘My son is innocent. I would not bring him to you otherwise.’

“But the Na Sa Ka officer replied, ‘Your son has guilt.’ Then he demanded 500,000 kyat.

“I said, ‘I have no land and no cattle. I am educating my son with hardship because I understand the value of education. So now I have no money. You can detain my son if you wish. You can send anyone to my house to check if we have a sack of paddy or rice there.’

“The informants were also present. They hinted to Na Sa Ka that my house is two stories and that I had a lot of money. Finally I offered the officer 25,000 kyat but he rejected this, calling it a toy play. I left my son and returned home. They called me many times but I did not go for ten days. When I finally went there, after bargaining, the Na Sa Ka officer agreed to 80,000 kyat. I sold a piece of land from my homestead and paid, and my son was released.”<sup>95</sup>

Security forces imposed measures to prevent births.<sup>96</sup> Rohingya couples were directed to have no more than two children,<sup>97</sup> or three children.<sup>98</sup> The restriction was stated on the marriage permission,<sup>99</sup> which the couple had to sign.<sup>100</sup>

“They made threats because they did not want an increase in population.”<sup>101</sup>

As punishment for violating the reproductive controls, the Rohingya were subjected to forced fines,<sup>102</sup> and imprisonment.<sup>103</sup> Parents of “additional” children were required to pay more,<sup>104</sup> including 150,000 kyat,<sup>105</sup> or 100,000 kyat per child.<sup>106</sup> Parents paid the extortion money to list the children on the family register, as otherwise the children would be on the “blacklist,”<sup>107</sup> or considered “illegal children.”<sup>108</sup> Yet some “additional” children nevertheless remained unregistered.<sup>109</sup>

“They told us not to have more than two children. They said to us, ‘We will send you to jail for six months if you have more than two children.’”<sup>110</sup>

“The government restricted us, saying, ‘You must not have more than two children.’ My first wife died and I re-married. I have two children with my second wife who I was unable to register on the household list. They were on put instead on the blacklist.

“Some wealthy people who had more children could afford to pay huge amounts of money and get their children registered on the household list. Others who lacked money could not, so their children were put on the blacklist. And security forces arrested and fined people, saying, ‘Why did you have so many children?’”<sup>111</sup>

“Lalu (60) had four children. He was sentenced to jail for six months. He also had to pay 100,000 kyat to Nemmray and 50,000 kyat to the jail gate in extortion money.”<sup>112</sup>



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



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.<sup>113</sup>

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

### 3. Restriction of Movement

The Rohingya people’s freedom of movement was severely confined,<sup>114</sup> with the government imposing stifling travel restrictions.

“We were not able to move anywhere. We were like birds in a cage. We Muslims were under much pressure.”<sup>115</sup>

Firstly, to even visit a neighboring hamlet in the same village tract, they had to obtain Tawkenza,<sup>116</sup> a certificate of permission to travel,<sup>117</sup> from the village administrator.<sup>118</sup> The forced bribe cost 500-1000 kyat for some,<sup>119</sup> for three days of permission,<sup>120</sup> although most were required to pay 2,000-5,000 kyat,<sup>121</sup> for five to seven days of permission.<sup>122</sup> One survivor stated that the amounts varied depending on the wealth of the person seeking to travel.<sup>123</sup> Another survivor reported that they needed Tawkenza to go work on their farms.<sup>124</sup>

Yet even after paying the village administrator for Tawkenza, security forces wrested money at checkpoints.<sup>125</sup> Or, even worse, the Rohingya were still barred from traveling despite having paid the extortion money for permission.<sup>126</sup> One survivor testified that they also needed Temporary

Registration Certificate (TRC), in order to travel.<sup>127</sup> Finally, the Rohingya were also required to inform the host village administrator of their visit,<sup>128</sup> and pay him an additional 500 kyat.<sup>129</sup>

“We needed permission from the village administrator even to go from Rammiya Para to Gozzena Para. And even if we took the permission, the military extorted money from us along the way.”<sup>130</sup>

“We needed permission from the village administrator. But sometimes, we were not allowed to travel even after we got his permission.”<sup>131</sup>

“We did not get permission without paying money. But then we were not able to go where we wanted to go.”<sup>132</sup>

On the basis of collective testimony, it seems that the Rohingya could also travel to Buthidaung Township,<sup>133</sup> with Tawkenza,<sup>134</sup> from the village administrator.<sup>135</sup> The forced bribes were again 500-1000 kyat,<sup>136</sup> or 2,000-5,000 kyat.<sup>137</sup>

Traveling greater distances was even more complex, for the Rohingya often needed a different travel permit which had to be issued by a higher authority than the village administrator. To travel from their village in Buthidaung Township to Maungdaw Township, the Rohingya needed Form No. 4.<sup>138</sup> Upon first obtaining Tawkenza from the village administrator,<sup>139</sup> the Rohingya had to submit it to the Immigration office in Buthidaung.<sup>140</sup> Form No. 4 was typically valid for five to seven days.<sup>141</sup> This process required extortion money of 10,000-50,000 kyat,<sup>142</sup> or even 60,000-70,000 kyat.<sup>143</sup> A number of survivors reported that there were two checkpoints on the way to Maungdaw,<sup>144</sup> and they had to pay at each one, 500-2000 kyat,<sup>145</sup> or even 3,000-10,000 kyat.<sup>146</sup>

“To travel to the district, we needed Pungzenle (Form No. 4). But some people would be

allowed to get it, and others would not get the permission.”<sup>147</sup>

The majority of survivors testified that they were forbidden to travel to Sittwe.<sup>148</sup> No documents granted permission to travel to the capital.<sup>149</sup>

Security forces, including the military,<sup>150</sup> BGP/Na Sa Ka,<sup>151</sup> police,<sup>152</sup> immigration,<sup>153</sup> and Hlun Thein,<sup>154</sup> cracked down on those who traveled without permission, with beatings,<sup>155</sup> arrest,<sup>156</sup> jail,<sup>157</sup> and forced fines.<sup>158</sup> One survivor stated that the forced fines were 250,000 kyat.<sup>159</sup>

These movement restrictions created a culture of fear in the Rohingya. Many simply did not travel due to the restrictions, which further isolated them and exacerbated their food scarcity. Or they only traveled for emergencies, or because they feared the alternative.

“We feared to travel even when we had the permission, because that did not stop us from being beaten.”<sup>160</sup>

“I traveled with permission, but also without it if I had to travel urgently. What was I to do? We were punished but there was nothing else we could do in emergencies.”<sup>161</sup>

“When it was urgent for me to travel somewhere, then I paid what they extorted even though I did not have such the money to pay. It was a very difficult situation.”<sup>162</sup>

“As we had to survive somehow, we paid the money. If you earned 150,000 kyat, you had to pay 100,000 kyat.”<sup>163</sup>

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

“The restriction affected us so much. We were not able to do anything. They arbitrarily arrested us and extorted huge amounts of money.”<sup>164</sup>

“There was a Rakhine school in our village tract. Security forces were housed in that school. We could not move between villages because the military did not allow us. We could not gather all family members in the house at night and talk with one another. If security forces heard talking at night, they beat the household head, arrested him, and took him to the school. Later they fined him at least 100,000 kyat. In that way, we spent lives of full of sorrow in that country.”<sup>165</sup>

“We wanted to travel, but it was impossible because of the government’s persecution.”<sup>166</sup>

These movement restrictions became even tighter in recent years. The Rohingya could not leave their homes after 6:00 p.m. and 6:00 a.m.<sup>167</sup> They were forbidden to visit even their neighbors’ houses.<sup>168</sup> The oppressive travel and movement restrictions meant that the Rohingya could not get food, work at their livelihoods, or even enjoy the company of other people.

“The government imposed an order of curfew, from 6:00 p.m. to 6:00 a.m. Once, my nephew and I were standing in my backyard at 6:00 p.m. Security forces saw that we were talking, and they arrested us and fined us 250,000 kyat. Wherever we went, we needed travel permission to go there. We had to first get permission from the village administrator.”<sup>169</sup>

“Hlun Thein beat me when they found me coming from the farm after 5:00 p.m. I had been returning from my work. After beating me, they released me but warned me that I must not go out from my house after 5:00 p.m.”<sup>170</sup>

#### 4. Denial of Education

As the Rohingya attended the government school,<sup>171</sup> they faced discrimination.<sup>172</sup> Cruelly, Rakhine teachers insulted and humiliated Rohingya children,<sup>173</sup> by calling them “kalar,”<sup>174</sup> which is an

ethnic slur. The teachers beat Rohingya students.<sup>175</sup>

“My children were treated differently. The Rakhine teachers hated our children and called them ‘Bengali.’ They beat our children’s heads.”

The teachers taught the Rakhine students well,<sup>176</sup> but neglected and did not teach Rohingya pupils well.<sup>177</sup> Students were segregated and seated separately,<sup>178</sup> with Rakhine students on front benches and Rohingya pupils in the back.<sup>179</sup> Rakhine students were promoted to the next grade even when they failed examinations,<sup>180</sup> whereas Rohingya pupils were failed despite passing the examinations.<sup>181</sup> Several survivors testified that Rakhine teachers attended school irregularly,<sup>182</sup> or only signed in and then left without giving lessons.<sup>183</sup>

“We were treated unfairly at school because we are Rohingya. The Rakhine teachers did not teach us systematically or punctually. They did racial segregation. And when teachers attended class, they abused us as ‘kalar and Bengali’ and did not teach us well. They divided the classroom and took Rakhine students into a secret room and taught them in secret. And we had to pay monthly fees but Rakhine students paid nothing.”<sup>184</sup>

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 movement restrictions imposed by the government.<sup>185</sup>

“I attended school before 2012. I did not get further education because of the government’s persecutions. The persecution happened from many years ago. The government blocked our travel and movements as well as our education. We had to pay monthly fees to the school, so I did not continue my studies. Since the time I was in school, the government used different types of racial persecution on us and they got

more critical on our children.”<sup>186</sup>

“I did not study beyond Class 10 because the government limited our movement and travel. Our lives became complicated and restricted after 2012, and we were not permitted to attend school. From that year, the government did not allow us to practice our religion or to attend Burmese schools or religious schools.”<sup>187</sup>

“After I completed Class 5, my father got me admitted to a madrasa. But I could not continue my studies for two years because the government closed the madrasa.”<sup>188</sup>



One Rohingya man completed Class 10, as evidenced by his “matriculation examination admission card,” but could not attend university due to the movement restrictions.

Survivors testified that the military seized Rohingya students on their way to school and took them for forced labor.<sup>189</sup>

“The military used to catch us on the way to school for forced labor. We were not able to move. This was from about 20 years ago. They took us very far away, about five days’ walk, to carry their loads. Many people died because they could not carry the heavy burdens. The military arbitrarily arrested us and extorted money. For this reason, we were not able to study.”<sup>190</sup>

Although it was a government school, Rohingya villagers were required to pay additional costs, which Rakhine families did not have to pay.<sup>191</sup> The

fees ranged up to 10,000-15,000 kyat per month,<sup>192</sup> and varied depending on the student’s grade.<sup>193</sup> Moreover, Rakhine teachers beat Rohingya students who did not pay the stepped-up fees.<sup>194</sup>

“I educated my son up to Class 10. My daughters studied to Class 4 and 5. I educated them with hardship. I had to pay tuition fees. Our children were not able to study at night since we were forbidden to use lamps. If the military saw lights at night, they arrested and beat us. Due to all of the government pressure, we fell into poverty and could not continue schooling.”<sup>195</sup>

Yet some considered education futile, since the oppression remained systemic.

“I did not study further at school because, even if we Muslims graduated from university, we still did not have any rights.”<sup>196</sup>

## 5. Destruction of Livelihood

The Rohingya were denied secure employment as government employees,<sup>197</sup> even when their educational level was high and they had graduated.<sup>198</sup> A number of survivors testified that they could not obtain government jobs, solely due to the fact of being Muslim,<sup>199</sup> and termed this racial discrimination.<sup>200</sup>

“Even Muslims who had graduated were not able to get government jobs. Our educated people had to perform daily work. We do not know why the government refused us. It is racial discrimination.”<sup>201</sup>

“The government and officials snatched away our rights, saying, ‘You are not citizens of Myanmar. You are only for slave labor, and your duties are to to keep us secure by doing night watch.’”<sup>202</sup>

Testimony also stated that, even if Rohingya were hired for jobs, their employment was later

terminated,<sup>203</sup> on fabricated charges.<sup>204</sup>

“There were no government jobs for Rohingya people. We were not even allowed to be the gate guard of government offices or schools. Long ago, Rohingya people were involved in government jobs like teachers. But recently, the government suspended them or forced them into retirement. And the government would not let us hold jobs because of discrimination, saying, ‘You are migrants.’ The documents they gave us said we were ‘Bengali.’”<sup>205</sup>

“Muslims are not able to get jobs. Even if anyone gets one, they are suspended later alleging false charges.”<sup>206</sup>

Security forces also obstructed the Rohingya’s efforts to earn their livelihoods, by extorting money,<sup>207</sup> for permission to chop wood in the forest,<sup>208</sup> and 30,000 kyat to build a shop.<sup>209</sup> Yet even with permission, security forces arrested the Rohingya if they found them.<sup>210</sup> Survivors also testified that security forces did not pay for groceries at shops.<sup>211</sup> In this way, security forces took advantage of the Rohingya’s need to earn a livelihood, since even keeping a portion was better than having nothing at all.

In addition, the government confiscated the Rohingya’s land,<sup>212</sup> far earlier than 2012. The government appropriated it for their own purposes to build a military cantonment,<sup>213</sup> and also allocated it to Rakhine settlers.<sup>214</sup> The government plundered an astonishing 320 kani of land from one villager,<sup>215</sup> five kani from another Rohingya,<sup>216</sup> and under two kani from a third.<sup>217</sup> One kani of land is equivalent to 1.32 acres. The Rohingya subsequently had to rent back what had been their own land.<sup>218</sup>

“The military government took away our land, had it held by Battalion 552, and then gave it to Rakhine settlers. Later we had to pay rent to Rakhine settlers. We had to pay rent of 30 cans each year for one kani.”<sup>219</sup>

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

## 6. Compulsory Forced Labor

Male Rohingya villagers were conscripted into forced labor,<sup>220</sup> by the military.<sup>221</sup> The Rohingya were compelled to carry loads/luggage,<sup>222</sup> when the military transferred camps;<sup>223</sup> build fences;<sup>224</sup> clean the camp;<sup>225</sup> clean toilets, rubbish, and drains;<sup>226</sup> cut wood;<sup>227</sup> cut bushes;<sup>228</sup> cut and clean the grass;<sup>229</sup> dig soil, lakes, and ponds;<sup>230</sup> and harvest paddies.<sup>231</sup> They were taken to the military camp,<sup>232</sup> of Battalion 552,<sup>233</sup> and also to locations up to seven days’ walk away.<sup>234</sup> Some were forced to walk for eight to eleven days.<sup>235</sup>

“Even though I was a student, I was forced to provide forced labor. The military made me, saying, ‘You are Bengali kalar, don’t be a student. You must go.’”<sup>236</sup>

Typically, Rohingya men were conscripted into forced labor regularly, about two to four times per month,<sup>237</sup> and as often as one to two times per week.<sup>238</sup> They received no wages for their work.<sup>239</sup> There is not a single recorded case of the Rohingya being paid for this forced labor. In fact, even though they were taken far from their village,<sup>240</sup> for up to a month at a time,<sup>241</sup> they were starved.<sup>242</sup>

Security forces beat those who refused to provide forced labor,<sup>243</sup> and fined them,<sup>244</sup> in amounts of up to 10,000 kyat.<sup>245</sup> The military also arrested them,<sup>246</sup> and extorted money for release, of 20,000-30,000 kyat,<sup>247</sup> and even 50,000-70,000 kyat.<sup>248</sup>

“If someone cannot go, then they are caught and taken to the battalion, beaten, and freed after being extorted for money. If they cannot

pay, then they are confined and made to work for a month continuously.”<sup>249</sup>

Security forces also beat Rohingya men who were weak or could not work when forced into compulsory labor.<sup>250</sup> A number of survivors testified that security forces killed Rohingya men who were sickly and unable to carry heavy burdens.<sup>251</sup>

“I was caught many times and taken for forced labor. I had to carry their loads when they transferred from camp to camp, five days’ walk. Many people were killed along the way because they could not carry the heavy loads. If anyone failed to carry the load, they were kicked down to the bottom of the hill or left behind in the deep forest. Tigers ate them.

“The military seized my sister’s husband just after he had returned from ten days of forced labor. I said to the military, ‘Sir, he has just come back home from labor. See his shoulder. If you take him again, he will die.’ Then they freed him but seized 1,000 kyat.”<sup>252</sup>

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

## 7. Denial of Access to Healthcare

The travel restrictions hindered access to healthcare,<sup>253</sup> at the government clinic in Toung Bazar,<sup>254</sup> because the Rohingya needed to obtain travel permission to get to the clinic in the first place.<sup>255</sup> But security forces barred them from crossing the checkpoints.<sup>256</sup>

Among those who managed to get to the clinic, survivors testified to being rejected as patients,<sup>257</sup> for inability to pay the excessive amounts demanded for treatment.<sup>258</sup> Survivors also reported that the clinic mistreated Rohingya patients.<sup>259</sup>

“To see the doctor at the government clinic in Narayan Chaung village [in Toung Bazar], we had to bring along permission from the village administrator. But even if we took the permission, security forces did not allow us to cross the check posts. They told us that the clinic is not for us, it is for Rakhine people.”<sup>260</sup>

“I did not go to the clinic because the doctors charged money. Without money, there is no treatment. Otherwise, they kill the patient by giving the wrong treatment.

“The clinic rejected my brother. I had taken him there with a fever. They demanded 500,000 kyat, but we agreed to pay 300,000 kyat. So they kept the patient for four days without treatment and he finally died.”<sup>261</sup>

With all these issues, most Rohingya sought the only alternative of visiting Rohingya “village doctors.”<sup>262</sup> Yet those who provided these basic medicinal services did so in secret,<sup>263</sup> in fear of being arrested if they did not pay extortion money.<sup>264</sup>

“Rohingya people had pharmacy stores in the market. They sold medicine after getting permission from the hospital doctor or authority after paying 15,000-20,000 kyat per year. But they could not freely sell medicines. If government authorities found anyone selling medicines in secret, they arrested the villager and fined them.”<sup>265</sup>

## 8. Suppression of Voting Rights

The Rohingya were blocked from voting in 2015,<sup>266</sup> For many, their final votes were in 2010,<sup>267</sup> and 2012.<sup>268</sup>

“I voted twice but I do not remember when because I am illiterate. Later, we were not allowed to vote. They said, ‘We do not need votes from ‘kalar.’ That is a word of hatred.”<sup>269</sup>

“I voted only once, in 2010. In 2015, Muslims were not permitted to vote.”<sup>270</sup>

## 9. Revocation of Citizenship

Every single interviewee testified that they did not hold citizenship of Myanmar.<sup>271</sup> The Rohingya previously did have citizenship, during the generations of their parents,<sup>272</sup> and grandparents.<sup>273</sup>

“My grandfather and father were accepted as citizens. Security forces took away their citizenship cards claiming that they would replace them. But security forces did not replace their cards. No, I was not accepted as a citizen.”<sup>274</sup>

“Even if I did not have a citizenship card, my grandparents and parents had citizenship cards. I was born in that land. It was my motherland. I lived as a descendant after I was born there.”<sup>275</sup>

“We were not accepted by the Burmese government. They said to us, ‘You are not from this country. You are foreigners. You must leave the country.’”<sup>276</sup>

The Rohingya were given “temporary” white cards,<sup>277</sup> which were called “Yiayi Caffra,”<sup>278</sup> and also known as Temporary Registration Certificates. But the government revoked these later,<sup>279</sup> and issued “receipt cards.”<sup>280</sup> The Rohingya’s identification documents typically misidentified them as Bengali.<sup>281</sup>

The Rohingya’s lack of citizenship status made them vulnerable to exclusionary practices,<sup>282</sup> that intensified over the years. Survivors stated that because they were not citizens, they experienced discrimination.<sup>283</sup> They were prohibited to practice their religion,<sup>284</sup> had movement and travel restrictions;<sup>285</sup> were blocked from education;<sup>286</sup> were barred from freely operating businesses and having jobs;<sup>287</sup> had to pay forced bribes to build houses;<sup>288</sup> faced marriage restrictions;<sup>289</sup> and had childbirth restrictions.<sup>290</sup> They were verbally abused in the Burmese language by being called “kalar,”<sup>291</sup> were conscripted into forced labor;<sup>292</sup>



The Rohingya previously held citizenship of Myanmar, as evidenced by their National Registration Cards (NRCs). One survivor managed to preserve the NRCs of two grandparents.

and were forbidden to vote.<sup>293</sup> One survivor stated that Rohingya families were forced to pay 10,000 kyat per month to the military camp.<sup>294</sup>

“We were treated unfairly because we were not recognized as citizens. Wherever we went, we were persecuted and received ill-treatment in education, travel, marriage, jobs, and religion. At first, we were allowed to attend the high school but we were entirely forbidden after October 2016.”<sup>295</sup>



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

The vast majority of Rohingya people refused to register with NVC,<sup>296</sup> because it was not a citizenship card,<sup>297</sup> but was for foreigners.<sup>298</sup> Other survivors perceived that the persecution would only escalate if they accepted NVC.<sup>299</sup>

“I did not register with NVC because the government would not accept us as citizens of Myanmar. Even before registering with NVC, we had been oppressed for so long. If we did take NVC, we would be oppressed more than before.”<sup>300</sup>

“If we accept NVC, it means we cut our throats. Although we are citizens of that country, they say that we are not people of that country. Nothing is mentioned in NVC about citizenship, so I did not receive it.”<sup>301</sup>

## B. Attack in August 2017

### 1. Situation Prior to the Massacre

After October 2016, the extreme scale of confinement intensified,<sup>302</sup> as did the many restrictions imposed on Rohingya people.<sup>303</sup> The Rohingya were strictly constrained and blocked from performing their daily activities.<sup>304</sup> They could not go to collect firewood,<sup>305</sup> go to the market,<sup>306</sup> go to their farms,<sup>307</sup> or go fishing.<sup>308</sup>

“We had had restrictions since earlier. But after 2016, the restrictions became so tight that no one could think of violating them.”<sup>309</sup>

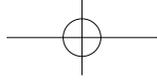
“In 2016, the military banned our travel and movement. We could not leave our houses or go to another village. Traveling, marketing, fishing, and going to the forest were all forbidden. Then we were also not allowed to use lights or lamps in the house at night, or even flashlights. If anyone got sick, they could not get medical treatment or go to the clinic at night, even when the patient was dying.”<sup>310</sup>

Villagers were forbidden to leave their houses between 6:00 p.m. and 6:00 a.m.<sup>311</sup> They were not even allowed to visit their neighbors.<sup>312</sup> They were forbidden to use lights and lamps at night.<sup>313</sup>

“We were not allowed to even use lamps at home at night. The military arrested a villager and extorted 70,000 kyat for only using a light at home at night. They beat him as well.”<sup>314</sup>

Security forces looted fowl birds, fruits, and vegetables from the Rohingya,<sup>315</sup> thereby increasing food scarcity during a time when they could not access food from the market, the river or sea, and their farms.

Security forces also conducted smaller-scale “clearance operations” during this time,<sup>316</sup> in an



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

“inquiry” of Rohingya villagers.<sup>317</sup> They forced villagers out of their homes,<sup>318</sup> broke into houses, and looted property.<sup>319</sup> One survivor testified that they beat family members if anyone was absent during the inquiry.<sup>320</sup> Another survivor stated that they forced fines from remaining family members.<sup>321</sup>

“On the night of the attack on BGP headquarters in Kyi Gan Pyin, the military fired gunshots from Battalion 552 and BGP sector in Toung Bazar, for no reason, the whole night long. In the morning, the military, Hlun Thein, and police came into villages and we Rohingya could not leave our homes. We just sat inside our houses. The next day, they decreed that we could not go anywhere, saying, ‘We need to inspect you in your houses.’ The next day, they checked our houses and took away even broken knives and irons. From that time, we were not allowed to move anywhere and the mosques were also locked up.”<sup>322</sup>

Security forces tore down the fences around Rohingya homes,<sup>323</sup> while beating,<sup>324</sup> and forcing fines from those who did not comply.<sup>325</sup> Security forces also confiscated household knives from the Rohingya.<sup>326</sup>

“Security forces made people unfence their homesteads. Every week, they came to our village and investigated every house. They took away our knives. They beat Rohingya people. People had to provide much forced labor in 2016.”<sup>327</sup>

“In our village, the houses were set in two lines with a river between. The government made us remove our compound walls so that they could see if people were hiding or entering the village. And we were not able to keep knives or cutters in the house to use in the kitchen. The knives and cutters were taken from us.”<sup>328</sup>

“The military made us unfence our homesteads

after October 2016. They beat and seized fines from anyone who did not do it, including Sayed Nur (35), Ibrahim (25), and Fair Mohammed (30).”<sup>329</sup>

“People were beaten for not taking down the fences: Abul Kasim (60), Moulana Hossain (50), Ali Akbor (55), Nir Ahmed (40), and Aziron (40). They had to pay 100,000 kyat, 150,000 kyat, or 200,000 kyat as punishment. It depended on their wealth.”<sup>330</sup>

Security forces accused the Rohingya of giving shelter to militants,<sup>331</sup> arrested them,<sup>332</sup> beat them,<sup>333</sup> and extorted them for money.<sup>334</sup> They also fabricated charges against the Rohingya.<sup>335</sup>

“Security forces arrested some elderly people who protested unfencing the homesteads: Abdu Razzak (55), Harun (40), Ismail (65), and Hamidul Hoque (60). They were sentenced to jail for six months.”<sup>336</sup>

“I witnessed the military beat Sultan Ahmed (45), Abdu Razzak (55), and Harun (40) in the village at around 10:00 a.m. The military said they found guns at their houses but it was not true. It was a fabricated charge. The military beat them to lameness.”<sup>337</sup>

Two survivors also reported incidents of rape of Rohingya women as occurring during this time.

“During harvesting season, the military asked the village administrator if the village had any prostitutes in the village. The village administrator was Rakhine. He said that there were. Then the military entered the village and raped the women: AB (25), CD (45), and her daughter EF (18). They took me with them but I ran away.”<sup>338</sup>

“Six soldiers from Battalion 552 raped EF (45) and AB (25) in the village, after Maghrib prayer time (just after sunset).”<sup>339</sup>

## 2. Attack on Yin Ma Kyaung Taung

On August 25, 2017, security forces attacked Yin Ma Kyaung Taung, coming from their stations at the camp for Battalion 552,<sup>340</sup> and a school in Toung Bazar.<sup>341</sup>

The village tract of Yin Ma Kyaung Taung is comprised of three hamlets: Gozzena Para, Rammiya Para, and Anok Prang. Security forces traveled by road,<sup>342</sup> coming from the south,<sup>343</sup> which is where Battalion 552 camp in Fir Khali (Thin Ga Net) is. Several survivors stated that security forces originated from the camp for Battalion 552.<sup>344</sup> Survivors also testified that security forces came from Toung Bazar,<sup>345</sup> to the west.<sup>346</sup> Separate roads connect Battalion 552 camp and Toung Bazar with central Yin Ma Kyaung Taung.

At 3:00-4:00 a.m.,<sup>347</sup> the Rohingya heard sounds of heavy gunfire,<sup>348</sup> coming from the battalion,<sup>349</sup> in Fir Khali.<sup>350</sup> This was on Thursday night,<sup>351</sup> which was actually very early on Friday morning.

“We were sleeping on the night of August 25, 2017. At 3:00 a.m., we heard gunfire sounds and we woke up. We were thinking that such an incident happened in 2016 and again it is happening today. We were thinking much. They fired gunshots the whole night at the camp for Battalion 552 and BGP sector in Toung Bazar. It sounded like bombs exploding. We were awake the whole night.”<sup>352</sup>

“Hearing the sounds, I awoke and spent the night in panic.”<sup>353</sup>

On Friday, at about 2:00-3:00 p.m.,<sup>354</sup> security forces entered while firing guns,<sup>355</sup> sprayed indiscriminate gunfire in all directions,<sup>356</sup> and killed,<sup>357</sup> and injured Rohingya villagers.<sup>358</sup> They ran at the Rohingya while shooting guns,<sup>359</sup> and fired at crowds of villagers,<sup>360</sup> as the Rohingya fled.<sup>361</sup> They burned Rohingya homes,<sup>362</sup> and looted property.<sup>363</sup>

“Other people and I tried to stop the military

from firing guns at us. We went in front of them, so they could not shoot guns when they saw so many people. But they did not care. They continually fired guns at people. Then I ran away to my home and sent my family to the forest.”<sup>364</sup>

The attack lasted until evening.<sup>365</sup> One survivor testified that security forces planted mines all around the village.<sup>366</sup> But security forces did not siege the village beforehand,<sup>367</sup> likely because they came directly from attacking nearby Fir Khali (Thin Ga Net).<sup>368</sup> Survivors also testified that the attack on Yin Ma Kyaung Taung followed the attack on Noya Para,<sup>369</sup> of Narayan Chaung in Toung Bazar.

“Security forces came to our village from attacking Thin Ga Net village. The military camp was east of Thin Ga Net and they shot from their camp. They did not need to enter each village because their guns are so powerful and can destroy from afar.”<sup>370</sup>

“The military came to our village after attacking Thin Ga Net, Dumpaik, and Toung Bazar. They shot guns at Thin Ga Net, Dumpaik, and Toung Bazar. When they got to Noya Para [of Narayan Chaung] they began burning houses. They were coming to our village. Seeing burning houses and gunfire, our villagers were running away in all directions. Some were looking for children and relatives, and some were taking things from their houses. The military did not enter Gozzena Para but entered Rammiya Para. Those from neighboring villages fled to the forest because the military were burning houses and killing people wherever they found them.”<sup>371</sup>

“When the military came near our village, we left our home, and a bullet hit me while I was fleeing away. The forest is near my house. I somehow crawled into the bushes with my injury. It was about 4:00 p.m. My family also escaped to the forest. At about 6:00 p.m., the

firing decreased. My children searched and found me. They carried me into the forest. The village doctor operated and took the bullet out. The next day I was also in the forest. That day they attacked Narayan Chaung village.”<sup>372</sup>

More specifically, the military shot at villagers who were leaving the mosque,<sup>373</sup> after Jumma prayers.<sup>374</sup>

“On Friday, when people left the mosque after Jumma prayers, at about 2:00 p.m., the military fired gunshots at them. Some people were killed and some were injured by gunshot in front of me. People fled to other villages and to the forest as they could to save their lives.”<sup>375</sup>

“When I heard the military had entered the village, I fled. The military shot me and I was injured on the knee. I hid in the thorns beside the main road. From there, I watched alone what the military was doing to people in the village.

“I crawled back home to search for my parents at almost 5:00 p.m. At that time, I saw the military standing and holding guns outside the village, in paddy fields, and on the road. I saw the people the military had killed. Then I crawled out of the village at 7:00 p.m. and fled to the forest.”<sup>376</sup>

Collective testimony states that security forces attacked the village for two days,<sup>377</sup> or three days.<sup>378</sup> It seems that security forces did attack on two separate days (August 25 and 27, 2017),<sup>379</sup> but the duration of time was three days (August 25-27, 2017).

On August 26, 2017, Battalion 552 went to Toung Bazar,<sup>380</sup> and took Rakhine civilians to the camp of Battalion 552,<sup>381</sup> and gave them shelter.<sup>382</sup> Other villagers confirmed that the military transported Rakhine people to the military camp, without specifying the date.<sup>383</sup> Security forces did not attack the Yin Ma Kyaung Chaung on this day.<sup>384</sup>

“On Saturday, security forces went to the

Rakhine village in Toung Bazar and carried Rakhine villagers to Battalion 552 and kept them in the battalion safely.”<sup>385</sup>

“The military went back to the military camp while taking Rakhine people, to keep them away from Rohingya people, so they could kill Rohingya people easily.”<sup>386</sup>

On August 27, 2017, security forces attacked Yin Ma Kyaung Taung again, at about 10:00 a.m.,<sup>387</sup> until late afternoon of 3:00-5:00 p.m.<sup>388</sup> They began burning houses,<sup>389</sup> across the whole village.<sup>390</sup>

“On Sunday morning, the military attacked our village against at 10:00 a.m. The military fired guns in the village and burned houses and looted our property.”<sup>391</sup>

Most villagers fled to the north,<sup>392</sup> to the forest,<sup>393</sup> where they made huts.<sup>394</sup> Many Rohingya never returned to their village but fled for their lives.

### 3. Killing of Rohingya Villagers En Masse

Security forces killed many Rohingya,<sup>395</sup> mostly by gunshot,<sup>396</sup> including from AK-47s,<sup>397</sup> launchers,<sup>398</sup> G-3s,<sup>399</sup> and rifles,<sup>400</sup> and from indiscriminate gunfire.<sup>401</sup> They chased,<sup>402</sup> and aimed at villagers,<sup>403</sup> who were fleeing.<sup>404</sup> Testimony indicates that 30-40 Rohingya villagers were killed.<sup>405</sup>

“People got bullets in their heads and died. Security forces fired indiscriminately and also brush fired, killing people.”<sup>406</sup>

“People fled when the military opened indiscriminate gunfire in the village. Bullets were falling like rain drops. Security forces aimed and shot at the backs of people.”<sup>407</sup>

“Not everyone could flee together. Some were taking their elderly parents. Some were taking their children. At that time, the military shot them



Security forces committed killings of Rohingya villagers in multiple locations.

to death.”<sup>408</sup>

The times of death correspond with the times of attack, as 2:00-3:00 p.m.,<sup>409</sup> or after Jumma prayer time,<sup>410</sup> and 10:00-11:00 a.m.<sup>411</sup> The killing locations of attack also corroborate testimony: the south end of the village,<sup>412</sup> and the road between Rammiya Para and Gozzenga Para,<sup>413</sup> for the security forces coming from Battalion 552; between Yin Ma Kyaung Taung and Toung Bazar,<sup>414</sup> for the security forces coming from Toung Bazar; and near the mosque in Rammiya Para,<sup>415</sup> for the security forces who shot into crowds.

“I witnessed the killing of Abdul Hamid (25). He was running away from the military entering the village, when a bullet hit his shoulder. He immediately fell down on the ground, and I heard that loud sound of him falling. I ran over to him and carried him inside the village. He was alive when we carried him, but he passed away a few minutes later.”<sup>416</sup>

The military also killed Rohingya people who attempted to briefly return home.

“After our village was attacked, we fled to the forest to protect our lives. People were surviving in the forest, but we had nothing to eat. Some people secretly went back to bring rice to eat. The military saw them and shot them to death with launchers.”<sup>417</sup>

The Rohingya could not bury all of their dead.<sup>418</sup> This was because they could not return to the village,<sup>419</sup> and because the military took the bodies to their camp.<sup>420</sup> Those the Rohingya managed to bury, they did so without funeral prayers.<sup>421</sup> Others were forced to flee for their lives instead.

“We carried the dead body inside the village and buried him without funeral prayers. We were not in such a situation to give him funeral prayers.”<sup>422</sup>

“After being killed, the dead bodies were thrown

in the stream. When the military left the area, we went to the stream and collected the dead bodies. We were praying Janaza (funeral) prayer before burying the dead. But then the military began approaching and firing guns at us, so we ran away while leaving the dead bodies. We went back the next day to bury them.”<sup>423</sup>

“The military killed my husband, Md Nur (28, son of Esouf), in front of me. I left his dead body there where he was killed because I was with my children. I was thinking that even though my husband was killed, I had to protect my children’s lives and my life. I fled with my children.”<sup>424</sup>



Although Rohingya survivors tried to bury some of their dead as best they could, security forces blocked them from collecting the bodies and also took some away.

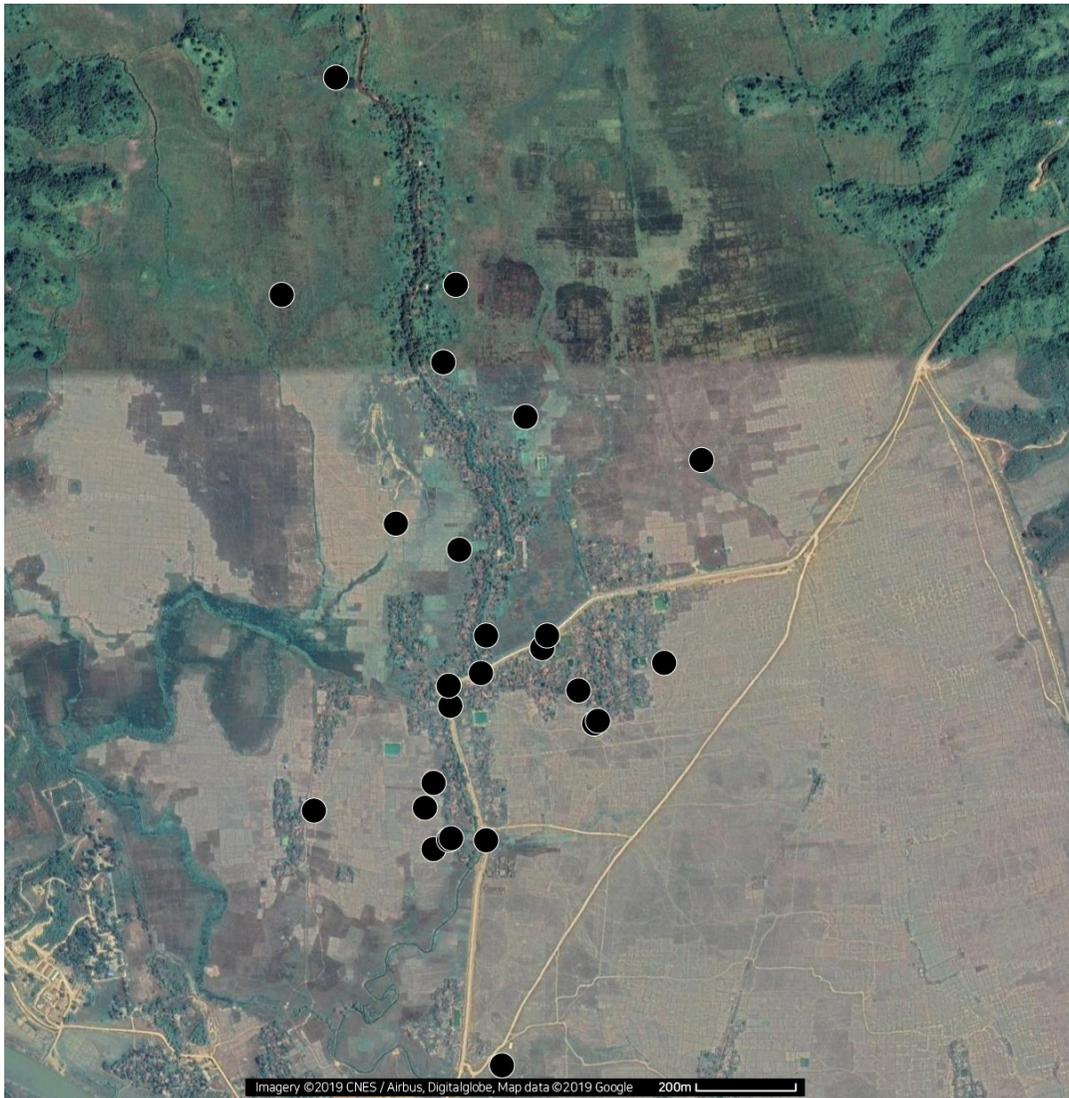
#### 4. Brutal Injuries to the Rohingya

Security forces also wounded many Rohingya,<sup>425</sup> by gunshot,<sup>426</sup> as they fled.<sup>427</sup> Security forces aimed at the Rohingya,<sup>428</sup> and injured them with indiscriminate gunfire,<sup>429</sup> as well as with AK-47s,<sup>430</sup> and launchers.<sup>431</sup> As with the killings, the times of injury correspond with the times of attack, as between 2:00-3:00 p.m.,<sup>432</sup> after Jumma prayer time,<sup>433</sup> and between 10:00-11:00 a.m.<sup>434</sup> Injury locations also include the area by the mosque in Rammiya Para.<sup>435</sup>

“A bullet hit me in the paddy field, when I was running away from my house to the forest. I lost consciousness and my brothers and villagers carried me to the forest.

“The wounds have pain and I cannot walk properly. The bullet was in my body. A Rohingya village doctor took it out with a blade, in the forest.”<sup>436</sup>

“Launcher sparks hit my mouth and chest. I think the tendons in my chest are mutilated. Sometimes the wound pains me.”<sup>437</sup>



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



Security forces shot this Rohingya man. He stated, “The bullet broke my leg bone. My family left me in Burma. I got treatment there and became mostly better after three months in a village. I felt so much pain.”

## 5. Arson

Security forces burned the Rohingya’s homes,<sup>438</sup> setting the fires by shooting launchers.<sup>439</sup> Collective testimony indicates that the arson occurred on August 25,<sup>440</sup> August 26,<sup>441</sup> and August 27, with the bulk occurring on Sunday.<sup>442</sup> They burned down approximately 100-300 homes.<sup>443</sup>

As noted above, The United Nations Institute for Training and Research also issued a report on the arson, destruction, and bulldozing of homes and terrain in Yin Ma Kyaung Taung, as seen through satellite imagery.<sup>444</sup>

“UNOSAT satellite image-based analysis revealed widespread destruction in the Maungdaw, Buthidaung and Rathedaung Townships. In order to quantify the extent of the damage, UNOSAT analysis was combined with the MIMU settlement list that is used as a reference. Analysis indicated that a total of 392 settlements were affected between 25 August 2017 and 18 March 2018, which include 96 in Buthidaung, 277 in Maungdaw, and 19 in Rathedaung Townships (table 1). Of these 392 settlements, 214 were partially destroyed, while 178 were completely or almost completely (more than 90%) destroyed (table 2)....

“In central Buthidaung Township, some damage was observed during the month of September 2017, mostly concentrated in the village tracts of... Yin Ma Kyaung Taung, Nga

Yant Chaung (a) Taung Bazar, Thin Ga Net... and also to the south in Gu Dar Pyin village tract. Continued sustained damage is observed afterwards across northern Buthidaung Township between November 2017 and March 2018.”<sup>445</sup>

Before arson (Sep. 16, 2017)



After arson (Oct. 25, 2017)



Before arson (Sep. 16, 2017)



After arson (Oct. 25, 2017)



Satellite imagery reveals the devastation from how security forces burned the village to the ground.

The report also notes new construction in nearby Toung Bazar:

“Possible signs of expansion are detected in a small security terrain in Yin Ma Zay, Nga Yant Chaung (a) Taung Bazar, Buthidaung Township, where there are signs of construction works and 2 new helipads have been built.”<sup>446</sup>

Similarly, the Australian Strategic Policy Institute published a report detailing how former Rohingya villages have been bulldozed and are now locations for newly-built camps and bases:

“We’ve found no evidence of widespread preparation for Rohingya refugees to return to safe and dignified conditions.

“Instead, we’ve found ongoing destruction of additional settlements and the construction of highly securitised camps and military bases that have been built, fortified or expanded on the sites of razed Rohingya settlements.

“The continued destruction of Rohingya settlements and the construction of military



Satellite imagery also reveals the construction of a new camp in nearby Toung Bazar.

facilities on the sites of former settlements, such as the example shown here, cast doubt on the credibility of claims that refugees will be allowed to return to their homes.”<sup>447</sup>

## 6.Looting

The Rohingya also suffered from the looting of their property,<sup>448</sup> by the military,<sup>449</sup> and Rakhine civilians.<sup>450</sup> Items looted included cattle,<sup>451</sup> goats,<sup>452</sup> machines,<sup>453</sup> household materials,<sup>454</sup> cabinets,<sup>455</sup> clothing,<sup>456</sup> money, and gold ornaments.<sup>457</sup>

## C. Perpetrators

The perpetrators, totaling 100-150 security forces,<sup>458</sup> were military,<sup>459</sup> BGP,<sup>460</sup> and Hlun Thein.<sup>461</sup> Every single survivor identified the military in green uniforms,<sup>462</sup> with red symbols,<sup>463</sup> of stars,<sup>464</sup> flowers,<sup>465</sup> moons,<sup>466</sup> crosses, and guns.<sup>467</sup>

The military were from Battalion 552,<sup>468</sup> also known as Light Infantry Battalion 552 or LIB 552. Villagers recognized them from when they had come to the village before.<sup>469</sup> Survivors also witnessed them actually advancing to attack that day.<sup>470</sup> Two survivors also testified that military from Light Infantry Battalion 564 attacked, recognizing them from when they had come to the village before.<sup>471</sup>

BGP wore mixed-color uniforms,<sup>472</sup> with symbols of stars,<sup>473</sup> and flowers.<sup>474</sup> Hlun Thein also wore mixed-color uniforms,<sup>475</sup> with white.<sup>476</sup> Survivors noted on the security forces’ uniforms the additional symbols of rank,<sup>477</sup> the Myanmar flag,<sup>478</sup> stars, moons,<sup>479</sup> flowers,<sup>480</sup> scissors,<sup>481</sup> lions,<sup>482</sup> and gun crosses.<sup>483</sup>

“They were military, police, and Hlun Thein. They did it under orders from Min Aung Hlain.”<sup>484</sup>

“First the military killed people on Friday. After that, Hlun Thein also came to the village with the military to attack. I was in the forest but I could

see everything from the top of the mountain. I saw that Hlun Thein and the police came to the village with the military.

“The military were from Battalion 552. We saw them coming out from the military camp.”<sup>485</sup>

The security forces had stationed at the military camp for Battalion 552,<sup>486</sup> and at a school in Toung Bazar.<sup>487</sup> They advanced to Yin Ma Kyaung Taung from the south,<sup>488</sup> and the east.<sup>489</sup> Both the camp for Battalion 552 and Toung Bazar lie to the south, and Battalion 552 is also slightly east of Yin Ma Kyaung Taung. Two survivors testified that BGP came from Narayan Chaung village in Toung Bazar.<sup>490</sup>

The attackers carried weapons, including AK47s,<sup>491</sup> launchers,<sup>492</sup> rifles,<sup>493</sup> pistols,<sup>494</sup> G1s,<sup>495</sup> G3s,<sup>496</sup> mortar bombs,<sup>497</sup> bombs,<sup>498</sup> mines,<sup>499</sup> and cannons.<sup>500</sup>

Civilians,<sup>501</sup> totaling 50-100 people,<sup>502</sup> who were Rakhine,<sup>503</sup> acted in concert with the security forces. They wore longyi/pants and shirts,<sup>504</sup> although a few survivors also testified that the civilians wore uniforms,<sup>505</sup> and one survivor stated that they had been given the uniforms.<sup>506</sup> Their weapons included guns,<sup>507</sup> swords/long knives,<sup>508</sup> knives,<sup>509</sup> catapults,<sup>510</sup> sticks,<sup>511</sup> daggers,<sup>512</sup> choppers,<sup>513</sup> bayonets,<sup>514</sup> and bombs.<sup>515</sup> Two survivors stated that security forces gave guns to the Rakhine civilians.<sup>516</sup>

Survivors recognized the following civilians participating in the violence: Aung Htey Hla (75);<sup>517</sup> Hlu Hlu (25);<sup>518</sup> Maung Hlyint Ga (40); Aye Lwin (35); Maung Saw Phu (30);<sup>519</sup> Aung Tum Myint (30); Aung Hsay Phu (35); Aung Shey (22); Than Zaw (40);<sup>520</sup> Aung Tomay (35); Puhainga (60); Naigasa (60); Fuchinga (60); Zaw Miu (35);<sup>521</sup> Aung Tunmi (30); Fuhing (70); Mu Young (30); Aung Thoula (60); Japainna (60); and Fusa Du (75).<sup>522</sup> Two survivors also identified the village chair, Aung Htey Mying (45, son of Bo Khin), as a perpetrator.<sup>523</sup>

## D. Escape to Bangladesh

Most Rohingya unwillingly fled to Bangladesh, driven purely by fear for their lives. They waited for days before taking flight.<sup>524</sup> As noted above, they made huts in the forest.<sup>525</sup> A number of survivors testified that they sought refuge in Bangladesh because the military blocked them from returning home,<sup>526</sup> and because the military burned villages.<sup>527</sup>

“I ran away from my village because I did not want to die. I tried my best to survive.”<sup>528</sup>

“After they burned houses by firing launchers, there were no people in the village. If the military saw anyone, they fired bullets from guns and shot the people to death. So I did not return home from hiding and went to the border.”<sup>529</sup>

“We stayed eight days in the forest while eating bananas. The military told us to go anywhere we could see. But they did not let us enter our village again. Then we set off for Bangladesh.”<sup>530</sup>

“We said, ‘The helicopter came and saw us. They will fire on us. We have no house to live. If we stay longer, they will surround us and kill us.’ We started to flee to Gupi village in the north. We reached Tha Mi (Tin May) and saw dead bodies in the village. People were fleeing from different villages in groups. It was September 1, 2017. The next day was our festival day. We could not observe it. How could we?”<sup>531</sup>

“When the military were coming to our village and burning houses and firing guns, we realized that they have no favor for us and would not keep us alive. We ran away from the village while taking some food. We stayed in the forest for three days, thinking the military would favor us enough to let us stay in our village again when they are not angry with us. After three

days in the forest, some educated and respected people suggested that we cross the border, because the military were coming to the forest to kill us.”<sup>532</sup>

The Rohingya walked for six to nine days,<sup>533</sup> ten to fifteen days,<sup>534</sup> and seventeen to eighteen days.<sup>535</sup> One survivor walked for 25 days.<sup>536</sup> Another was carried for 14 days.<sup>537</sup>

Along the way, the refugees also witnessed horrors, including more dead bodies,<sup>538</sup> burning houses and villages,<sup>539</sup> and evidence of sexual violence.<sup>540</sup>

“I saw countless dead bodies on the way to the border.”<sup>541</sup>

“We saw dead bodies and naked women tied to trees and nailed to trees by their palms. We had to come back three times from the border, because the military fired at the people crossing. They shot many to death. I saw at least 40 dead bodies floating in the water. The military patrolled by speedboat all day.”<sup>542</sup>

“I saw dead bodies in Fatya village. The military had killed and slit their throats. I saw dead bodies in the river, beside the road, and in the bushes as we walked to the border.”<sup>543</sup>

The military fired gunshots at the fleeing Rohingya,<sup>544</sup> including at crowds gathered,<sup>545</sup> and killed them.<sup>546</sup> The Rohingya were looted of gold and money,<sup>547</sup> and women’s gold ornaments.<sup>548</sup>

“The military shot at us at the Furma River. They blocked us from crossing the bridge. We had to swim across the river. They looted gold and money. They killed three men in front of me.”<sup>549</sup>

“We arrived at a no-man’s-land. At that time, the military and Rakhine people came to the border. We thought that they would go. But the military shot people to death and Rakhine

people chopped Rohingya to death there. They killed: Kari Shahab (60); Moulana Fazaron (80); Guniya (50); and Ledu (40). I witnessed more than ten bodies on the ground. They also looted gold ornaments from the women.

“All of the boat guides had crossed to Bangladesh. I swam across the border to get a boat for my family. I took my family to Bangladesh when the military left the area.”<sup>550</sup>

“People said that we had to cross the barbed wire fence before 10:00 a.m. Otherwise the military will arrive. So we crossed and gathered with a crowd of about 5,000 people. We fed snacks to our children. When we heard that the military was coming, we went to the Oum garden with our bundles. We watched them fire gunshots at the crowd of people inside Bangladeshi territory, killing seven people. After the gunfire, they started burning homes near the border. We somehow crossed the river. “We later found Mv Fays Salam and his niece who were shot. Mv Fazar Raman (40), Mv Sayas Salam (48), Lenga (30), a girl, and three other people were killed. We brought the seven bodies to Bangladesh and buried them in the mosque compound with the permission of police.”<sup>551</sup>

“When we passed a stream and got to Tula Toli (Min Gyi) village, the military fired guns at us because they saw our large group. They prohibited us from going, saying, ‘Don’t flee.’ After walking more, we saw people who had been shot to death by the military near the BGP or military camp. Then we ran away to the border. When the military left the area, people carried the dead bodies to Bangladesh and buried them.”<sup>552</sup>

To actually cross the border into Bangladesh, destitute Rohingya villagers had to pay money to the boat guide, typically 10,000-15,000 kyat per person,<sup>553</sup> although one survivor paid 50,000 kyat for one person.<sup>554</sup>

## IV. Conclusion and Recommendations

On August 25-27, 2017, the Myanmar military, BGP, Hlun Thein, and mobilized Rakhine civilians attacked Yin Ma Kyaung Taung village. Security forces committed mass killing of Rohingya civilians, looted property from the Rohingya, and burned down their homes. Villagers fled in a desperate effort to save their lives. The total extent of suffering of these survivors is horrifying.

However, the destruction of life of the Rohingya people began much earlier. The government stole land from the Rohingya and usurped it for their security forces camp and also allocated it to Rakhine settlers.

From 2012, the Rohingya villagers in Yin Ma Kyaung Taung village were deprived of their basic rights in almost every aspect of daily life, in an effort to systematically destroy them. Firstly, religious activities were banned. This included making daily prayers at the mosque,

making calls to prayer, giving religious sermons, and practicing Qurban. The Rohingya were forbidden to gather in groups of five people. Security forces beat and forced fines from Rohingya people caught in any kind of religious practice and even arrested and detained them.

Secondly, to even marry, villagers 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 forced fines and imprisonment.

Thirdly, the boundary of movement for Rohingya was systematically controlled and restrained. In order to visit other places, the Rohingya were required to get a series of permissions from the level of village, 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 hamlets. In addition, to travel greater distances they were required to pay large amounts of extortion money to obtain Form No. 4 and also pay forced bribes at checkpoints. From 2016, they were forbidden from even leaving their homes between 6:00 p.m. and 6:00 a.m. Fourthly, the Rohingya were discriminated against in educational opportunity and employment. They were not allowed to be public workers.

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

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

“They did it because of race. They want to eliminate our ethnic group. They do not want us to live in Burma. They think they can take away our property if they can drive us from the country.”<sup>555</sup>

“I feel they did such things to us because of hatred. They do not want Muslims to live in

Burma.”<sup>556</sup>

“We claim the term Rohingya. They call us ‘kalar.’ They told us to accept NVC, but we said we would not. We are originally Rohingya. We were born there. Then because of the dispute, they persecuted us harshly. They did not allow us to move or practice our religion. In this way, they planned to do these things to drive us from the country.”<sup>557</sup>

“They committed such atrocities to us because we are Muslim. The government wanted to do ethnic cleansing of Rohingya so there would be none in the country.”<sup>558</sup>

“We were a minority following Islam in that country. The government denied our citizenship rights as Rohingya and ruined our religion as well. That was why they did it to us and our village.”<sup>559</sup>

“They know why they did it to us. They thought that we would flee the country if they did such horrors to us. They did it to drive us from the country. Their intention was to drive us from the country because we are Muslim.”<sup>560</sup>

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

rights, as well as all of the privileges and benefits those rights confer.

“I want to return to Burma with rights so we can live peacefully in Burma.”<sup>561</sup>

“We want justice from ICC. We mourn for our country. We want to return to our country with citizenship. First the IDPs must be accepted as citizens. Then we will go.”<sup>562</sup>

“We want justice. We cannot console our minds even if we are fed better food on golden plates. What did we do to them? Why did they kill our people? We want the ethnicity of Rohingya. Now we have been here for more than two years. But no resolution has come about for us. If it is not possible to find a solution for us, you can drop bombs on us and we will die.”<sup>563</sup>

“We are students. Our students’ lives are wasting away, and the lives of our younger brothers and sisters will be damaged in the future. I seek justice from the international community, such as ICC, NGOs, and the UN, for the people who were killed, for burning down our homes, and for looting our property.”<sup>564</sup>

“We thank the Bangladeshi government and local people because we have been given shelter to survive here. Now we request everyone to get us our fundamental citizenship rights that had been revoked by the Myanmar government. We need to go back to our motherland immediately with full citizenship rights.”<sup>565</sup>

“We demand to get our rights as Rohingya as soon as possible. We want peace. This life in the tents is not suitable for us, because our children are suffering from many diseases and dying. We face difficult times while living in the refugee camp, and there is no one in the world who suffers hard moments like us.”<sup>566</sup>

“We have spent our lives with the hope for justice. It is so hard to survive in this camp living under polythene. We hope we can get justice from International Criminal Court. We are still for justice and hope we will get it someday.”<sup>567</sup>

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

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

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

In this report, Asian Dignity Initiative sought to explain how the Rohingya suffered from systematic destruction between 2012-2016, as well as to demonstrate that the massacre

committed in August 25-27, 2017 in the village of Yin Ma Kyaung Taung followed the pattern of genocide and ethnic cleansing. Therefore, our view is that the international community needs to actively intervene and take steps to address the situation.

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

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

Secondly, the truth-seeking investigation must proceed without grant of immunity to wrongdoers. The focus of the investigation, the perpetrators, occupy the highest levels of the Myanmar military and BGP, yet also include

ordinary people from other ethnic minorities in Myanmar. In addition, officials of the Myanmar government, including State Counsellor Aung San Suu Kyi and other Cabinet Members, must also be investigated for their roles in the atrocities. None of the actors should receive immunity or be exempt from scrutiny.

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

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

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

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

## V. Acknowledgments

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

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10. “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>.
11. Case Number YMKT01 – Yin Ma Kyaung Taung (hereinafter “YMKT01,” with the same rule applying in numbering Yin Ma Kyaung Taung cases), YMKT02, YMKT05-10, YMKT13, YMKT15-16.
12. YMKT01-04, YMKT12, YMKT17-22, YMKT25-26.
13. YMKT01, YMKT03, YMKT22, YMKT25.
14. YMKT01, YMKT03-04, YMKT25-26.
15. YMKT04, YMKT25.
16. YMKT01-11, YMKT13, YMKT15-26.
17. “Pillars of Islam,” Encyclopedia Britannica, available at <https://www.britannica.com/topic/Pillars-of-Islam>.
18. YMKT11, YMKT16, YMKT22.
19. YMKT13-22.
20. YMKT11, YMKT13-14, YMKT16, YMKT22.
21. YMKT02-10, YMKT13-25.
22. YMKT02, YMKT10, YMKT18-22, YMKT25.
23. YMKT05, YMKT09.
24. YMKT22.
25. YMKT07.
26. YMKT09.
27. YMKT01-02, YMKT04-05, YMKT07-10, YMKT12-14, YMKT19, YMKT21-23, YMKT25.
28. YMKT06, YMKT10-15, YMKT23-25.
29. YMKT01-03, YMKT11, YMKT15, YMKT19, YMKT23.
30. YMKT01, YMKT04-06, YMKT14-15, YMKT17, YMKT20, YMKT25.
31. YMKT01, YMKT15.
32. YMKT11, YMKT13, YMKT17-21, YMKT23.
33. YMKT11, YMKT15.
34. YMKT11.
35. YMKT02-04, YMKT25.
36. YMKT02, YMKT20.
37. YMKT11-12, YMKT14, YMKT21, YMKT23.
38. YMKT03, YMKT11, YMKT25.
39. YMKT11, YMKT13, YMKT21, YMKT25-26.
40. YMKT01, YMKT14.
41. YMKT03.
42. YMKT02, YMKT25.
43. YMKT11.
44. YMKT15.
45. YMKT07-10, YMKT12-13, YMKT15-17, YMKT19-24.
46. YMKT09, YMKT12, YMKT15-18, YMKT21.
47. YMKT07, YMKT09-10, YMKT17-18, YMKT23-24.
48. YMKT07-08, YMKT12, YMKT20-21.
49. YMKT09, YMKT17.
50. YMKT07.

51. YMKT02-04, YMKT06-09, YMKT11, YMKT13-23, YMKT25.
52. YMKT03, YMKT15, YMKT17-22, YMKT24.
53. YMKT04, YMKT15, YMKT22, YMKT24-25.
54. “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.”) 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-113hhr86005/html/CHRG-113hhr86005.htm>. (Hereinafter, “U.S. House of Congress Resolution 418.”)
55. Na Sa Ka training manual.
56. YMKT05-06, YMKT09-10, YMKT12-13, YMKT15, YMKT17, YMKT19-24.
57. Na Sa Ka training manual.
58. YMKT01-03. See also Na Sa Ka training manual.
59. YMKT01-02, YMKT16-22.
60. YMKT05-06, YMKT09-10.
61. YMKT05-06, YMKT09-10, YMKT25.
62. YMKT08, YMKT10, YMKT25.
63. See “Restriction of Movement” section, *infra*.
64. YMKT01-03, YMKT16-18, YMKT21, YMKT24-25.
65. YMKT05-06, YMKT08-10, YMKT17, YMKT20-22.
66. YMKT05-06, YMKT09-10.
67. YMKT08.
68. YMKT15. See also Na Sa Ka training manual.
69. YMKT03, YMKT06, YMKT08-11, YMKT14, YMKT21-22, YMKT25. See also Na Sa Ka training manual.
70. YMKT18-19, YMKT22, YMKT25.
71. YMKT18.
72. YMKT08. See also Na Sa Ka training manual. Note that the head covering and beard are essential parts of Islamic practice.
73. In other villages, testimony gathered by Asian Dignity Initiative stated that the forced bribes depended on the wealth of the couple or of their parents.
74. YMKT05, YMKT08, YMKT11, YMKT13-14, YMKT18, YMKT24.
75. YMKT02, YMKT09, YMKT15-16.
76. YMKT03, YMKT12, YMKT19-22, YMKT25.
77. YMKT08.
78. YMKT01, YMKT18.
79. YMKT08.
80. YMKT17, YMKT19-20, YMKT22.
81. YMKT21.
82. YMKT15. See also Na Sa Ka training manual.
83. YMKT20.
84. YMKT15.
85. YMKT15.
86. YMKT02, YMKT04, YMKT11, YMKT15-16, YMKT23.
87. YMKT02, YMKT04, YMKT12, YMKT15, YMKT17, YMKT22-23.
88. YMKT15, YMKT17, YMKT22. See also Na Sa Ka training manual (noting jail sentence of up to seven years for marrying another wife while still married to a first wife, so although there is no mention of imprisonment for marriage without permission, security forces may have arbitrarily extended the policy).
89. YMKT12, YMKT16.
90. YMKT11.
91. YMKT16.
92. YMKT04.
93. YMKT01-02.
94. YMKT02.
95. YMKT01.
96. 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”).
97. YMKT01-03, YMKT08-10, YMKT12-13, YMKT15-17, YMKT24-25.
98. YMKT05-06, YMKT18-21.
99. YMKT13, YMKT15, YMKT18, YMKT20-21.
100. YMKT13, YMKT19-21.
101. YMKT11. See also Na Sa Ka training manual.
102. YMKT08, YMKT10.
103. YMKT20-22.
104. YMKT08, YMKT10.
105. YMKT08.
106. YMKT10.
107. YMKT24.
108. Na Sa Ka training manual (stating “[a]ction must be taken against illegal children”).
109. YMKT03, YMKT05, YMKT09, YMKT16, YMKT24-25.
110. YMKT08.
111. YMKT24.
112. YMKT08.
113. 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”).
114. YMKT01-25.
115. YMKT02.
116. YMKT05-16, YMKT23-24.
117. Na Sa Ka training manual (stating “[a]ction must be taken against those who travel without the travel certificate

- (certificate to leave the village”).
118. YMKT01-06, YMKT09, YMKT12-13, YMKT16-23, YMKT25-26.
  119. YMKT01-02, YMKT04, YMKT06, YMKT13-16, YMKT26.
  120. YMKT06, YMKT15-16.
  121. YMKT03, YMKT05, YMKT07, YMKT09-10, YMKT12, YMKT18, YMKT21-25.
  122. YMKT05, YMKT07.
  123. YMKT09.
  124. YMKT26.
  125. YMKT20, YMKT22.
  126. YMKT03, YMKT23.
  127. YMKT11. This identification document served to strip the Rohingya of their citizenship status. Thus, in effect, a Rohingya villager’s ability to travel depended on accepting non-citizen status. See “Revocation of Citizenship” section, *infra*.
  128. YMKT02, YMKT05, YMKT07-08, YMKT10, YMKT14.
  129. YMKT02, YMKT05, YMKT11.
  130. YMKT19.
  131. YMKT23.
  132. YMKT03.
  133. Asian Dignity Initiative draws this conclusion based on distinctions made, in testimony, between Buthidaung Township and Maungdaw Township. Near equal numbers of survivors testified to two different processes to travel to “the township,” yet a reliable subset also noted the number of checkpoints on the way to Maungdaw, as noted later in this section.
  134. YMKT11-16, YMKT20-21, YMKT23, YMKT26.
  135. YMKT01-02, YMKT04, YMKT14, YMKT16, YMKT22.
  136. YMKT01-02, YMKT04, YMKT11, YMKT14-16, YMKT26.
  137. YMKT12, YMKT21-23.
  138. YMKT05-10, YMKT18, YMKT21.
  139. YMKT05-10.
  140. YMKT05-10, YMKT21.
  141. YMKT06-10.
  142. YMKT05-08, YMKT18-19, YMKT21.
  143. YMKT09-10.
  144. YMKT05-10.
  145. YMKT05-07.
  146. YMKT08-10.
  147. YMKT15.
  148. YMKT01-13, YMKT16-23, YMKT25.
  149. YMKT05-10.
  150. YMKT01-03, YMKT10, YMKT12, YMKT17-19, YMKT21-22, YMKT25-26.
  151. YMKT01-02, YMKT04, YMKT07-08, YMKT13, YMKT15, YMKT22.
  152. YMKT01-04, YMKT07, YMKT15, YMKT26.
  153. YMKT08, YMKT17-18, YMKT20, YMKT22.
  154. YMKT03, YMKT13, YMKT22.
  155. YMKT11, YMKT13, YMKT15, YMKT19, YMKT22, YMKT24-25.
  156. YMKT11, YMKT15-17, YMKT24.
  157. YMKT08, YMKT16, YMKT21-23.
  158. YMKT11, YMKT15-17, YMKT19, YMKT21-23.
  159. YMKT17.
  160. YMKT23.
  161. YMKT13.
  162. YMKT11.
  163. YMKT12.
  164. YMKT02.
  165. YMKT19.
  166. YMKT21.
  167. YMKT13-22.
  168. YMKT11, YMKT14, YMKT18-21.
  169. YMKT17.
  170. YMKT13.
  171. YMKT01-13, YMKT15-18, YMKT20, YMKT24-25.
  172. YMKT02, YMKT06-07, YMKT09, YMKT17, YMKT14-15.
  173. YMKT17, YMKT21-22.
  174. YMKT17, YMKT20-22.
  175. YMKT05.
  176. YMKT05-08.
  177. YMKT05-10, YMKT15, YMKT20, YMKT24.
  178. YMKT06, YMKT20, YMKT22.
  179. YMKT06.
  180. YMKT21.
  181. YMKT02, YMKT25.
  182. YMKT05.
  183. YMKT02, YMKT04.
  184. YMKT20.
  185. YMKT07, YMKT17, YMKT22. See “Restriction of Movement” section, *supra*. See also “Culture, context, and mental health of Rohingya refugees,” UNHCR, 2018, available at <https://www.unhcr.org/5bbc6f014.pdf>.
  186. YMKT17.
  187. YMKT22.
  188. YMKT07.
  189. YMKT02, YMKT11, YMKT20. See “Compulsory Forced Labor” section, *infra*.
  190. YMKT02.
  191. YMKT07-08, YMKT12, YMKT15, YMKT17, YMKT20-22, YMKT24-25.
  192. YMKT20-22.
  193. YMKT07-09.
  194. YMKT18.
  195. YMKT02.
  196. YMKT20.
  197. YMKT01-04, YMKT11, YMKT13, YMKT22.

198. YMKT02-04, YMKT22-23, YMKT25-26.
199. YMKT01-04, YMKT13, YMKT16, YMKT22-23, YMKT25.
200. YMKT02, YMKT04.
201. YMKT26.
202. YMKT11.
203. YMKT01, YMKT04.
204. YMKT01.
205. YMKT16.
206. YMKT01.
207. YMKT14-15.
208. YMKT15.
209. YMKT14.
210. YMKT15.
211. YMKT05, YMKT14.
212. YMKT01, YMKT05-08, YMKT21, YMKT24. 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”).
213. YMKT02, YMKT24.
214. YMKT06, YMKT08, YMKT21.
215. YMKT07.
216. YMKT08.
217. YMKT06.
218. YMKT01, YMKT21.
219. YMKT21.
220. YMKT01-06, YMKT08-13, YMKT15-17, YMKT19-26.
221. YMKT01-06, YMKT08-12, YMKT15-17, YMKT19-22, YMKT24-26.
222. YMKT01-04, YMKT08-12, YMKT15-17, YMKT19-22, YMKT24-26.
223. YMKT01, YMKT03-04.
224. YMKT03, YMKT26.
225. YMKT03, YMKT13, YMKT21-22.
226. YMKT01, YMKT04, YMKT09-10, YMKT21-23, YMKT25.
227. YMKT02-03, YMKT05.
228. YMKT01, YMKT03-04, YMKT17, YMKT23, YMKT25.
229. YMKT05-06, YMKT17, YMKT25-26.
230. YMKT01, YMKT09.
231. YMKT04.
232. YMKT09, YMKT26.
233. YMKT06, YMKT10, YMKT21-23.
234. YMKT01-04, YMKT08, YMKT11, YMKT25.
235. YMKT16, YMKT21, YMKT26.
236. YMKT22.
237. YMKT03-06, YMKT08, YMKT25.
238. YMKT01, YMKT09, YMKT12, YMKT19, YMKT23.
239. YMKT10.
240. YMKT01-02.
241. YMKT08, YMKT17.
242. YMKT15, YMKT24.
243. YMKT01-02, YMKT04-06, YMKT08-11, YMKT13, YMKT16-17, YMKT19-20, YMKT22-26.
244. YMKT01-02, YMKT04-06, YMKT08-10, YMKT25-26.
245. YMKT04, YMKT06.
246. YMKT04-05, YMKT08-09, YMKT16, YMKT23, YMKT26.
247. YMKT08.
248. YMKT09-10.
249. YMKT25.
250. YMKT01, YMKT08-12.
251. YMKT01-03, YMKT12, YMKT15.
252. YMKT01.
253. YMKT03, YMKT20.
254. YMKT05-06, YMKT14, YMKT20.
255. YMKT06, YMKT16-17.
256. YMKT17-19, YMKT21.
257. YMKT10, YMKT13.
258. YMKT03, YMKT16, YMKT25.
259. YMKT10, YMKT25.
260. YMKT19.
261. YMKT25.
262. YMKT01-02, YMKT04-07, YMKT09-11, YMKT13-22, YMKT24-25. Survivors typically used the term “village doctor” to describe those who provided medicinal care.
263. YMKT11, YMKT14-16.
264. YMKT14-16.
265. YMKT15.
266. “In Place of the Department Telegram Form,” 10 July 2015, available at <https://www.aljazeera.com/indepth/features/2015/10/genocide-agenda-documents-presented-evidence-151025142655214.html> (stating “because as long as Bengali people inside Myanmar are considered Bengali people, they will not have any of their rights, and furthermore, 18 November 2015 has been declared as the date of elections, but they do not have any chance of being on the voting list.... [I]t is for certain that they will lose their right to vote”).
267. YMKT04-06, YMKT08-10, YMKT18, YMKT20, YMKT25.
268. YMKT17.
269. YMKT01.
270. YMKT25.
271. YMKT01-26.
272. YMKT02, YMKT10, YMKT17.
273. YMKT02, YMKT07, YMKT10, YMKT17, YMKT19.
274. YMKT10.
275. YMKT17.
276. YMKT26.
277. YMKT16, YMKT20-22, YMKT25-26.
278. YMKT01-26.
279. YMKT03-04, YMKT12, YMKT16, YMKT25-26.

280. YMKT04, YMKT12, YMKT16, YMKT25-26.  
 281. YMKT01-02, YMKT04-10, YMKT12-13, YMKT15-25.  
 282. U.S. House of Congress Resolution 418.  
 283. YMKT01-04, YMKT06-09, YMKT11-12, YMKT15-18, YMKT25.  
 284. YMKT01-04, YMKT06, YMKT17-20, YMKT22, YMKT25.  
 285. YMKT01, YMKT03-04, YMKT07-08, YMKT16-22, YMKT25-26.  
 286. YMKT17, YMKT19-20, YMKT22, YMKT25.  
 287. YMKT02, YMKT04, YMKT06, YMKT08, YMKT11, YMKT19, YMKT22, YMKT26.  
 288. YMKT01, YMKT03.  
 289. YMKT21-22, YMKT25.  
 290. YMKT20-21.  
 291. YMKT01, YMKT12, YMKT23-24.  
 292. YMKT05, YMKT08-09, YMKT13.  
 293. YMKT11.  
 294. YMKT09.  
 295. YMKT22.  
 296. YMKT01-08, YMKT10-26.  
 297. YMKT04, YMKT06-08, YMKT13, YMKT23-25.  
 298. YMKT02, YMKT10, YMKT12, YMKT14-15, YMKT18.  
 299. YMKT04, YMKT23.  
 300. YMKT23.  
 301. YMKT04.  
 302. YMKT01-04, YMKT15-16, YMKT18-20, YMKT24-26.  
 303. YMKT15-16, YMKT21, YMKT24.  
 304. YMKT15.  
 305. YMKT11, YMKT18, YMKT21-22.  
 306. YMKT11, YMKT18, YMKT22.  
 307. YMKT11, YMKT19.  
 308. YMKT11, YMKT18, YMKT21-22.  
 309. YMKT14.  
 310. YMKT18.  
 311. YMKT17-19, YMKT22.  
 312. YMKT11, YMKT14, YMKT18-21.  
 313. YMKT02, YMKT11, YMKT18-22.  
 314. YMKT02.  
 315. YMKT19-20.  
 316. YMKT01-03, YMKT26.  
 317. YMKT12-14.  
 318. YMKT01-03, YMKT09, YMKT13.  
 319. YMKT01, YMKT09.  
 320. YMKT01.  
 321. YMKT14.  
 322. YMKT25.  
 323. YMKT03, YMKT07-10, YMKT12-16, YMKT22, YMKT24.  
 324. YMKT08-10.  
 325. YMKT08, YMKT10.  
 326. YMKT03, YMKT07, YMKT12-13, YMKT16, YMKT25.  
 327. YMKT07.  
 328. YMKT16.  
 329. YMKT08.  
 330. YMKT10.  
 331. YMKT11.  
 332. YMKT02, YMKT14, YMKT18, YMKT22.  
 333. YMKT02, YMKT07-09, YMKT19-23.  
 334. YMKT02, YMKT18-19.  
 335. YMKT07.  
 336. YMKT10.  
 337. YMKT07.  
 338. YMKT08. These initials are pseudonyms to protect anonymity.  
 339. YMKT09.  
 340. YMKT06, YMKT08, YMKT17-22.  
 341. YMKT05, YMKT07, YMKT10.  
 342. YMKT04, YMKT10, YMKT20.  
 343. YMKT01-08, YMKT11, YMKT13-20, YMKT22-23, YMKT25-26.  
 344. YMKT17, YMKT19, YMKT21-22.  
 345. YMKT01, YMKT03-04, YMKT15, YMKT24-25.  
 346. YMKT19, YMKT21, YMKT24.  
 347. YMKT01, YMKT03, YMKT08, YMKT11, YMKT15-16, YMKT19-22, YMKT25-26.  
 348. YMKT01-04, YMKT08-09, YMKT11-12, YMKT14-17, YMKT19-22, YMKT25-26.  
 349. YMKT02-05, YMKT10, YMKT13, YMKT15-17, YMKT19-22, YMKT25-26.  
 350. YMKT03, YMKT13-15, YMKT17, YMKT19-22, YMKT25-26.  
 351. YMKT05-06, YMKT10, YMKT14-15, YMKT17.  
 352. YMKT25.  
 353. YMKT15.  
 354. YMKT04-08, YMKT10, YMKT15, YMKT19, YMKT21-22, YMKT24.  
 355. YMKT09-16, YMKT19, YMKT21-22.  
 356. YMKT01-02, YMKT04-09, YMKT13-14, YMKT23-24, YMKT26.  
 357. YMKT01-04, YMKT06-09, YMKT11-16, YMKT18-24, YMKT26.  
 358. YMKT07, YMKT09, YMKT12, YMKT14-15, YMKT19-24, YMKT26.  
 359. YMKT08, YMKT23.  
 360. YMKT01-02, YMKT04, YMKT09, YMKT13, YMKT19-20, YMKT24.  
 361. YMKT01-02, YMKT04, YMKT08-09, YMKT24, YMKT26.  
 362. YMKT01-05, YMKT07-16, YMKT19-21, YMKT23, YMKT25-26.  
 363. YMKT05-06, YMKT09, YMKT19-22.  
 364. YMKT13.  
 365. YMKT10, YMKT12, YMKT14, YMKT16, YMKT21-22.

366. YMKT22.
367. YMKT01, YMKT05-07, YMKT09-11, YMKT15, YMKT17, YMKT19-20, YMKT23, YMKT26.
368. See Asian Dignity Initiative, Rohingya Genocide Report, “Allah save us,” Fir Khali (Thin Ga Net) Village, August 2019. This report notes that security forces attacked Fir Khali at 3:00-4:00 a.m. on August 25, 2017. Testimony from survivors of that village also corroborates the gunfire at the camp for Battalion 552 at 3:00-4:00 a.m.
369. YMKT04, YMKT07, YMKT15, YMKT23-26.
370. YMKT12.
371. YMKT15.
372. YMKT03.
373. YMKT18-22.
374. YMKT06-08, YMKT10, YMKT18-22.
375. YMKT19.
376. YMKT21.
377. YMKT02, YMKT04-05, YMKT07-10.
378. YMKT01, YMKT03, YMKT15-16, YMKT26.
379. YMKT05, YMKT07, YMKT09-10.
380. YMKT17, YMKT19-22.
381. YMKT17, YMKT20-22.
382. YMKT17, YMKT19-22.
383. YMKT08, YMKT13, YMKT17.
384. YMKT05, YMKT07, YMKT09-10, YMKT19-22.
385. YMKT21.
386. YMKT13.
387. YMKT07, YMKT17, YMKT19-21.
388. YMKT07, YMKT17, YMKT21.
389. YMKT07, YMKT19-20, YMKT22.
390. YMKT05, YMKT20.
391. YMKT19.
392. YMKT02, YMKT05, YMKT08-09, YMKT18-20, YMKT22-23, YMKT25-26.
393. YMKT01-04, YMKT06-11, YMKT13-26.
394. YMKT01, YMKT25.
395. YMKT01-13, YMKT17-26.
396. YMKT01-10, YMKT12-13, YMKT17-22, YMKT24, YMKT26.
397. YMKT01, YMKT06, YMKT25.
398. YMKT03, YMKT23.
399. YMKT03.
400. YMKT26.
401. YMKT01-08, YMKT25-26.
402. YMKT13.
403. YMKT01, YMKT09, YMKT26.
404. YMKT08-09, YMKT13, YMKT17-18.
405. YMKT19, YMKT23.
406. YMKT04.
407. YMKT09.
408. YMKT10.
409. YMKT06, YMKT19-22, YMKT24, YMKT26.
410. YMKT08, YMKT19.
411. YMKT01, YMKT11, YMKT18, YMKT25-26.
412. YMKT01-02, YMKT04, YMKT25.
413. YMKT20.
414. YMKT11, YMKT13.
415. YMKT19, YMKT22.
416. YMKT13.
417. YMKT23.
418. YMKT03, YMKT06, YMKT17, YMKT22, YMKT26.
419. YMKT03.
420. YMKT05.
421. YMKT11, YMKT13.
422. YMKT13.
423. YMKT23.
424. YMKT18.
425. YMKT01-12, YMKT14-15, YMKT19-22, YMKT24-26.
426. YMKT01-12, YMKT14, YMKT19-20, YMKT22, YMKT24.
427. YMKT06, YMKT10-11.
428. YMKT01, YMKT04, YMKT11, YMKT20.
429. YMKT02, YMKT04, YMKT06, YMKT10.
430. YMKT04-05, YMKT25.
431. YMKT04, YMKT15, YMKT25.
432. YMKT03, YMKT05-06, YMKT19, YMKT21-22.
433. YMKT08, YMKT19.
434. YMKT01, YMKT07, YMKT14, YMKT21, YMKT25-26.
435. YMKT19, YMKT22.
436. YMKT14.
437. YMKT15.
438. YMKT01-25.
439. YMKT01-17, YMKT19-24.
440. YMKT15.
441. YMKT12-13.
442. YMKT05-10, YMKT17, YMKT19-24.
443. YMKT01-04, YMKT07-10, YMKT12, YMKT15-16, YMKT23-25.
444. UNOSAT report.
445. UNOSAT report.
446. UNOSAT report.
447. “Mapping conditions in Rakhine state,” Australian Strategic Policy Institute, 24 July 2019, available at <https://pageflow.aspi.org.au/rakhine-state/#214112> (emphasis in original).
448. YMKT01-02, YMKT05-10, YMKT12, YMKT18, YMKT21, YMKT23-24.
449. YMKT01-02, YMKT05-10, YMKT12, YMKT18, YMKT21.
450. YMKT01-02, YMKT08-10, YMKT24.
451. YMKT01-02, YMKT05-10, YMKT18, YMKT21, YMKT23-24.
452. YMKT23.
453. YMKT01.

454. YMKT05-06, YMKT08, YMKT10.  
 455. YMKT10.  
 456. YMKT01, YMKT08.  
 457. YMKT07-08, YMKT10.  
 458. YMKT05, YMKT07-10, YMKT23, YMKT25.  
 459. YMKT01-26.  
 460. YMKT01, YMKT17-22, YMKT24.  
 461. YMKT02-03, YMKT14-16, YMKT23, YMKT25.  
 462. YMKT01-26.  
 463. YMKT13, YMKT19.  
 464. YMKT07-10.  
 465. YMKT18-19, YMKT21-22.  
 466. YMKT08-10.  
 467. YMKT04.  
 468. YMKT02-06, YMKT08-10, YMKT12-23, YMKT25-26.  
 469. YMKT05-06, YMKT08-10, YMKT12-13, YMKT17-20, YMKT22-23.  
 470. YMKT02-03, YMKT12, YMKT16, YMKT21, YMKT23, YMKT26.  
 471. YMKT07, YMKT22.  
 472. YMKT01, YMKT18-22, YMKT24.  
 473. YMKT17-18.  
 474. YMKT19, YMKT21-22.  
 475. YMKT02-03, YMKT14-16, YMKT23, YMKT25.  
 476. YMKT15-16, YMKT23.  
 477. YMKT01.  
 478. YMKT14.  
 479. YMKT23, YMKT25.  
 480. YMKT01.  
 481. YMKT03.  
 482. YMKT14.  
 483. YMKT26.  
 484. YMKT02. Note that BGP, or Border Guard Police, may also be considered police.  
 485. YMKT16.  
 486. YMKT06, YMKT08, YMKT17-22.  
 487. YMKT05, YMKT07, YMKT10.  
 488. YMKT02-06, YMKT09-10, YMKT14, YMKT20, YMKT25-26.  
 489. YMKT05, YMKT07, YMKT09, YMKT25.  
 490. YMKT19, YMKT25.  
 491. YMKT01, YMKT03, YMKT05-06, YMKT17-18, YMKT25.  
 492. YMKT01-03, YMKT05-08, YMKT14-18, YMKT22, YMKT25-26.  
 493. YMKT26.  
 494. YMKT01.  
 495. YMKT01, YMKT03.  
 496. YMKT01, YMKT03, YMKT25.  
 497. YMKT01-02, YMKT26.  
 498. YMKT02, YMKT15, YMKT17-18, YMKT22.  
 499. YMKT21.  
 500. YMKT05-06.  
 501. YMKT01-02, YMKT04, YMKT07-08, YMKT10, YMKT16-24, YMKT26.  
 502. YMKT02, YMKT07, YMKT10, YMKT22-23.  
 503. YMKT01-02, YMKT04, YMKT08, YMKT10, YMKT12, YMKT16-24, YMKT26.  
 504. YMKT04, YMKT07-08, YMKT24.  
 505. YMKT03, YMKT17, YMKT24.  
 506. YMKT17.  
 507. YMKT01-02, YMKT12, YMKT17, YMKT21.  
 508. YMKT02, YMKT04, YMKT07-08, YMKT10, YMKT17-22, YMKT24.  
 509. YMKT02, YMKT04, YMKT16, YMKT18-19, YMKT21-22, YMKT26.  
 510. YMKT04, YMKT07, YMKT10.  
 511. YMKT04.  
 512. YMKT10.  
 513. YMKT20.  
 514. YMKT17-18, YMKT20, YMKT22.  
 515. YMKT18, YMKT21.  
 516. YMKT02, YMKT12.  
 517. YMKT17, YMKT21.  
 518. YMKT17, YMKT22.  
 519. YMKT21.  
 520. YMKT17.  
 521. YMKT10.  
 522. YMKT08.  
 523. YMKT17, YMKT22.  
 524. YMKT02-03.  
 525. YMKT01, YMKT25.  
 526. YMKT02, YMKT04-05, YMKT09-10, YMKT23.  
 527. YMKT15.  
 528. YMKT16.  
 529. YMKT23.  
 530. YMKT02.  
 531. YMKT01.  
 532. YMKT16.  
 533. YMKT02, YMKT06, YMKT13.  
 534. YMKT01, YMKT04, YMKT07-12, YMKT15-20, YMKT22-23, YMKT26.  
 535. YMKT24-25.  
 536. YMKT21.  
 537. YMKT14.  
 538. YMKT01-02, YMKT10, YMKT12, YMKT14, YMKT16-22.  
 539. YMKT01, YMKT26.  
 540. YMKT02.  
 541. YMKT16.  
 542. YMKT02.  
 543. YMKT22.  
 544. YMKT01-02, YMKT05, YMKT11, YMKT14-16, YMKT25.



- 545. YMKT0116.
- 546. YMKT11, YMKT25.
- 547. YMKT07.
- 548. YMKT10.
- 549. YMKT07.
- 550. YMKT10.
- 551. YMKT01.
- 552. YMKT24.
- 553. YMKT01, YMKT05-06, YMKT15.
- 554. YMKT23.
- 555. YMKT02.
- 556. YMKT26.
- 557. YMKT01.
- 558. YMKT24.
- 559. YMKT22.
- 560. YMKT04.
- 561. YMKT26.
- 562. YMKT02.
- 563. YMKT01.
- 564. YMKT22.
- 565. YMKT17.
- 566. YMKT23.
- 567. YMKT11.

