

Naasha Puru (Ngar Sar Kyu) Village

“The government violated our human rights.”

Rohingya Genocide Report
November 2020



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

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I. Executive Summary

In August 2017, Myanmar security forces advanced upon the village of Naasha Puru (Ngar Sar Kyu), located in Maungdaw, Rakhine State. Prior to that, in October 2016, 100-300 assailants from the Myanmar military, as well as Rakhine civilians, besieged the village from their deployment station at the village school. They killed and injured the Rohingya with gunfire. Security forces unlawfully arrested villagers, burned down their homes, and looted their property. The military raped Rohingya women.

In the terror after such mass-scale violence and killing, Naasha Puru villagers escaped to Bangladesh, where they now live in temporary tents inside sprawling 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 a fish farm and allocated it to Rakhine settlers.

And during the time period of 2012-2016, Rohingya experienced multiple and successive forms of religious discrimination and persecution. This included prohibitions on giving religious sermons, on holding religious events, on practicing Qurban (ceremonial sacrifice of livestock animals), and on using a microphone for azan (to make 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 300,000 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 visit a neighboring village. And despite obtaining such permission by paying large amounts of money, security forces extorted more money at checkpoints. Security forces beat, fined, arrested, and jailed those who did not obtain travel permits. 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. Security forces regularly conscripted Rohingya men into forced labor. Rohingya people also faced discrimination in obtaining medical treatment and healthcare.

Although the Rohingya voted before, this too was foreclosed after 2015. Finally, no Rohingya held Myanmar citizenship. Indeed, the authorities tried to force them to accept NVC, a card which would register them as foreigners.

In summation, Rohingya people were deprived of basic rights in essentially every aspect of daily life.

With this history of discrimination and persecution of the Rohingya as the backdrop, we recommend first that the international community

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

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

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

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



Rohingya refugees arrive in Shah Porir Dip, Teknaf, Bangladesh on October 14, 2017.

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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 have been well documented by NGOs, like Physicians for Human Rights and Doctors Without Borders, and several press outlets, including The Wall Street Journal, Al Jazeera, The New York Times, and CBS. A report by Physicians for Human Rights identified how the massacres in Rakhine State conformed with the Myanmar government's systematic pattern of attacks. 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.

An article from Pulitzer Center discussed the Myanmar government's "eleven-point scheme... titled the 'Rohingya Extermination Plan.'" A report from the UN Human Rights, Office of the High Commissioner, highlighted the arson and destruction of homes, as seen through satellite imagery, in Naasha Puru, and also quoted survivors from the village. It also describes the excessive violence of Myanmar security forces in October-November 2016, as well as systematic discrimination against the Rohingya.

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."

"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."

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

III. Systematic Destruction of the Rohingya People

A. Discrimination Experienced 2012-2016

1. Oppression of Religious Practice

Security forces, including the government, military, BGP, and police, greatly suppressed the Rohingya people's freedom of religion. Every single survivor stated that they were blocked from freely using their mosques for prayer.

“Security forces said to us, ‘You are Bengali. You cannot practice your religion here.’”

“It is racism. They do not like us Muslims. They did not let us learn and did not allow us to perform prayer.”

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, this is likely the most extreme aspect of religious persecution suffered by the Rohingya in Myanmar. And due to the movement restrictions, the Rohingya were barred from praying at designated times, in accordance with their faith. In particular, because of the mandated curfew, from 6:00 p.m. to 6:00 a.m., they could not leave their homes to pray.

“The government ordered the village administrator to stop us from using the mosque. Then the village administrator

stopped us from using the mosque. Security forces imposed a curfew. So people could not go out from the house in the evening.”

“They ordered the curfew order because they disliked our religion and wanted to force us to break our dedication to our religion.”

The repression deepened in 2012, when the government locked the mosques. Security forces accused the Rohingya of holding meetings against the government inside mosques.

“Security forces said to us that we held meetings against the government at the mosque. The government imposed a curfew.”

The Rohingya were forced to say their prayers inside their homes, or secretly at the mosque, with watch guards posted outside. They also could only practice religious events at home. One survivor stated they were barred from gathering in a group of three people or more, which limited religious congregation and fellowship.

“We were not allowed to use the mosque.

The mosque and madrasa were locked. Security forces were watching if villagers were practicing prayer inside the mosque or not. We practiced prayer in houses because of the persecution and because we feared the military's beatings.... They did it because they hated Muslims' religion.”

Oppression of religious worship and freedom entailed blocking of giving religious sermons; of holding religious events; of practicing Qurban (ceremonial sacrifice of livestock animals); and of using a microphone for azan (to make calls to prayer).

Religious practice resulted in beatings, arrest, forced fines, and jail. Payment of forced fines was necessary to be released from detention.

The Rohingya were banned from having a madrasa (religious educational institution), for it too had been locked, 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. 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.”

For a Rohingya couple to marry, the bride and groom first had to obtain La-tei-guwang, a certificate of permission for marriage. This process was multi-step, convoluted, and burdensome, requiring separate approvals

from the village administrator, BGP, and/or Immigration office. A number of survivors testified that the marriage permission requirement had not been imposed for their own marriages but was later established and enforced when their children came of age.

The Rohingya first had to go to the village administrator, and obtain a form, or signature on a document. The village administrator extorted 1,000-10,000 kyat, or even 50,000 kyat. A number of survivors testified that they had to obtain Tawkenza (travel permission) from the village administrator.

The next requirement was to go to the precinct/constabulary, in Nga Khu Ya, or the BGP camp, or Immigration office, and pay forced bribes of 20,000-200,000 kyat. The couple had to take pair photographs, and then faced an inquiry. Several survivors stated they had to submit the family registers for both bride and groom. One survivor stated that the bride had to remove her head covering.

“We had to take an order from the village administrator and needed to give it to the constabulary in Nga Khu Ya while giving money. In Nga Khu Ya, we had to give 200,000 kyat. If the husband and wife are okay, then they take 200,000 kyat. But if anything is wrong, they are imprisoned. If it is proper from both sides, then it is 200,000 kyat to get the paper. Otherwise, 500,000 kyat is not enough.”

In total, Rohingya people generally paid up to 100,000-300,000 kyat for the marriage permission, which they had to sign. One survivor testified that the extortion amounts had increased.

“First I went to the head of the constabulary in Nga Khu Ya. He gave a paper named La-tei-guwang, taking bribes to submit to the

village administrator. They usually took bribes of around 100,000-250,000 kyat. If you are unable to pay that amount, then you can't get married. Daughters of poor families just got older and older without getting married because they were unable to pay the large amount.”

Security forces imposed measures to prevent births. Rohingya couples were directed to have no more than two children, or three children. One survivor stated they were given birth control injections.

“I was also restricted in the number of children. I was forbidden like, ‘If you have more children, the population will be increased in our country and you will face difficulties in feeding them.’ And then I was intimidated, showing thumps weapons. After my child (the one who is still kept in jail), security forces demanded 500,000 kyat to register him on the household list.”

As punishment for violating the reproductive controls, the Rohingya were beaten, arrested, fined, and jailed.

“Those who violated the restriction were beaten and sentenced if they were found. They asked us why we were increasing the population of Muslims. They did like this with us. They did not let the children be listed in the family count. We had to pay even though we have one child.”

“Kamal (35, son of Nozir Ahmed) was jailed for seven years because he had more than three children. After being released from jail seven years later, he was sentenced to jail again after October 2016.”

Parents of “additional” children were required to pay further forced fines to register them on the household list. The fines ranged from



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

5,000-10,000 kyat per child, to 10,000-70,000 kyat, and even as much as 100,000-500,000 kyat per child.

“Salamot Ullah (50); Zafor (40); my sister, Shomshun Naher (40); and me (56). We had more children. That was why we were fined 100,000 or 200,000 kyat. Though we don't have enough to eat, we must pay the fine by borrowing from others.”

“For Fozi Alam (50), the first time he was deadly beaten when he had three children. And later, when he had five children, he had to pay 250,000 kyat. I have forgotten others' names, but it was the usual thing for Rohingya.”

“I had nine children. I had to pay 50,000-70,000 kyat to Immigration to enlist a child's name on the family registration form.”

“Saleh (35) had four children and had to pay 20,000 kyat as a fine, to enlist two children's names on the family register.”

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

3. Restriction of Movement

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

“We were not allowed to move anywhere.”

“We couldn't move anywhere because the government imposed restrictions on travel and movement. When we got caught, we were beaten and persecuted, then our money was snatched. Also we could not come out of our houses; we were forced to stay inside houses. If security forces found anyone out of the house, there was beating, torture, and slaughter.”

First, to even visit a neighboring village, they had to obtain Tawkenza, a certificate of permission to travel, from the village administrator. The forced bribe typically cost 500-1000 kyat. The Rohingya were also required to inform the host village administrator of their visit, and pay him an additional 500-1000 kyat. Yet even after paying the village administrator for the travel permission, security forces wrested money at checkpoints.

Traveling greater distances, such as to Buthidaung, was even more complex, for the Rohingya needed a different travel permit known as Form No. 4. Upon first obtaining Tawkenza from the village administrator, the Rohingya needed to go to the Immigration office in Maungdaw, to the constabulary, or to the township administrator, and submit the Tawkenza. After forced bribes of 10,000-25,000 kyat, Form No. 4 was issued. And again, security forces nevertheless extracted

forced bribes at checkpoints, of 1,000-2,000 kyat. One survivor stated that Temporary Registration Certificate was a prerequisite for obtaining Form No. 4, and two survivors reported “receipt” cards were necessary.

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

“We Muslims were not allowed [to travel to Sittwe]. We people from Maungdaw township could not even travel to Buthidaung. There was no opportunity or permission to travel to Sittwe for Muslims, unlike for other races.”

Security forces cracked down on those who traveled without permission, with beatings, forced fines, arrest, and jail. At times forced fines, of 10,000 kyat, were necessary for release from detention.

“If anyone violates the restriction, he is arrested and released after extortion. They used to claim that you are a trafficker or smuggler. Then the victim was compelled to pay money to be saved from jail.”

Travel itself was risky for the Rohingya, for obtaining permission was no guarantee of safety from violence and extortion. Often security forces used travel as a pretext to arbitrarily arrest them and force fines.

“We needed ‘receipt’ cards and the village administrator's permission. If there was no half-photo stacked on the village administrator's permission paper or something was wrong with it, then the person was beaten, fined, and sent back.”

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

travel due to the restrictions.

“If we travel in that situation, we will lose our lives!”

“It made us very unhappy, because we could not see our son or daughter who are far from us.”

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

“It absolutely devastated us, we felt, because we couldn’t understand or explain to anyone. The government is theirs, BGP are theirs, military are theirs, and forces are theirs too.”

“It affected us much, because we were not allowed to move freely anywhere or to do anything. We could not even do our emergency work such as to see dead relatives in other villages.”

“We wanted to travel because it was our native land where we were born! But we were not allowed to move anywhere.”

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. The oppressive travel and movement restrictions meant that the Rohingya could not access food or work at their livelihoods, so their food scarcity worsened. They also could not find comfort and enjoyment in the company of other people.

4. Denial of Education

As the Rohingya attended the government school, they faced discrimination. Teachers physically beat Rohingya pupils. One survivor stated that they did so specifically to stop Rohingya students from attending school.

Teachers also insulted Rohingya students. Further, teachers neglected and did not teach Rohingya pupils well, and they were not punctual in coming to school. One survivor stated that students were segregated racially.

“My son was treated differently when he studied at Maungdaw High School. Rakhine children abused him at school in slang language.”

Testimony indicates that the government undertook calculated efforts to create barriers to education in a variety of ways. One survivor stated that the government did not permit the Rohingya to study at university, and two survivors reported that they had no opportunity to study more.

“My children studied at school but they couldn’t study more because the government neither allowed learning a high level of education nor permitted attending university.”

“The government and military did not let us study. If they find men, they arrest them.”

“I did not study further at the madrasa because the government closed it. The government did not like madrasa students.”

“I was not able to continue my studies because I did not get the opportunity. After 2016 violence... we Rohingya were not allowed to attend school.”

The Rohingya also believed schooling to be futile, since they could not apply such education to career opportunities:

“There was no opportunity to study beyond Class 10. And though they studied further, they were not provided any jobs.”

5. Destruction of Livelihood

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

“There were no jobs for the Rohingya community at all. We had to survive ourselves.”

“We did not have higher education due to lack of money. They oppressed us very much. Muslims were not able to get jobs even though they were highly educated.”

Three survivors stated that the Rohingya were foreclosed from government positions because they were not citizens of Myanmar, which reveals the multiple levels of disenfranchisement experienced by the Rohingya.

“Our children were unable to get government jobs because they were hated racially, and they had no national identity cards because they were not recognized as citizens.”

“My children couldn’t get any jobs because our children were not recognized as citizens. They did not have nationality cards.”

In addition, the government confiscated the Rohingya’s land, far earlier than 2012. The government appropriated it for their own purposes for a fish farm, and allocated it to Rakhine settlers. The government plundered an astounding 50 kani of land from one survivor, approximately 12 kani from another villager, 10 kani from another Rohingya, 3 kani from a fourth villager, and 1 kani from a fifth villager. One kani of land is equivalent to 1.32 acres.

“The government took away 10 kani of

land in 1962 and allotted them to Rakhine people.”

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, by the military, BGP/Na Sa Ka, and police. They were taken far away, to Boli Bazar, Feram Puru, and Three Mile Battalion.

“I had to go to Labadag in Buthidaung for seven days to provide forced labor. We had to go to Feram Puru for a year to provide forced labor. We dug lakes and made embankments of lakes.”

“My husband, son, and I were forced to labor. They did physical torture, and my husband lost his eye. They totally damaged his eye. They even used women as forced laborers. They forced me to pick up stones and gather them, shaping both sides of the road and land.”

The Rohingya were compelled to build camps, houses, fences, roads, and trenches; carry loads/luggage, and water; clean camps, bushes, and roads; clean up trash; cut and dig soil; dig lakes; and perform night sentry duty.

Typically, Rohingya men were conscripted into forced labor regularly, about two to three times per month, or as often as once to twice per week. There is not a single recorded case of the Rohingya being paid for their labor. They

received no wages.

Security forces fined those who refused to provide forced labor, in amounts of 5,000-15,000 kyat, and also beat, and arrested them.

“Ali Hussain (60) and Fayas (50) refused to provide forced labor. Na Sa Ka took 10,000-15,000 kyat as a fine from each one.”

“I was beaten and forced to pay a fine when I was not able to go for forced labor. I paid 50,000 kyat once and another time it was 70,000 kyat to the military.”

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.

“Forced labor was very regular. We suffered it much. We had to provide it even if we did not have rice to eat.”

7. Denial of Access to Healthcare

The Rohingya also experienced discrimination in the context of access to healthcare. The travel restrictions, discussed above, hindered access to medical treatment. With no government clinic in their village, they needed to journey to Boli Bazar, Nga Khu Ya, or Maungdaw. Therefore, the Rohingya needed to first obtain travel permission, which was an arduous process as previously detailed. Security forces also exacted forced bribes at checkpoints.

“The government clinic was in Maungdaw, Boli Bazar, etc. We couldn’t go there because the military and BGP snatched money and extorted at the checkpoint on the way. Although we went, we had to pay bribes of at least 50,000 kyat to the military

and BGP at the check post. Otherwise, we were not allowed to pass the checkpoint with the patient. If we were fortunate to reach the clinic, we Muslims were not given treatment by Rakhine doctors.”

From those who managed to get to the clinic, the clinic extorted money for treatment. Survivors also stated that they were rejected from clinics.

“We had to take Tawkenza from the village administrator when we went to the clinic. The doctor did not provide good treatment. The doctor discriminated against Muslims. They took much money from Muslims.”

“The doctor provided treatment first to Rakhine and Hindu people. They did not provide treatment to Muslim patients if the patient’s condition was critical.”

“One day my mother was suffering from delivering a baby. She went to the clinic getting Tawkenza from the village administrator. Then she was rejected as she was poor and could not pay.”

“I myself faced inhumane discrimination in the government clinic. The doctors told me that there was no treatment or medicine for Rohingya and blamed me as a Bengali.”

“They rejected us, saying ‘We don’t have any medicine for you; we can’t provide you any treatment.’”

With all these issues, the Rohingya sought the only alternative of visiting Muslim “village doctors.”

“Before 2012, we could go to the government clinics in Nga Khu Ya or Boli Bazar. After 2012, we were not allowed to move anywhere. That was why we went to

the Rohingya doctor in the village.”

8. Suppression of Voting Rights

The Rohingya were blocked from voting in recent years, in particular in 2015. For many, their final votes were in before 2012, and in 2010.

9. Revocation of Citizenship

Every single interviewee testified that they were not considered citizens of Myanmar. The Rohingya previously did have citizenship, during their parents’ generation. Six survivors had held their own National Registration Cards (NRCs). Two interviewees stated that these citizenship documents were confiscated.

“We were citizens in 1960. After 1960, we were excluded from citizenship.”



The Rohingya previously held citizenship of Myanmar, as evidenced by their National Registration Cards (NRCs). One survivor preserved his NRC. Note that it is folded in three parts. Some Rohingya people call the NRCs “tri-fold cards.”

The Rohingya were given “temporary” white cards (Temporary Registration Certificates) called Yiayi Caffra. But the government revoked these later, and issued “receipt” cards.



Another survivor saved their mother’s NRC. Note that the identification number begins with the letters “AK.” Some Rohingya people call the NRCs “AK cards.”

These documents typically misidentified them as Bengali.

“We had Yiayi Caffra. But we could not go anywhere with this card. We had to also get Tawkenza to go anywhere.”

The Rohingya’s lack of citizenship status made them vulnerable to discriminatory practices, that intensified over the years. Survivors stated that because they were not citizens, they experienced discrimination. They were prohibited to practice their religion; had movement and travel restrictions; had marriage restrictions; were blocked from education; were barred from running businesses; and were blocked from building houses. They were conscripted into forced labor, experienced looting, and were called “kalar,” which is an ethnic slur.

“They discriminated against us in all ways.



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

They did not allow us to build houses or move anywhere. We were not allowed to do anything freely. We had no human rights there. The government violated our human rights.”

“Because we were not recognized as citizens, we were always like immigrants. We were always in fear. If we sent our children to the madrasa, we had to guard whether the police were coming and oppressing our children. We had to always think how we can lead our life.”

“They discriminated against us in many ways. We were not allowed to move anywhere, build houses, marry, or do business. We were not allowed to do anything freely.”

“The government treated us like cattle. We were not allowed to travel anywhere. The

police snatched away our commodities when we came back home from Nga Khu Ya bazar. They also beat us on the way.”

“Security forces abused us, saying ‘kalar’.... They beat us if they found us on the road. We were not allowed to travel anywhere. They arrested and detained us without fault. They took 500,000-1,000,000 kyat as a fine.”

“They used to force us to run, saying we were not citizens of that country, and used to beat us.”

Every single interviewee refused to register with NVC, because it was for foreigners, and not a citizenship card.

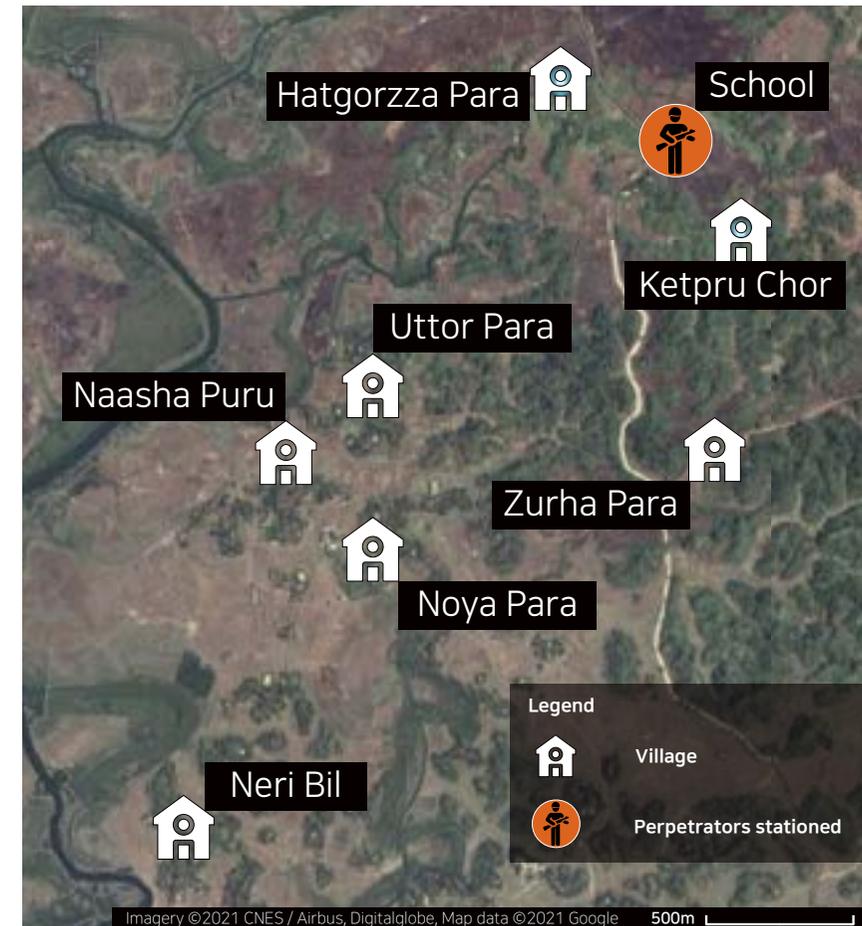
“If we register under NVC, the government will deny our citizenship and call us foreigners.”

“We are not foreigners. We were born to our parents in Burma. We are real citizens but the government tells lies. They are ignoring us.”

“I did not register with NVC because it was not a citizenship card. We were citizens of Myanmar. Why should we register with NVC?”

“The government is still calling us ‘Bengali.’ The government kicks us out from the country if we register with NVC. NVC was not a citizenship card. It was a Bengali card. A couple of my neighbors registered with NVC. They had lots of property. He had to pay 500,000 kyat to get NVC. I heard from them that Immigration asked 130 questions. Immigration asked him where he lived in Bangladesh. He was compelled to answer to Immigration that he lived in Karan Khali in Bangladesh. Immigration provided the answer to interviewee before interviewing.”

B. Attacks in October-November 2016



In late 2016, security forces deployed from their place of station to attack the hamlets inside the village tract of Naasha Puru.

1. Timeline of Events

After October 9, 2016, security forces terrorized Rohingya villagers in Naasha Puru in multiple attacks. Witness testimony spoke to the worst horrors remembered, with exact dates unclear.

Therefore, although the fact of military aggression during this time period is definitive, identifying the specific chronology remains a challenge.

This report seeks to first expose the atrocities inflicted, with the hope that forensic analysis will pinpoint the dates. To the extent that this report states a course of events, Asian Dignity Initiative acknowledges that the procession is drawn on a preliminary basis from select witness testimony and that further investigation may provide additional clarification.

2. Attack on Naasha Puru

Starting from days after October 9, 2016, the military surrounded the village, and entered, from the east, in the morning. The attack continued until 3:00-5:00 p.m.

“The military sieged our village before entering the village. One group sieged from the west. One group sieged from the south, and another group sieged from the north. They did not siege from the east. There was forest in the east.”

As in other villages, security forces uprooted the fences of the Rohingya’s homesteads. And security forces made the woman gather, in the hot sun, which also aligns with the pattern of attacks in other villages. One survivor stated the women were forced to look at the sun from morning to noon.

“The military attacked again after seven days. The military uprooted all the fences from the homesteads. We had to make bathroom and toilet in the house. The military beat people who did not uproot their fences.”

They intimidated villagers with violence, by breaking houses, doors, and cupboards.

“The military uprooted the homestead fences. After uprooting the fences, the military entered my house and asked me where my son was. I said that my son went to Maungdaw to study. Then a soldier stabbed my knee. He snatched away my hand watch from my hand. The military beat my wife and took 30,000 kyat away from a cupboard. I became unconscious when the military stabbed me.... They broke the doors of houses.... They also beat the women. They broke the houses. They looted mobile phones. They kicked to

spread around my books.”

They terrorized villagers with gunfire, and sprayed bullets indiscriminately in all directions. They killed villagers, and injured them, with beatings.

“Then we suddenly heard the sound of gunfire. We prayed to Allah to save us. War had begun.”

“We could not move for fear of being killed. The gun sounds made us nervous.”

They arrested villagers, and committed looting, and arson.

“They entered at 10:00 a.m. and left at 4:00 p.m. All men were arrested. Then women fled to the forest and hid there. We returned to our home after they left, and our husbands were arrested. Some people could escape paying 1 million kyat, some could escape paying 500,000 kyat, some were sentenced, and some people were killed with knives. Oh, my mother, how oppressed we were! We could not think that we would be able to come to Bangladesh and that we would be alive. Allah saved us....

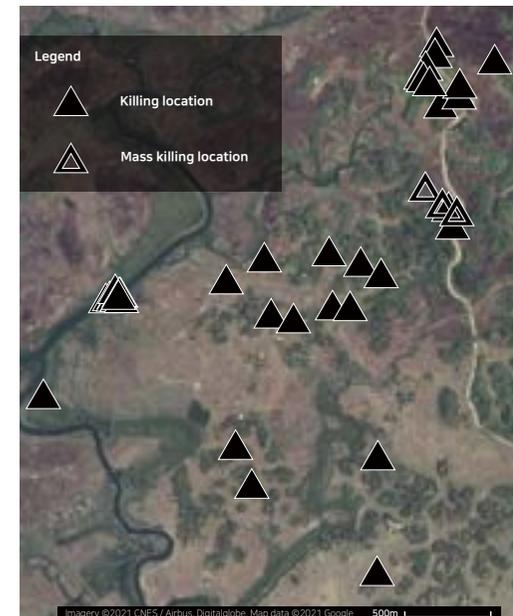
“Allah saved us from drowning in the river.”

“The next day, the military again entered the village before Fajr prayer time. The people of Guna Para went to the mosque to practice prayer. The military surrounded the mosque and arrested them. They beat them severely. They trampled people with boots. After that the military took them to BGP headquarters. They released two old men.”

3. Killing of Rohingya Villagers En Masse

Security forces killed many Rohingya, mostly by gunshot, including from indiscriminate gunfire,

as they fled. Security forces also beat villagers to death. The times of death fall within the window of attack, as 9:00-11:00 a.m., and 1:00 p.m.-3:00 p.m.



Security forces killed Rohingya villagers in multiple locations.

A number of survivors reported that a bomb killed villagers.

“The four people were farmers. They didn’t know that the military had mined that place. When they were plowing the land, the mine bomb exploded, then killed them all together.”

One survivor described how an elderly man was buried alive:

“The next day, when the military entered the village again, they found an elderly man. The military beat him on the road, like they were kicking a football. Then the soldiers laid him in a hole, he was alive. When his sons and relatives received information that he was laid in a hole, he was taken to Kiari Prang and got treatment from the village doctor. Unfortunately, he died after one day

even with treatment because of the military’s beating.”

Two survivors stated that the military chased the Rohingya.

“My son was killed on the first day. He ran away when the military chased him. The military killed him by shooting a launcher. He jumped into the river after being pierced by a bullet.”

“As I returned from the banana tree garden, I witnessed the military kill four Rohingya villagers. They were from Yin Ma Kyaung Taung and had come to Naasha Puru to see what the military was doing in their camp. The four men got gunshots to the head.”

One survivor noted how security forces burned Rohingya people alive:

“Some people were burned after being locked in the house. Some were gunshot if security forces got the door open and found the people. They had indiscriminate gunfire, as the government does not have a lack of guns.”

Significant percentages of survivors testified that security forces killed children (reported by 57.7% of survivors), and the elderly (reported by 38.5% of survivors). Three survivors lost their own children to the massacre.

“I saw three dead bodies. Two small children. I don’t know their names. They fell down in the river. They floated away in the river.”

Three survivors stated that government authorities took the dead bodies to Maungdaw, to the hospital. Two different survivors reported mass graves.

“After day after entering, a mother and daughters, seven of them, were killed

together from one house. Seven members were buried in one hole.”

“They buried three, five, ten people in one hole. Who they left, we buried them in the cemetery of Mazar Para, near the mosque.”



Rohingya survivors managed to bury some of their dead, although the military took bodies away.

4. Brutal Injuries to the Rohingya

Security forces wounded many Rohingya people, also by gunshot, including from indiscriminate gunfire, and with stabbing. As with the mass killing, the times of injury correspond with the times of attack, as between 8:00-9:00 a.m., and in the mid- to late afternoon.

“Two men got injuries, including me, while we were trying to flee away. People carried us. Later their relatives took them away from me. I got treatment from the village doctor.”

“I was gunshot.... I still have pain. I got another disease, diabetes, from this wound. Now I can't move properly. I have been

suffering from headaches and pressure.... I always need to walk. Otherwise the leg will become lame.”

The majority of survivors reported injuries from beatings, including beating of women, and children. Security forces punched, kicked, and trampled with boots. They beat villagers with sticks, rifle butts, iron rods, knives, and guns. A number of interviewees spoke to beatings during arrests. Two survivors named a hilltop as a beating location.

“All villagers were beaten. The military said to us, ‘Flee to Bangladesh.’”

“The military entered the masjid and arrested all of them. They took them all up to a hill, where the military brutally beat them the whole day and tore their clothing into pieces....

“They were beaten by rifle butt and iron rod. Their nails were separated out from their fingers and their teeth pulled out too.

“Nur Kamal (25) was badly injured in his right chest. Oli Hussain (60) had his head deadly torn and broken during the physical torture. Mohammed Hussain (50) had his forehead widely torn. Abu Alam (45) was randomly shot but all his nails were pulled



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

out from both hands and feet. Kamal Hussain (30), his teeth broke and fell out.”

Security forces wounded children (reported by 23.1% of survivors), including survivors' own children (reported by 7.7% of survivors), and the elderly (reported by 15.4% of survivors).

“My son, Hosson (9), was shot in his thigh.... The doctor said that he still has buckshot inside his leg. That's why he is not getting bigger or taller.”



This survivor stated, “I got a gunshot in my right ankle. It always pains me.”

5. Rape

Security forces also committed rape and sexual violence upon Rohingya women. Two survivors stated that women were raped after being gathered in one place together at the school and stripped naked. One survivor reported that women were forced to be without head coverings.

“The next day, the military again entered the village. All men ran away from the village. The military did what they liked with the women. They broke whatever they found in the houses. They raped the women. I was at home because I was not able to move by myself. I heard the women's screams.”

“After one day, the military again entered the village and gathered all women in

three places.... The military looted gold ornaments and money from women, putting hands into women's chests. The military also beat the women. The military raped the women who were found in the forest.”

“One of my aunts was raped. The military raped women, taking them to the constabulary. They were not even able to come back by walking properly. Then villagers gave my aunt treatment.”

Rohingya women also suffered from gender-based violence, while being looted of their property.

“AB's wife (30) and CD's daughter (17) were raped.... My wife, EF (30), the military snatched away gold and 70,000 kyat from her, putting hands into clothing.”

“They forced their hands inside women's breasts. They checked us and took whatever money and gold they found. Some women's blouses were taken off by force. They did not even let us wear scarves. They kept us sitting without scarves.”

“All of us women were taken to one of the fields and forced to look at the sun. Then, they checked our whole body. They took whatever they found.”

“After the military entered our home, all our clothes were taken and they pressed our whole body severely. We women were scared of the military. That was why we



Multiple survivors reported rapes and sexual violence in many locations.

could not do anything to them. They took whatever they liked from our box....

“All women were forced to gather in the field under the sun. They raped. They put their hands inside our breasts and took everything.... They forced us to open our dress....

“They were two or three soldiers who entered one house.... After they finished... the raped women became so weak.”

6. Unlawful Arrests

The overwhelming majority of survivors testified that Rohingya people were arrested, including three interviewees themselves, by the military. Security forces surrounded the mosque, at Fajr prayer time, and arrested villagers from the mosque.

“Perhaps fifteen days later, the military came again across Ludaing (Doe Tan) village at midnight. They took location in a forest first, then they attacked our village at Fajr prayer time. At first, they surrounded the mosque while we were practicing prayer. We were 11 people arrested from the mosque on that day. Then we were taken to the forest, tied firmly, and cracked down on. Then they took us to another forest and put us crouching into a hole. They brought hay and said, ‘You will be burned up alive.’ Then we were beaten severely with sticks, kicked with boots, and punched.

“We were taken to Thanakyut in the morning. After beating, five of us were released and the military burned the beard of U Abul Hussain. We five elderly people were released at 10:00 a.m.: Nur Hussain (78); Mv Oli Hussain (60); Shobbir Ahmed (60); Shuna Ali (70); and Hamid Hussain (70). The other six people were kept at Thanakyut and later they were taken to Buthidaung jail.”

“The military entered the village while remaining in darkness and ambushed by the main spots in the village. And then when people tried to move, the military arrested all of the people, whoever they got... and took them to another place and physically tortured them.”

“If they didn’t find the parents, they arrested the children. And if they did not find the children, they arrested the parents. They forced people to run without any reason.”

The military gave no reason for the arrests, beyond spuriously accusing them of having links with militants/rebels/“terrorists.” Later, security forces took the arrestees to a hill, the constabulary, then to BGP headquarters, and ultimately to Maungdaw, and prison, in Buthidaung. Two survivors stated the arrestees were transported by vehicle. Some of the arrestees were released, namely the elderly.

“They said, ‘You are bad people. You had Al Yaquin and ARSA enter your home.’”

“The military fully enclosed the entire village, in more than three partitions at the late part of the night. Then they arrested people, as many as they could, at home. They took all of them to a strange place and continuously physically tortured them for more than one day and one night. Later the people were all taken to BGP headquarters and divided into three groups. They released the oldest people. Another group was sent to prison, and we don’t know what happened with the last group. Still no updates about that missing group.”

“They were taken to the constabulary.... We have not gotten any news whether they are alive or not. Before we fled here, our village administrator said that they are alive, if they can pay 50,000 or 60,000 kyat. So

we arranged that money from villagers. When the administrator went to get them released, they said to him, ‘If you come again, you will be arrested.’”

They beat the arrestees, very severely, with rifle butts, and sticks. They punched, kicked, and trampled villagers with boots. One interviewee said they were handcuffed, and two others said they were tied firmly. Interviewees reported torture: pulling out teeth, and nails; burning with candles; and burning beards.

“They were forced to wear half-pants and burned with candles. Their nails were taken, asking, ‘Where is Al Yaquin?’ They were oppressed severely despite replying no.”

Security forces arrested the elderly (reported by 19.2% of survivors), and children (reported by 15.4% of survivors). A list of the arrestees, as well as their ages and fathers’ names if known, is attached to this report as an Annex.

7. Looting

Security forces burned the Rohingya’s homes, beginning at 12:00-1:00 p.m. They set the fires by shooting launchers, and with gasoline. They burned down all the houses in the village tract, of approximately 100-200 homes, as corroborated by OHCHR.

“Recent satellite imagery analysis provided to the team by three different independent [s]ources... all point to extensive burning of homes having occurred during the months of October and November 2016 in the following ten locations in the lockdown area: Kyet Yoe Pyin, Wa Peik, Ngar Sar Kyu, Pwint Hpuy Chaung, Myaw Taung, Kyar Guang Taung, Yae Khat Chaung Gwa Son, Dar Gyi Zar, Thu U Lar and Hpar Wut Chaung....

“Reports of burning and other destruction

of shops and businesses were also received from Ngar Sar Kyu and other villages.”

“They burned all of Zurha Para and Hatgorzza Para. The people were burned and slaughtered as well.”

“After our village was burned down in October 2016, when the Myanmar Vice President came to our village, he asked me, ‘How did these houses burn down and who did it?’

“I replied, ‘The military burned down the houses.’

“He said, ‘Did you see it with your own eyes?’

“I said, ‘Yes, I saw with my own eyes that the military burned these houses by firing launcher. And some houses were burned down by using gasoline. They looted our property and took it by car to Boli Bazar. After taking out those goods, then they burned down the houses.’

“After the Vice President returned, the military searched to kill me but they couldn’t find me. For this reason, the military killed my cousin.”

“We could not bring any documents because all of our documents were burned to ash.”

C. Perpetrators

The perpetrators, totaling 100-300 security forces, were military. They wore green uniforms, with red symbols, of stars, flowers, moons, bendulla (cross), gun cross, and badges.

Every single survivor identified the military as offenders. One survivor named them as Battalion 236, also known as Light Infantry Battalion 236 or LIB 236, as that was written on gun butts. Four survivors reported that they came by truck.

“I saw red-colored symbols of bendulla helmets on the military uniforms. They were Battalion 236. The battalion number was written on gun butts.”

As in other villages, four different survivors recognized the soldier, Hanboittha, with two

stating that he was from Haim Prang Rakhine village.

“I knew one person, who was named Hanboittha, because he was in front of our house.”

The military had stationed at a school, in Hatgorzza Para. They carried launchers, AK47s, hand guns, sten guns, Bren guns, mortar shells, rifles, G3s, and G4s.

Civilians, totaling 10-50 people, acted in concert with the security forces. Many survivors testified to Rakhine people participating in the violence. They wore civilian clothing. Their weapons included swords/long knives, guns, daggers, choppers, bayonets, and sticks.

D. Escape to Bangladesh

After all this, Naasha Puru villagers fled to Bangladesh, driven purely by fear for their lives. Many waited for five to eight days before taking flight. Many interviewed survivors stated that they sought refuge because houses were burning, as well as due to killings, beatings, arrests, looting, and gunfire, including indiscriminate gunfire. One survivor stated that they fled because the military chased and shot at them.

“We never decided to flee to Bangladesh. They raped women, killed people, and after that we did not want to come here. But when they began burning houses, everyone said that we must escape with our lives.”

“I did not have the intention to come here, but when they burned the houses, then we came here, as there was no shelter for us to stay.”

“The military shot at people, chasing them, when they had no fault. The military burned houses and raped women in another village. Seeing that, we fled to Bangladesh.”

“In this attack, I was strong with my children. They began the attack. They began burning houses. They burned Singri Para in Ludaing. After that they began burning our village. Since they began burning houses, we were thinking that now we don’t have a way without leaving the country....

“People were killed wherever they were found. We did not find anything to eat or to stay. We were oppressed so severely that we fled at midnight, leaving our houses....

“As they burned three or four villages, we decided that it would be better if we left the country to save our lives.”

“The military enclosed the entire village, then set fire to all the villages surrounding us, by serial, one by one. Up until they arrived in our village, we didn’t move or think to escape at all. After they arrived and attacked our village, we suddenly decided to flee to Bangladesh because we did not have even a house to stay in. Until they came to our village we thought we could stay, but they didn’t give even at least that last facility, for us to stay in our own houses.”

“We fled here to save our lives when they forced us to come. After oppressing us severely, we had decided that we would never leave our country. But when they began burning houses around the village, then we fled here to save our lives.”

They suffered while walking for three to eight days. Along the way, the refugees witnessed further horrors, including burning houses and villages, and more dead bodies. They also experienced additional trauma, as they had to flee or hide from the military on the journey.

“I saw dead bodies of old men, babies, and women were laid on the way to the border.”

“We passed that horrific journey of ten days and nights, at the highest risk to our lives. Secretly we had fled from the military and BGP, hiding here and there when we saw them”

To actually cross the border into Bangladesh, destitute Rohingya villagers had to pay money to the boat guide, typically 10,000 kyat per person, although two survivors paid 100,000 kyat per person.

IV. Conclusion and Recommendations

In August 2017, security forces advanced upon Naasha Puru village. Less than one year prior, the Myanmar military and mobilized Rakhine civilians attacked Naasha Puru village and committed mass killing of Rohingya civilians. Security forces looted property from the Rohingya, burned down their homes, and unlawfully arrested them. They raped Rohingya women. 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 a fish farm and also allocated it to Rakhine settlers. From 2012, the Rohingya villagers in Naasha Puru village were deprived of their basic rights in almost every aspect of daily life, in an effort to systematically destroy them. First, religious activities were banned. This included making calls to prayer with a microphone, giving religious sermons, holding religious events, 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 religious practice and even arrested and detained them.

Second, 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 beatings, arrest, forced fines, and imprisonment.

Third, the boundary of movement for Rohingya was systematically controlled and restrained. In order to visit other places, the Rohingya were required to get a series of permissions from the level of village, township, and district – which essentially meant that they needed governmental permission. They were completely banned from traveling to Sittwe, the state capital. They needed Tawkenza to travel even to neighboring villages. In addition, to travel greater distances they were required to pay exorbitant amounts of money to obtain Form No. 4 and also pay forced bribes at checkpoints. From 2016, they were forbidden from even leaving their homes between 6:00 p.m. and 6:00 a.m. Fourth, the Rohingya were discriminated against in educational opportunity and employment. They were not allowed to be public workers.

Fifth, security forces regularly conscripted Naasha Puru 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. Sixth, Rohingya were denied medical treatment and healthcare. Seventh, from 2015 and earlier, the Rohingya were deprived of voting rights.

Lastly, no Rohingya was granted citizenship. The authorities in fact tried to force the Rohingya to register with NVC, which meant that they would be treated as foreigners.

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

“The only reasons they did such things is because we are Muslim. They did not do such things to people of any other religion. Why did they do it to us?”

“They did it to us because we believe in Islam. Their intention was ethnic cleansing. So they drove us from the country.”

“They did it intentionally, to drive us from the country and to do ethnic cleansing, so that they can take away our property.”

“Our parents were citizens of that country, so they have to give us our citizenship. They have done such things just to throw me out of my country.”

“The government did it because we are Muslim. They hated our religion, then they wanted to reject us from citizenship rights.”

“Our forefathers and all relatives are citizens of Burma and they are Rohingya. We also want citizenship. Rakhine and Hindu people were allowed to get government jobs, but Muslims were not allowed to study for Class 10. Because if our Muslim children can study for Class 10, then they will be able to lead the country. They did such things to us to not give us citizenship and forced us to flee here.”

“They have been persecuting us for a long time! Not only now. This time they did ethnic cleansing. Their intention was to

uproot us from the ground and drive us out of the country.”

“Our Muslims were in Parliament, such as Mohammed Jinna was a parliamentarian. Some people were in the educational department, and some people were permanent under-secretary. All were dismissed, then the government started persecution upon us. They passed the 1982 law and used local law secretly for Muslims. Since that time, segregation, repression, and violations happened to Muslims. In 2016 again, we faced a horrific situation caused by the government. Beating, raping, killing and slaughtering happened. Then we were persecuted brutally.”

“Because our grandpa and grandma were Rohingya, they did not let us be Rohingya. They wanted to make us Bengali. They did not let us live in our motherland.”

“The government did it just because they segregated us racially and needed to displace us from there.”

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

“We want justice for the perpetrators from ICJ for oppressing us like this. We are ready to return to our country if we get our rights back.”

“They have done all that torture and persecution only because we are Muslims. They totally deny our citizenship, but we are Rohingya and citizens of Myanmar.”

“We are many Muslims who became forcibly displaced from our country and became helpless living inside the camp. We need our rights that the government took away. We had many documents, as we were citizens of that country. And we had been recommended as citizens, so we kept those documents still.... we became homeless and landless today. The international community should try to get back our rights and our country.”

“We want our rights back so our villagers and our children will be at peace. I would like to inform our brothers and sisters that we can return to our country and how they cannot persecute us in the future.”

“We want our homeland. We also seek justice from the international community. Then we will go back home from Bangladesh.”

“I would like to urge the international community that the Myanmar military and the government have caught my husband and my villagers and raped our females and then canceled our citizenship too. So please help us to get authentic justice from ICC.”

“The Myanmar government has been torturing and persecuting us for more than 60 years. So we warmly and heartily request to the world to support getting full justice from ICC and ICJ. Right now we also request to support to get legal justice with returning our citizenship and to call the BGP and military to ICC and ICJ to punish them.”

“What I will say further, as our people were killed, beaten, our houses were burned, I would like to request to judge those and how we can return to our country safely....

“People were killed, our houses were burned, our property was looted, and we were oppressed like this. I want justice for this from ICC. I want to summon the Myanmar government to ICC. I want the solution from ICJ.”

“We need justice from ICJ to go back to our country. We need our demands.”

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 October 2016 in the village of Naasha Puru followed the pattern of genocide and ethnic cleansing. Therefore, our view is that the international community needs to actively intervene and take steps to address the situation.

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

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

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

Third, the Myanmar government must provide remedy and relief to the victims and survivors. The principle of restoration of previously-held rights is the basic foundation, with

financial recompense to those for whom such restoration is insufficient, such as victims who have suffered psychological harm. In such situations, it is critical to respect and decide the specific substance and form of remedy and relief according to the wishes of the victims and the Rohingya community.

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

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

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

Naasha Puru final list of arrestees

Number	Name	Age	Father's Name
1	Abul Alam	50	
2	Abul Kalam	30	
3	Abul Hussain	40	
4	Abulu	40	
5	Hamid Hussain (released)	65	
6	Kamal Hussain	30	Nozir Ahmed
7	Mohammed Hussain	45	
8	Moulana Oli Hussain (released)	74	Abdu Sukkur
9	Nur Hussain	70	
10	Nur Hussan	19	(awaiting info from family)
11	Nur Kamal	21	(awaiting info from family)
12	Oli Hussain	60	Hasson Ali
13	Shobbir Ahmed	65	
14	Shuna Ali	70	
15	Zubair	18	

V. Acknowledgments

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

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

Endnotes

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3. “Who are the Rohingya?” Al Jazeera, 18 April 2018, available at <https://www.aljazeera.com/indepth/features/2017/08/rohingya-muslims-170831065142812.html>; “Rohingya crisis explained in maps,” Al Jazeera, 28 October 2017, available at <https://www.aljazeera.com/indepth/interactive/2017/09/rohingya-crisis-explained-maps-170910140906580.html>.
4. “A genocide incited on Facebook, with posts from Myanmar’s military,” The New York Times, 15 October 2018, available at <https://www.nytimes.com/2018/10/15/technology/myanmar-facebook-genocide.html>.
5. “Investigators call for genocide prosecutions over slaughter of Rohingyas,” CBS News, 2 August 2018, available at <https://www.cbsnews.com/news/rohingya-crisis-myanmar-genocide-military-commanders-un-human-rights-mission/>; “Peace Prize Laureates accuse Myanmar leaders of genocide against Rohingyas,” CBS News, 1 March 2018, available at <https://www.cbsnews.com/news/nobel-peace-prize-laureates-accuse-myanmar-military-aung-san-suu-kyi-genocide-against-rohingya/>.
6. “Widespread and Systematic: Violence Against the Rohingya in Myanmar,” Physicians for Human Rights, 30 August 2018, available at <https://phr.org/resources/widespread-and-systematic/>.
7. Note that, in their sworn statements, many Rohingya survivors use the terms BGP and Na Sa Ka interchangeably.
8. “The Lost Genocide,” Pulitzer Center, 16 November 2017, available at <https://pulitzercenter.org/reporting/lost-genocide>. (Hereinafter, “Pulitzer article”). “...[A]ccording to the first point of the plan, the Rohingyas were to be labeled ‘insurgents’ and thus denied status as citizens. Next were listed the restrictions that would define Abdul’s life, limiting his ability to travel, make a living, get an education, own property, and even marry and have children.”
9. “Flash Report: Report of OHCHR mission to Bangladesh, Interviews with Rohingyas fleeing from Myanmar since 9 October 2016,” UN Human Rights, Office of High Commissioner, 3 February 2017, available at <https://www.ohchr.org/Documents/Countries/MM/FlashReport3Feb2017.pdf>. (Hereinafter, OHCHR report.)
10. OHCHR report. “The testimonies gathered by the team – the killing of babies, toddlers, children, women and elderly; opening fire at people fleeing; burning of entire villages; massive detention; massive and systematic rape and sexual violence; deliberate destruction of food and sources of food – speak volumes of the apparent disregard by Tatmadaw and BGP officers that operate in the lockdown zone for international human rights law, in particular the total disdain for the right to life of Rohingyas...”
11. OHCHR report. “The Myanmar security forces lost 10 officers in the 9 October and 12 November attacks. However, the testimonies as well as the satellite imagery analysis from three independent sources indicate clearly that the security forces have deliberately targeted the entire Rohingya population in the area, instead of investigating those who may have been linked to the 9 October attacks on the three BGP locations. The ‘area clearance operations’ have likely resulted in hundreds of deaths and have led to an estimated 66,000 people fleeing into Bangladesh and 22,000 being internally displaced.”
12. “Report of the detailed findings of the Independent International Fact-Finding Mission on Myanmar -

13. “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>.
14. Case Number NSK01 – Naasha Puru (Ngar Sar Kyu) (hereinafter “NSK01,” with the same rule applying in numbering Naasha Puru cases), NSK02-03, NSK05-08, NSK10-11, NSK13-14, NSK16-17, NSK19-24, NSK26.
15. NSK01, NSK03-04, NSK11-12, NSK15, NSK17, NSK19-20.
16. NSK02, NSK18, NSK24-25.
17. NSK02, NSK18, NSK23-25.
18. NSK01-26.
19. NSK05.
20. NSK14.
21. “Pillars of Islam,” Encyclopedia Britannica, available at <https://www.britannica.com/topic/Pillars-of-Islam>.
22. See “Restriction of Movement” section, *infra*.
23. NSK12.
24. NSK06, NSK09, NSK11, NSK17.
25. NSK16, NSK19.
26. NSK09.
27. NSK17.
28. NSK01-10, NSK13-14, NSK16-19, NSK22-26.
29. NSK16-18, NSK20-22.
30. NSK06, NSK08-10, NSK22.
31. NSK06.
32. NSK01-04, NSK07, NSK09-10, NSK13-14, NSK16-26.
33. NSK05-10, NSK12-15, NSK25-26.
34. NSK02, NSK04, NSK08, NSK14-15, NSK24-25.
35. NSK17-20, NSK22.
36. NSK17.
37. NSK20.
38. NSK01-04, NSK23-25.
39. NSK11, NSK19.
40. NSK01-04, NSK23-25.
41. NSK19, NSK22.
42. NSK04-11, NSK14-15, NSK17, NSK19, NSK25-26.
43. NSK04, NSK13, NSK15-16, NSK19, NSK25-26.
44. NSK13, NSK16, NSK19.
45. NSK05-11, NSK13, NSK15-16, NSK19, NSK26.
46. NSK13, NSK16.
47. NSK01-09, NSK11, NSK13, NSK15-26.
48. NSK15-18, NSK20-22.
49. “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.”)
50. Na Sa Ka training manual. See also “H. RES. 418, Urging the Government of Burma to end the persecution of the Rohingya people and respect internationally recognized human rights for all ethnic and religious minority groups within Burma,” U.S. House of Congress, 11 December 2013, available at <https://www.govinfo.gov/content/pkg/CHRG-113hrg86005/html/CHRG-113hrg86005.htm>. (Hereinafter, “U.S. House of Congress Resolution 418.”)
51. NSK07-09, NSK11, NSK15, NSK17-22.
52. Na Sa Ka training manual.
53. NSK03, NSK05-06, NSK08, NSK17-18, NSK20-24.
54. NSK05-09, NSK13-15.
55. NSK05-06.
56. NSK13, NSK15.
57. NSK07-08, NSK15.
58. NSK09.
59. NSK07-09, NSK13-15. See “Restriction of Movement” section, *infra*.
60. NSK05-09, NSK11, NSK13-15, NSK20, NSK22.
61. NSK05-09, NSK14.
62. NSK02-03, NSK17, NSK23-25.
63. NSK01.
64. NSK05-09, NSK13.
65. NSK01-03, NSK05-09, NSK13, NSK15, NSK21, NSK23-25. See also Na Sa Ka training manual.
66. NSK02, NSK05-09, NSK18-21, NSK25.
67. NSK06-09.
68. NSK05. Note that a woman wearing a head covering is part of Islamic practice.
69. NSK14.
70. NSK02, NSK11, NSK14, NSK17-18, NSK20-25.
71. NSK17, NSK19.
72. NSK05.
73. NSK11.
74. 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”).
75. NSK01-03, NSK05-06, NSK08-09, NSK11, NSK14-15, NSK18, NSK23-25.
76. NSK07, NSK13, NSK17, NSK19-22.
77. NSK15.
78. NSK20.
79. Na Sa Ka training manual (stating “[a]ction must be taken against illegal children”).
80. NSK11, NSK15.
81. NSK03, NSK06-09, NSK11, NSK13-14, NSK16-17, NSK20-21, NSK25.

82. NSK17.
 83. NSK15.
 84. NSK17.
 85. NSK06-09, NSK17, NSK20, NSK25.
 86. NSK03, NSK09, NSK25.
 87. NSK06-08, NSK11, NSK16.
 88. NSK14-15, NSK20.
 89. NSK15.
 90. NSK11.
 91. NSK07.
 92. NSK08.
 93. Na Sa Ka training manual (“Family pictures will be done according to the household registration and head of the household will have to hold it.... The rest of the family members would have to line up according to the list in the household registration, and their names must be written on the back of the picture”).
 94. NSK01-26.
 95. NSK13.
 96. NSK21.
 97. NSK05-13, NSK15, NSK26.
 98. Na Sa Ka training manual (stating “[a]ction must be taken against those who travel without the travel certificate (certificate to leave the village)”).
 99. NSK01-26.
 100. NSK01-02, NSK04-07, NSK10-12, NSK14-19, NSK21, NSK23-26.
 101. NSK04-10, NSK13-15, NSK25.
 102. NSK01, NSK05, NSK07-08, NSK10, NSK13-14, NSK16, NSK23.
 103. NSK20.
 104. NSK04-06, NSK08-10, NSK14, NSK25.
 105. NSK01-06, NSK08-10, NSK14-15, NSK23-26.
 106. NSK01-03, NSK05-06, NSK08-10, NSK26.
 107. NSK05-06, NSK08-10.
 108. NSK13.
 109. NSK02-04, NSK23-25.
 110. NSK05-06, NSK08-10.
 111. NSK01-06, NSK10, NSK14, NSK23-26.
 112. NSK05-06, NSK08-10.
 113. NSK01, NSK06, NSK08, NSK11, NSK14, NSK19-23.
 114. NSK06, NSK19, NSK22.
 115. NSK20.
 116. NSK18, NSK20. This document served to strip the Rohingya of their citizenship. See “Revocation of Citizenship” section, *infra*.
 117. NSK01-10, NSK12-15, NSK17-26.
 118. NSK05-10, NSK18.
 119. NSK17.
 120. NSK01-02, NSK05-12, NSK14, NSK17, NSK19, NSK21-24.
 121. NSK01-02, NSK19, NSK21-25.
 122. NSK12, NSK25.
 123. NSK05-13, NSK15-18, NSK22, NSK24-25.
 124. NSK02, NSK24.
 125. NSK01-02, NSK24-25.
 126. NSK25.
 127. NSK18.
 128. NSK17.
 129. NSK14.
 130. NSK16.
 131. NSK24.
 132. NSK20.
 133. NSK16, NSK19.
 134. NSK01-09, NSK11-24, NSK26.
 135. NSK11-12, NSK17-18
 136. NSK11.
 137. NSK17-18.
 138. NSK17.
 139. NSK17-18.
 140. NSK18.
 141. NSK09.
 142. NSK19.
 143. NSK13, NSK19.
 144. NSK19.
 145. NSK15.
 146. NSK07.
 147. NSK04.
 148. NSK13.
 149. NSK01, NSK09, NSK11, NSK13, NSK15-16, NSK19-20, NSK25.
 150. NSK13, NSK15.
 151. NSK25.
 152. NSK01, NSK09, NSK13, NSK16, NSK25.
 153. NSK16.
 154. NSK15.
 155. NSK19-20, NSK25.
 156. NSK20.
 157. NSK19.
 158. NSK02-03, NSK09, NSK21-22. 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”).
 159. NSK09.
 160. NSK02-03, NSK21-22.
 161. NSK02.
 162. NSK09.
 163. NSK03.
 164. NSK21.
 165. NSK22.
 166. NSK03.
 167. NSK01-03, NSK06-11, NSK13-16, NSK20-21, NSK23-24.
 168. NSK02-04, NSK06-09, NSK20, NSK24-25.
 169. NSK01, NSK03-04, NSK23-25.
 170. NSK24-25.

171. NSK06.
 172. NSK07, NSK09, NSK21.
 173. NSK06, NSK08.
 174. NSK08.
 175. NSK06.
 176. NSK11.
 177. NSK03.
 178. NSK23.
 179. NSK01, NSK23.
 180. NSK03, NSK10.
 181. NSK06-08.
 182. NSK02, NSK04, NSK08-09, NSK20-21, NSK23-25.
 183. NSK20.
 184. NSK01, NSK23.
 185. NSK20.
 186. NSK01, NSK23.
 187. NSK20-21.
 188. NSK01, NSK07, NSK23.
 189. NSK06, NSK08.
 190. NSK10.
 191. NSK02-03, NSK06, NSK08.
 192. NSK01, NSK07, NSK09-10.
 193. NSK06-08.
 194. NSK01-03, NSK06-11, NSK21, NSK23-25.
 195. NSK06, NSK08-09.
 196. NSK01-02, NSK07, NSK11, NSK20-21, NSK23-25.
 197. NSK08, NSK25.
 198. NSK06.
 199. NSK07.
 200. NSK24.
 201. NSK05-06, NSK11.
 202. NSK17-22.
 203. NSK01, NSK03-10, NSK16-24.
 204. NSK01, NSK07-10, NSK18-20, NSK23.
 205. NSK15, NSK17, NSK21.
 206. NSK06-07, NSK12-13, NSK15, NSK26.
 207. NSK17, NSK20, NSK22.
 208. NSK17.
 209. NSK01-02, NSK04, NSK23-26.
 210. NSK12, NSK17, NSK26.
 211. NSK06.
 212. NSK08.
 213. NSK26.
 214. NSK11.
 215. NSK12.
 216. NSK01-02, NSK04-12, NSK14, NSK16-26. Survivors typically used the term “village doctor” to describe those who provided medicinal care.
 217. NSK18.
 218. NSK01-03, NSK05-09, NSK14, NSK23, NSK25.
 219. NSK05-09, NSK14.
 220. NSK01-03, NSK17-18, NSK21, NSK23.
 221. NSK01-26.
 222. NSK04, NSK25.
 223. NSK03, NSK17, NSK19, NSK21-22, NSK24.
 224. NSK17, NSK19.
 225. NSK03.
 226. NSK01-03, NSK05-09, NSK11-25.
 227. NSK01, NSK23.
 228. NSK01-03, NSK05-09, NSK11-26.
 229. NSK13.
 230. U.S. House of Congress Resolution 418.
 231. NSK01-02, NSK14, NSK23-25.
 232. NSK19-22.
 233. NSK01-10, NSK17, NSK19-21, NSK23-25.
 234. NSK01, NSK23.
 235. NSK04, NSK17, NSK19, NSK22.
 236. NSK23.
 237. NSK01-04, NSK23-25.
 238. NSK20.
 239. NSK05, NSK21.
 240. NSK08.
 241. NSK25.
 242. NSK13.
 243. NSK23.
 244. NSK05.
 245. NSK08.
 246. NSK12.
 247. NSK01-26.
 248. NSK01-02, NSK04, NSK11, NSK16, NSK24-25.
 249. NSK05-15, NSK17-18, NSK22-23.
 250. NSK11.
 251. NSK24.
 252. NSK09.
 253. NSK06.
 254. NSK01, NSK03-05, NSK07, NSK10-12, NSK14, NSK17-19, NSK21, NSK24-25.
 255. NSK05-10, NSK17, NSK19, NSK22, NSK25.
 256. NSK02, NSK05-07, NSK11-17, NSK19, NSK21-22, NSK24, NSK26.
 257. NSK02, NSK04-07, NSK09, NSK13, NSK25, NSK25-26.
 258. NSK01-02, NSK06-07, NSK09, NSK11-12, NSK16-17, NSK20-24.
 259. NSK06, NSK08-10, NSK12-13, NSK17-19, NSK21-22, NSK26.
 260. NSK03-04, NSK08-10, NSK16-17, NSK19, NSK22-24.
 261. NSK05.
 262. See, e.g., Asian Dignity Initiative, Rohingya Genocide Report, “They did it because we are Muslim,” Nga Khu Ya Village, October 2020; Asian Dignity Initiative, Rohingya Genocide Report, “We are Rohingya,” Bura Shikdar Para (U Shey Kya) Village, June 2020; Asian Dignity Initiative, Rohingya Genocide Report, “I want a safe zone in Myanmar,” Kiari Prang (Kyet Yoe Pyin), June 2020. See also OHCHR report.

- “The army also forced homeowners to destroy their own houses or, in the case of Nga Khu Ya, barriers, walls and fences erected between houses. Forcing owners to destroy their own property appears to have been aimed at inflicting suffering, instilling fear, and forcing villagers to leave. While explaining his ordeal, a 55-year-old victim stated, ‘the local chairman convened a meeting with villagers, where he announced that the army had identified 150 houses for destruction by the owners. No explanation or reason was given for the order. The chairman warned us that non-compliance would be met with force by the army. The owners of the houses, including me, did not respect the order, because I had no other place to take my children. A week after the announcement, the army came to our village and forced the owners to destroy their houses. They severely beat us for not respecting the order. It was incomprehensible and heart-breaking to destroy my own house.’”
263. NSK03-04, NSK05, NSK07, NSK26.
 264. NSK12, NSK14-16.
 265. NSK14-16.
 266. NSK12.
 267. NSK07.
 268. NSK06, NSK09, NBSK13.
 269. NSK05.
 270. NSK05-06.
 271. NSK05.
 272. NSK01-04, NSK06, NSK09-10, NSK13-14, NSK17-18, NSK20-21, NSK23-24, NSK26.
 273. NSK06-10, NSK24-25.
 274. NSK01-03, NSK05-12, NSK16-21, NSK23-25.
 275. NSK01, NSK05, NSK07-09, NSK13, NSK18-19.
 276. NSK03, NSK05-07, NSK09-12, NSK14-17, NSK19, NSK21-23.
 277. NSK23.
 278. NSK24.
 279. NSK01, NSK05-07, NSK10-17, NSK19, NSK21-23.
 280. NSK02, NSK04-07, NSK09-14, NSK16-17, NSK19-22, NSK25-26.
 281. NSK01-04, NSK13-14, NSK18-21, NSK23-25.
 282. NSK13.
 283. NSK05.
 284. NSK01-25.
 285. NSK01-02, NSK04-26.
 286. NSK01, NSK07, NSK10-11, NSK13, NSK16.
 287. NSK01-02, NSK05-11, NSK14-16, NSK19-22, NSK24, NSK26.
 288. NSK04, NSK12, NSK15, NSK18-19, NSK23, NSK26.
 289. NSK05-06, NSK10, NSK16, NSK19.
 290. NSK01-02, NSK08, NSK11, NSK13, NSK18, NSK22-24, NSK26.
 291. NSK02, NSK17, NSK19-22.
 292. NSK17.
 293. NSK18.
 294. NSK05, NSK11.
 295. NSK05.
 296. NSK13. See also OHCHR report.
 “An 18-year-old girl from Ngar Sar Kyu recounted: ‘It was at around 3 a.m. in the morning; we were sleeping, when military attacked our village. We ran outside in panic, leaving my five-year-old brother behind in the house. The military came and set fire to the house, burning my brother alive. We found his burnt body in the morning, after the military had left the village.’”
297. NSK06, NSK08-09, NSK11-17, NSK20-22, NSK24, NSK26. See also OHCHR report.
 298. NSK03-06, NSK17-20, NSK23, NSK25.
 299. NSK05-06, NSK24.
 300. NSK10.
 301. NSK11, NSK17, NSK24.
 302. NSK17, NSK21.
 303. NSK12-13.
 304. NSK13.
 305. NSK12.
 306. NSK01, NSK04-18, NSK21-23, NSK25-26.
 307. NSK01, NSK04-10, NSK12, NSK15-16, NSK18, NSK23, NSK26.
 308. NSK01, NSK13, NSK16, NSK23.
 309. NSK05.
 310. NSK05-06, NSK26.
 311. NSK01, NSK04, NSK08-09, NSK16-18, NSK23.
 312. NSK25.
 313. NSK13.
 314. NSK05-07, NSK10-16, NSK18, NSK21-22, NSK26.
 315. NSK05-07, NSK10, NSK13, NSK15-17, NSK21.
 316. NSK10, NSK15.
 317. NSK06-07, NSK14, NSK16, NSK22.
 318. NSK06-07, NSK14-16, NSK21-22.
 319. NSK05-06, NSK10, NSK14, NSK16.
 320. NSK06-07, NSK16, NSK21-22.
 321. NSK11, NSK16, NSK21.
 322. NSK11.
 323. NSK12.
 324. NSK12-14.
 325. NSK05-06, NSK08-12.
 326. NSK11, NSK14.
 327. NSK05.
 328. NSK11.
 329. NSK06, NSK09-10, NSK17-18, NSK26.
 330. NSK13, NSK15.
 331. NSK05-07, NSK12.
 332. NSK15.
 333. NSK07, NSK12-13, NSK15, NSK17-18.
 334. NSK13, NSK15.
 335. NSK13.

336. NSK05.
 337. NSK07.
 338. NSK12.
 339. NSK07, NSK09-10, NSK12-13, NSK15, NSK17-18.
 340. NSK07, NSK09-10, NSK12-13, NSK15, NSK17.
 341. NSK07.
 342. NSK13.
 343. NSK12.
 344. NSK15.
 345. NSK01-02, NSK05-22, NSK26.
 346. NSK10, NSK21-22.
 347. NSK02, NSK05, NSK07-14, NSK16-22, NSK24, NSK26.
 348. NSK05, NSK07, NSK09, NSK11, NSK19-21.
 349. NSK05-12, NSK17-22.
 350. NSK02, NSK05-11, NSK17-21.
 351. NSK21.
 352. NSK11.
 353. NSK13.
 354. NSK05, NSK07-09, NSK14, NSK16-22, NSK24.
 355. NSK02, NSK05-06, NSK12.
 356. NSK07, NSK09, NSK11.
 357. NSK11-13, NSK15.
 358. NSK01, NSK05-08, NSK16-19, NSK21-22.
 359. NSK02, NSK07, NSK09, NSK18.
 360. NSK01-02, NSK11, NSK17-22.
 361. NSK02, NSK11-12, NSK17-22.
 362. NSK14, NSK26. See also OHCHR report.
 “Many men, especially those in a specific age range (teenage to middle age) would also be taken away, with their hands still tied, by military or police vehicles and not heard of again.”
363. NSK02, NSK05-07, NSK11, NSK14, NSK17, NSK19-22.
 364. NSK02, NSK05, NSK16-17, NSK21-22.
 365. NSK12.
 366. NSK16.
 367. NSK12.
 368. NSK02, NSK05-06, NSK08-12, NSK14-16, NSK19, NSK21.
 369. NSK02, NSK05-06, NSK08-12, NSK15-16, NSK21.
 370. NSK11.
 371. NSK21-22.
 372. NSK21.
 373. NSK21-22.
 374. NSK05, NSK10.
 375. NSK11.
 376. NSK21-22.
 377. NSK10, NSK12, NSK21.
 378. NSK12.
 379. NSK11-12.
 380. NSK12.
 381. NSK21.
 382. NSK12.
 383. NSK13-17.
 384. NSK13-14, NSK18, NSK26.
 385. NSK01-07, NSK09-26.
 386. NSK02, NSK04, NSK06, NSK11, NSK16-19.
 387. NSK01, NSK05, NSK07, NSK09-11, NSK13-23, NSK25-26.
 388. NSK03-04, NSK18, NSK23, NSK25.
 389. NSK01-04, NSK11, NSK14, NSK16, NSK26.
 390. NSK02, NSK07, NSK09, NSK13, NSK17-18, NSK23-24.
 391. OHCHR report (stating 101 “destroyed structures” in Ngar Sar Kyu).
 392. OHCHR report.
 393. NSK15.
 394. NSK18.
 395. NSK16.
 396. NSK02, NSK05-22, NSK25-26.
 397. NSK05-18, NSK20-22, NSK25-26.
 398. NSK02, NSK13, NSK18-19.
 399. NSK02, NSK05, NSK09-10, NSK12-13, NSK16, NSK18, NSK21-22, NSK26.
 400. NSK06-07, NSK12, NSK15-16, NSK18, NSK20-22, NSK26.
 401. NSK02, NSK05, NSK07, NSK09-10, NSK12-13, NSK15, NSK20.
 402. NSK02, NSK05-06, NSK12-18, NSK21-22, NSK26.
 403. NSK13-14.
 404. NSK05-06, NSK11, NSK16-17, NSK21-22, NSK26.
 405. NSK05, NSK11, NSK16-17.
 406. NSK05, NSK08.
 407. NSK06, NSK13, NSK18, NSK21.
 408. NSK05-10, NSK15-19, NSK21-22.
 409. NSK07.
 410. NSK05-07, NSK09-11, NSK15, NSK17-19, NSK21-22.
 411. NSK17.
 412. NSK06.
 413. NSK11, NSK16, NSK18, NSK22.
 414. NSK11, NSK16.
 415. NSK18, NSK22.
 416. NSK06, NSK16, NSK18, NSK22.
 417. NSK15.
 418. NSK01, NSK03, NSK05-07, NSK11, NSK14-23.
 419. NSK01-26.
 420. NSK01-26. See also OHCHR report.
 421. NSK09, NSK12, NSK16-18.
 422. NSK01, NSK04, NSK13, NSK20.
 423. NSK01-02, NSK11-12, NSK14, NSK17-18, NSK22-24.
 424. NSK13.
 425. NSK09, NSK18.
 426. NSK03, NSK17, NSK25.
 427. NSK17.
 428. NSK01-26.

429. NSK09.
430. NSK07-09, NSK20.
431. NSK09.
432. See Asian Dignity Initiative, Rohingya Genocide Report, “They did it because we are Muslim,” Nga Khu Ya Village, October 2020 (two survivors recognized Hanboittha as a perpetrator); Asian Dignity Initiative, Rohingya Genocide Report, “We are Rohingya,” Bura Shikdar Para (U Shey Kya) Village, June 2020 (same); Asian Dignity Initiative, Rohingya Genocide Report, “I want a safe zone in Myanmar,” Kiari Prang (Kyet Yoe Pyin), June 2020 (same).
433. NSK12-13, NSK18, NSK21.
434. NSK18, NSK21.
435. NSK13.
436. NSK01-04, NSK16, NSK18, NSK21-24.
437. NSK01-04, NSK24.
438. NSK05-10, NSK18, NSK21, NSK24-25.
439. NSK01, NSK07.
440. NSK09.
441. NSK18-19, NSK22.
442. NSK19.
443. NSK02, NSK19.
444. NSK19, NSK22.
445. NSK02, NSK19, NSK22.
446. NSK02, NSK19.
447. NSK02, NSK15, NSK17-18, NSK20-23.
448. NSK01-03, NSK09, NSK11, NSK14-24.
449. NSK01-03, NSK14-15, NSK17-22, NSK24.
450. NSK01-02, NSK14-24.
451. NSK01, NSK11, NSK15-23.
452. NSK09, NSK11, NSK15.
453. NSK01, NSK03, NSK11, NSK16, NSK18, NSK20, NSK22, NSK24.
454. NSK17, NSK19.
455. NSK17-18, NSK20, NSK22.
456. NSK02, NSK24.
457. NSK01, NSK03-04, NSK06, NSK20, NSK24-25.
458. NSK01, NSK10-24, NSK26.
459. NSK01, NSK11-14, NSK18, NSK23.
460. NSK02, NSK11, NSK21.
461. NSK12, NSK14-15.
462. NSK02, NSK11, NSK21.
463. NSK02-04, NSK25-26.
464. NSK01, NSK23-24.
465. NSK07.
466. NSK13.
467. NSK14.
468. NSK07.
469. NSK13.
470. NSK16.
471. NSK12.
472. NSK04-07, NSK11-13, NSK15, NSK17-18, NSK20, NSK22, NSK25-26.
473. NSK01, NSK04, NSK13, NSK23, NSK25.
474. NSK02, NSK17, NSK20-22, NSK24, NSK26.
475. NSK11, NSK14.
476. NSK17.
477. NSK11.
478. NSK09, NSK13.
479. NSK06, NSK10.
480. NSK02.
481. NSK24.
482. NSK25.
483. NSK11.
484. NSK22.
485. NSK12.
486. NSK04.
487. NSK19.
488. NSK14.
489. NSK17.
490. NSK13.
491. NSK16.
492. NSK22.
493. NSK26.
494. NSK24.
495. NSK11.
496. NSK16.
497. NSK12.
498. NSK14.
499. Convention on the Prevention and Punishment of the Crime of Genocide, Art. II; Rome Statute of the International Criminal Court, Art. 6.