

Civilian and Military order documents:

November 2009 to July 2013

The Karen Human Rights Group
October 2013

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Abstract

Field documentation received by KHRG since the beginning of 2013 indicates a decrease in forced labour demands by Burma/Myanmar civilian and military officials in some areas of the southeastern Myanmar. In other areas, forced labour demands continue unabated, with some following the predictable pattern of Tatmadaw reliance on nearby civilian populations. This report contains a total of 25 translated copies of order documents issued by military and civilian officials of Myanmar's central government to village heads in southeastern Myanmar between November 2009 and July 2013, including 17 order documents issued since January 2012. The order documents collected here include demands for: attendance at meetings; the provision of bamboo or thatch for military camp maintenance; labour for infrastructure development; completion of the registration and distribution of land use permits; and for arbitrary tax collection. In almost all cases, villagers received no compensation for the goods or services demanded of them. Most demands articulated in the orders presented in this report involved some element of forced labour in their implementation and were typically backed by implicit threats of violence. To provide additional context for forced labour incidents documented by KHRG during 2013, original excerpts from 15 pieces of KHRG field information are also included (See Appendix 1: Forced labour during 2013). These documents describe forced labour demands for military camp maintenance or building; labour for infrastructure development; portering; service as messengers; and agricultural labour. These documents cumulatively serve as primary evidence of ongoing exploitative local governance in rural Myanmar. This report thus supports the continuing testimonies of villagers regarding regular demands for labour, money, food and other supplies to which their communities are subjected to by local civilian and military authorities.

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Notes on the text

This report is comprised of 25 Burmese and Sgaw Karen-language order letters issued by the Republic of the Union of Myanmar (RUM) military and civilian officials and state-controlled Border Guard Force (BGF) battalions to villagers in southeastern Burma/Myanmar between November 2009 and July 2013. These order documents were received by KHRG between September 2012 and September 2013.

The district names mentioned at the top of each order letter in this report are indicated on the accompanying maps (See Figures 1 and 2: Locally-defined Karen districts). While districts are identified with Burmese-language names, their boundaries follow Karen designations, but not those used by the Myanmar government. Under Government designations (See Figure 3: Burma/Myanmar government map), sections of western Toungoo and Nyaunglebin districts fall within eastern Bago Region, western Thaton and Dooطلايا Districts form part of Mon State and Tanintharyi Region comprises a division wholly separate from Kayin State.

While KHRG conducts research in all of the above areas, 17 order documents for this report were collected from locally-defined Hpapun District, seven from Hpa-an District and one from Toungoo District. This disparity is due to constraints on KHRG's ability to collect written documents in certain locations; KHRG researchers and villagers supporting them conduct documentation activities under threats to their personal security.¹ This report, then, may represent only a fraction of the total number of order documents issued by military and civilian authorities inside southeastern Myanmar. The 25 orders translated below should be taken as case studies, which support the conclusion that the Myanmar government continues to violate its obligation to end the use of forced labour, particularly by Tatmadaw and other military personnel over which it has authority.²

In the text of the orders, 'Sd.' indicates the signature of the issuing officer. The village head to whom the order letter is sent is often referred to as 'Village Head', 'Chairman', 'Secretary' or 'Na Ya Ka [Patron]'. The issuing officer in some cases uses colloquial familiar terms such as A'Ko [Brother] and A'Ba [Uncle] to refer variously to themselves, to the villager to whom the order is addressed or to invoke the authority of a third-party commanding officer. KHRG has in some cases retained these terms to most accurately reflect the form of the original order letter; the use of these phrases should not be interpreted as indicating familial ties between any of the actors.

Village and personal names have been censored using single and double letters beginning from A--- and continuing alphabetically to Z---, then beginning at Aa--- and continuing to Az-- and so on, according to the order in which they first appear in the report. These letters do not represent the first letters of the censored words. They also do not necessarily appear in the text chronologically; multiple orders issued by the same civilian or military authorities or received by the same village or village head retain the same alphabetical character(s). Other identifying alphanumeric characters have been censored with dashes "--". In cases in which original order documents were not dated, KHRG attempted to determine a specific date or date range, based on the terms of the order, the date the order was collected by a KHRG field researcher and/or the dates of other information collected from the same location or by the same researcher.

¹ For a discussion of the threats faced by KHRG researchers, see *Self-protection under strain: Targeting of civilians and local responses in northern Karen State*, KHRG, August 2010: pp. 5-6.

² For recent developments and background information on forced labour, see pp. 10-15 below.

Previously published documents included in this report have not been censored according to this policy, and retain the characters assigned at the time of publication.

Where not apparent in original order letters, KHRG has similarly attempted to identify authors' probable locations based on other information collected from the same location or by the same researcher and, in some cases, by a distinctive signature identified on another order document. In translating these documents, KHRG has sought a literal over idiomatic rendition where possible. In some cases, KHRG has added words or phrases where necessary to clarify the original text. These are inserted within square brackets, such as in "[You] are informed." The authors of order documents often enclose numbers, times and sometimes words or phrases within parentheses as, for example, "Battalion #333 (Tatmadaw)". All round parentheses reflect content of an original document and are not additions by KHRG.

Italicised notes at the bottom of individual orders are additional elaborative comments, written by the community member who collected the documents, or are summaries or excerpts from field documentation that relate to the same order. Community members are trained by KHRG to take statements, wherever possible, from those villagers or village heads from whom they collected original order letters; these statements are included in the italicised comments below some of those orders. We have tried to accurately reflect the grammar and layout of the original documents wherever possible. Thus, missing words, poor grammar and inconsistent formatting have been retained in the orders for the sake of accuracy.

An indicative sample of order letters issued during 2012 and 2013 have been digitized and are included as the final component of this report (See Appendix 2: Scanned order letters).

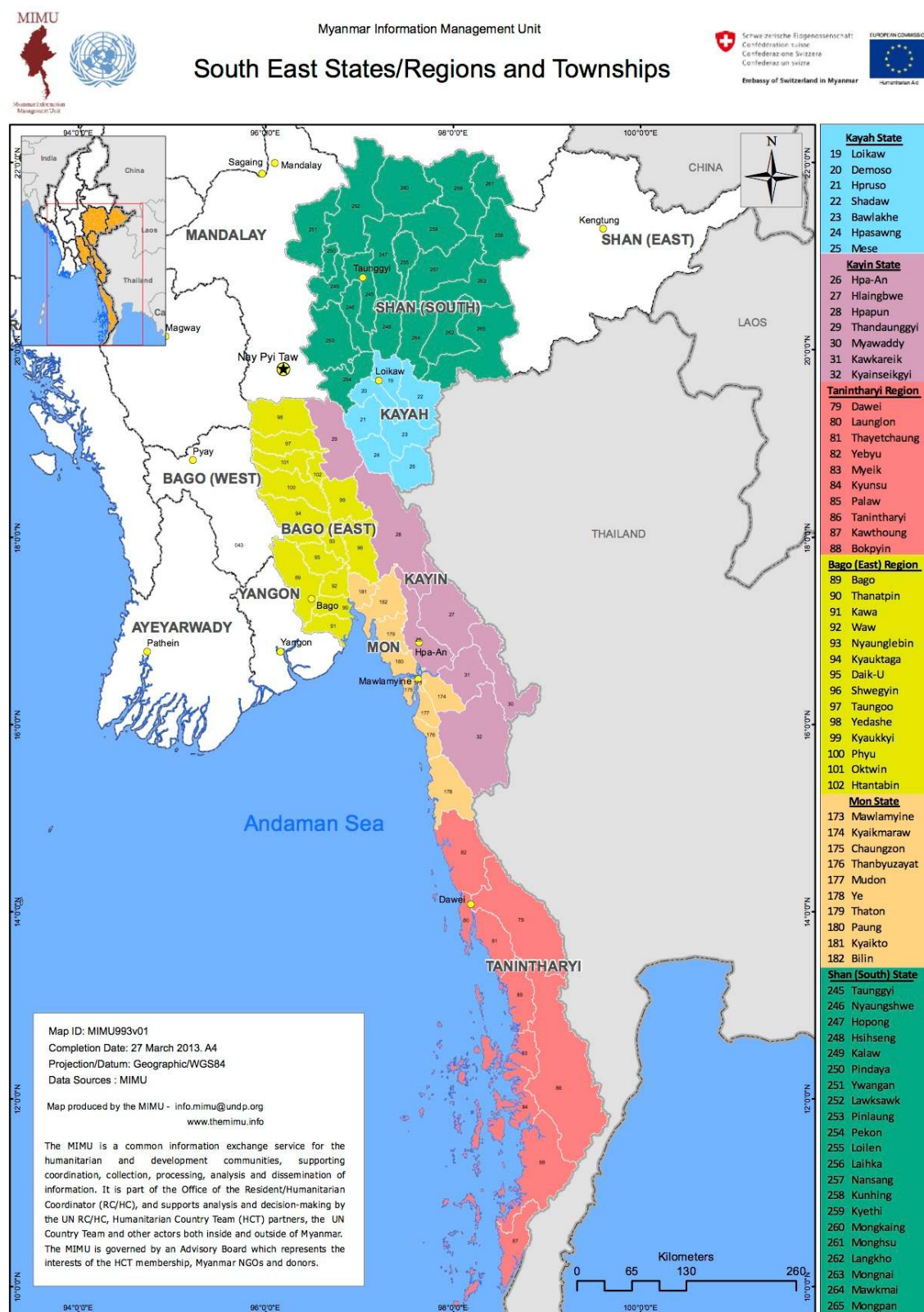
Figure 1: Locally-defined Karen districts (Kayin and Mon states; Bago Region)



Figure 2: Locally-defined Karen districts (Tanintharyi Region)



Figure 3: Burma/Myanmar government map



I. Introduction and executive summary

In 2013, forced labour continues to be reported by villagers living in KHRG's seven geographic research areas in southeastern Burma/Myanmar, which incorporate all or part of Kayin and Mon states, as well as Bago and Tanintharyi regions.

As evidence of ongoing exploitative demands, this report comprises 25 translated order documents issued by Republic of the Union of Myanmar (RUM) government officials and officers of the State army, referred to as the Tatmadaw, and its integrated Border Guard Forces (BGFs).

These orders were issued in Hpapun, Hpa-an and Toungoo districts, which are three of the seven locally-defined Karen districts of southeastern Myanmar. They were issued between November 2009 and July 2013; six of the orders contained in this report were issued since January 2013. Out of the 25 total documents, nine were issued by Myanmar government or Tatmadaw officials, seven were issued by Tatmadaw BGF battalions, six were issued by the then Democratic Karen Buddhist Army (DKBA)³ and three were issued by a BGF-backed religious leader.

BGF battalions of the Tatmadaw were established in 2010, composed mostly of soldiers from former ethnic armed groups.⁴ Pursuant to its obligations under the ILO Forced Labour Convention, the RUM is obligated to apply the ban on forced labour *'to the territories placed under its sovereignty, jurisdiction, protection, suzerainty, tutelage or authority'*.⁵ Thus, demands on the civilian population issued by Tatmadaw or BGF battalions should be understood as having been sanctioned by RUM officials. Despite the formal integration into the Tatmadaw, BGF battalions remain subject to semi-autonomous hierarchies that may impact how soldiers behave on the ground. Senior Tatmadaw BGF Commander Maung Chit Thu highlighted this in a recent speech:⁶ *"We are under the control of the Defense Minister, but we do not follow any of*

³ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Myanmar government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Myanmar at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

⁴ While Tatmadaw and DKBA units have for years operated together, this operational hierarchy became formalised with the DKBA's transformation into a 'Border Guard Force' under control of the Tatmadaw and containing a fixed quota of Tatmadaw officers; see "DKBA officially becomes Border Guard Force" Democratic Voice of Burma, August 2010; see also "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009. A September 2010 ceremony marked the official transformation of DKBA into Border Guard Forces; after this point, BGF battalions started operating as Tatmadaw. See, for example: "Border Guard Force formed at Atwinkwinkalay region, Myawaddy Township, Kayin State," *New Light of Myanmar*, September 2010.

⁵ See ILO Forced Labour Convention 1930, Art. 26.

⁶ Commander Maung Chit Thu was the operations commander of Democratic Karen Buddhist Army (DKBA) Battalion #999 prior to the DKBA transformation into the Tatmadaw Border Guard Force, which began in September 2010. His role has grown considerably since the transformation, and he is now second in command of Tatmadaw BGF forces.

*his words effectively. We look at the mother organization [Karen National Union]. If the mother organization builds sustainable unity, we will start one step toward it already”.*⁷

To provide additional context for forced labour incidents documented by KHRG community members during 2013, original excerpts from 15 pieces of KHRG field information are also included (See Appendix 1: Forced labour during 2013).

Recent developments

Throughout 2012, descriptions from villagers in all of KHRG’s seven geographic research areas displayed a continuation of predictable and long-established patterns of forced labour and other demands.⁸ Since the beginning of 2013, however, field documentation received by KHRG has shown a marked decrease in forced labour demands by Tatmadaw forces throughout the seven locally-defined Karen districts.

KHRG continued to receive reports of demands for forced labour for military camp maintenance by Tatmadaw soldiers in the Lay Kay area in Bilin Township, Thaton District throughout the first half of 2012. However, in April 2013, KHRG received information that forced labour in Lay Kay had ceased altogether since September 2012.⁹ In Than Daung and Tantabin townships, Toungoo District, where villagers had previously been subject to regular demands for labour, villagers described the regular patrolling of Tatmadaw troops, but without demands for forced labour at the end of 2012.¹⁰ KHRG has not documented any incidents of forced labour in Mergui-Tavoy and Dooplaya districts in 2013.

Alongside the improvements in some areas, KHRG continues to receive reports from Hpapun, Hpa-an and Nyaunglebin districts describing ongoing forced labour demands, some of which follow predictable patterns of Tatmadaw reliance on nearby civilian populations. In 2013, villagers continue to describe being forced to transport supplies, build infrastructure, serve as

⁷ Commander Maung Chit Thu spoke these words at a Karen Armed Groups Meeting in Htoh Kaw Koh on May 28th 2013 in response to an accusation that “*Maung Chit Thu’s group [the BGF] had become Burmese people (sic)*”. It is likely that ‘one step toward it already’ is referring to the progress being made at the meeting, attended by representatives from the DKBA, BGF, KNU/KNLA and the KNU/KNLA Peace Council (PC).

⁸ For a description of patterns of forced labour in Myanmar, see “Background on forced labour and orders” below. For analysis of KHRG’s documentation describing forced labour in 2012, please see *Civilian and Military order documents: August 2009 to August 2012*, KHRG, October 2012. For descriptions of exploitative demands for food and the large-scale confiscation of land in Papun District, see “Papun Situation Update: Dweh Loh Township, January to March 2012,” KHRG, May 2012; and “Papun Situation Update: Bu Tho Township, Received April 2012,” KHRG, May 2012. For details about forced labour on military agricultural projects in Pa’an District, see: “Forced labour and extortion in Pa’an District,” KHRG, June 2012. For details about the forced transportation of military supplies and functional sweeping for landmines by civilians during road construction in Toungoo District, see: “Ongoing forced labour and movement restrictions in Toungoo District,” KHRG, March 2012. For a description of rations transport in areas known to be heavily mined, see: “Abuses since the DKBA and KNLA ceasefires: Forced labour and arbitrary detention in Dooplaya,” KHRG May 2012. For a description of the forced production of building materials in Thaton District, see: “Forced labour in Bilin Township,” KHRG, April 2012.

⁹ For a detailed description of forced labour ordered by Tatmadaw LID #44 soldiers and analysis of its end by September 2012, please see “Persistent forced labour demands stop in six villages in Bilin Township as of September,” KHRG, July 2013.

¹⁰ Unpublished photo notes written by a KHRG community member explain how Tatmadaw LIB #44 soldiers in Than Daung Township, Toungoo District were seen portering their own rations instead of relying on the local community in December 2012.

messengers, provide thatch shingles and cut bamboo poles for army camps, porter rations to military camps and conduct agricultural forced labor.¹¹ Specifically, these incidents include:

- Tatmadaw Infantry Battalion (IB) #96 demanded portering and messenger service from villagers in Dwe Lo Township, Hpapun District throughout January and February 2013.¹²
- In Bu Tho Township, Hpapun District, BGF Battalion #1014 and #1013 soldiers have demanded forced labour for military camp building and maintenance regularly since 2011, with the most recent demands being made in February 2013.¹³
- Further south, in T'Nay Hsah Township, Hpa-an District, Tatmadaw Light Infantry Battalions (LIBs) #547, #548 and #549 have continued a previously established pattern of ordering agricultural forced labour from villagers, with ongoing demands reported as recently as May 2013.¹⁴
- In Nyaunglebin District, Tatmadaw LIBs #349, #590 and IB #30 were documented ordering portering of rations and labour for military camp maintenance in Mone Township in February 2013.¹⁵

As members of the local community explain, the decrease in forced labour demands in some areas may be attributed to the joint activities of human rights documentation organizations and the International Labour Organization (ILO) to pressure Government officials and area commanders to end forced labour, or it may simply reflect the impact of the ceasefire agreement between the RUM and the KNU.

“(1) Forced labour stopped after we [KHRG] submitted the forced labour incident to the ILO; (2) forced labour stopped after the Karen National Union and Myanmar government signed the ceasefire agreement; or (3) forced labour stopped for the reason that Burmese soldiers [Tatmadaw] now dare to go and cut down trees and bamboo from the forest by themselves.”¹⁶

¹¹ See Order documents issued in 2013 below; see also Appendix 1: Forced labour in 2013 below.

¹² Demands for forced labour by IB #96 are described in an unpublished Situation Update written by a community member from Hpapun District who has been trained by KHRG. The report was received in February 2013 (See Appendix 1: Source document #9).

¹³ For examples of KHRG documentation describing demands for forced labour and other abuse by BGF #1013 and #1014, see “Papun Situation Update: Forced labour in Bu Tho Township, January to February 2013,” KHRG, April 2013 (See Appendix 1: Source document #4); see also “BGF #1014 Warrant Officer injures villagers and steals property in Hpapun District, January and May 2013,” KHRG, October 2013; see also “Violent abuse and forced labour in Bu Tho Township, November and December 2012,” KHRG, July 2013; see also “Papun Situation Update: Bu Tho Township, November 2011 to July 2012,” KHRG, April 2013.

¹⁴ For KHRG documentation of Tatmadaw LIBs #547, #548 and #549 demanding forced labour in May 2013, see Appendix 1: Source document #15; for documentation from 2011 and 2012, see “Pa'an Situation Update: T'Nay Hsah Township, September 2011 to April 2012,” KHRG, July 2012.

¹⁵ Between February and April 2013, 58 villagers and their carts were used to transport rations for the Tatmadaw LIB #590 and IB #30; this incident is described in an unpublished Situation Update written by a community member from Nyaunglebin District who has been trained by KHRG. The report was submitted to KHRG in May 2013 (See Appendix 1: Source document #10). Forced labour ordered by Tatmadaw LIB #349 is described in an unpublished short update submitted by the same community member in May 2013 (See Appendix 1: Source document #11), as well as in a phone call with KHRG in July 2013.

¹⁶ This information was received in April 2013 from a community member trained by KHRG in Lay Kay area, Bilin Township, Thaton District.

The ceasefire has also led to some negative trends for villagers. In some cases, Tatmadaw soldiers continue to issue forced labour demands, but do so in a less aggressive manner. It has also allowed Tatmadaw soldiers to travel more freely, as they are no longer concerned about possible Karen National Liberation Army (KNLA) ambushes. At the same time, ongoing militarisation and the presence of Tatmadaw soldiers continues to threaten the local community.

“Because of the ceasefire, they [Tatmadaw] do not demand forced labour and other things like before. They inform the villagers in a polite way and sometimes they send villagers some food. When they do ask the villagers to do things, they instruct the villagers to do it for only for a short time. However, if the work is not finished, they ask again and again.”¹⁷

“Recently, the Burma army did not force villagers [to porter their rations] anymore when they sent food, and they did it by themselves. However, the villagers don’t want the Burma army to come and stay in their area; they want all of the Burmese forces to withdraw back to their own places. Even if we gain rights, we don’t want to stay with them because they are not our people, so we don’t want them to stay in our area.”¹⁸

Forced labour developments since the ceasefire

Under the preliminary ceasefire agreement signed in January 2012, the RUM and the KNU agreed to “immediately end forced labour, arbitrary taxation and extorted villagers (sic)” as a matter of principle.¹⁹ One month later in February, the Government adopted the Ward or Village Tract Administration Act, repealing the Village and the Towns Act of 1907 and providing for the punishment of individuals who exact forced labour as a civilian penal offence, rather than under martial law.²⁰

In March that year, the Government committed itself to a joint strategy with the International Labour Organization (ILO) towards the complete elimination of forced labour by 2015, including forced labour imposed through land confiscation or resulting from the absence of necessary funding for authorities at the local level for infrastructure requirements, as well as forced labour associated with public works, construction or energy projects and in the private sector.²¹

Orders by the Commander-in-Chief of Defence Services were also issued that month advising all military personnel that “strict and stern military disciplinary actions would be taken against perpetrators of military under-age recruitment,” and then in April 2012 rendering the new law prohibiting forced labour applicable to the military with perpetrators being prosecuted under

¹⁷ This information was submitted to KHRG in November 2012 as a supplementary order document from a community member who has been trained by KHRG in Hpa-an District; for the associated order letter, see Order #4 in this report.

¹⁸ This information was submitted to KHRG in January 2013 in photo notes written by a community member trained by KHRG in Tantabin Township, Toungoo District.

¹⁹ See “Statement on initial agreement between KNU and Burmese government,” Karen Nation Union Website, January 13th 2012.

²⁰ See “Discussions in the Governing Body” in *Observation (CEACR) - adopted 2012, published 102nd ILC session*, 2013.

²¹ For the full text of the 2012 Memorandum of Understanding between the ILO and the RUM, see ILO Governing Body “Developments concerning the question of the observance by the Government of Myanmar of the Forced Labour Convention, 1930 (No. 29)” Geneva, 313th Session, GB.313/INS/6(Add.), March 2012, Appendix 2.

Section 374 of the Penal Code.²² Additional commitments to end forced labour came out of the third round of RUM-KNU ceasefire negotiations on September 2nd 2012.²³ In the resulting draft Code of Conduct,²⁴ 'ceasefire' is defined as including "a cessation of ... relocation and the use of forced labour or similar provisions of requesting labour against the will of the person/people."²⁵

In recognition of this progress, delegates at the June 2013 International Labour Conference (ILC) adopted a resolution to lift all remaining ILO sanctions on Myanmar. The Conference initially imposed restrictions on Myanmar in 1999 and 2000 to pressure the Government to bring its legislation on forced labour in line with ILO Forced Labour Convention No. 29; end forced or compulsory labour imposed by authorities, particularly the military; and to enforce adjudication and prosecution of perpetrators. The resolution adopted by the Conference calls on ILO member states to provide financial support for the elimination of forced labour and invites the ILO's Governing Body to review the situation in Myanmar on issues relating to ILO activities, including freedom of association and the impact of foreign investment on decent working conditions in the country. It also requests the ILO and the RUM to continue their commitments outlined in the 2007 Supplementary Understanding,²⁶ the 2012 Memorandum of Understanding (MOU)²⁷ and associated action plans for the elimination of all forms of forced labour by 2015. The ILO Director-General will submit a report to the ILO Governing Body sessions in March of each year until forced labour is perceived eliminated from the country.²⁸

This report serves to support the RUM and ILO's marked endeavours to eliminate forced labour in Myanmar, both by seeking accountability for commanding officers who have continued to issue orders in 2012 and 2013 and by advocating for greater awareness-raising activities and the dissemination of materials that can be used at the grassroots level by villagers seeking to negotiate or resist compliance with forced labour demands. In particular, KHRG advocates for further translation of the ILO's complaints mechanism brochure into local languages; the wider dissemination of the Joint Action Plan and strategy for eliminating forced labour agreed to by the Government; and further awareness-raising activities for civilian and military authorities.

It is imperative that government and military officials, as well as all ethnic armed groups, take action in line with their commitments to end forced labour as mentioned above. With 2015 just 15 months away, villagers continue to face exploitative demands. Forced labour drastically cuts down the time available to villagers to pursue their own livelihoods. Moreover, it encourages

²² Disciplinary measures were taken against 166 military personnel and action taken under section 374 of the Penal Code against 170 other government officials and five military personnel; see *Observation (CEACR) - adopted 2012, published 102nd ILC session*, 2013.

²³ For more information on this third round of ceasefire negotiations, see "KNU and government verbally agree on ceasefire code of conduct," Karen News, September 4th 2012.

²⁴ See Article 1 'General Definitions' of the Code of Conduct for the Myanmar Army (Tatmadaw) and the Karen National Liberation Army (KNLA) in performing under the concrete ceasefire agreement entered into between the Government of Myanmar and the Karen National Union (KNU), May 2012 draft, English translation available on record at KHRG.

²⁵ A draft of the Ceasefire Code of conduct is available on file at KHRG offices.

²⁶ For the full text of the Supplementary Understanding between the Government of the Union of Myanmar and the International Labour Office (2007), see: http://www.ilo.org/yangon/info/WCMS_106131/lang--en/index.htm

²⁷ For the full text of the Joint Strategy between the Republic of the Union of Myanmar and the ILO on a comprehensive, joint, benchmarked strategy on the elimination of all forms of forced labour in Myanmar by 2015, see: http://www.ilo.org/gb/GBSessions/GB313/ins/WCMS_175839/lang--en/index.htm

²⁸ See "ILO lifts remaining restrictions in Myanmar," 102nd International Labour Conference, Press Release, June 18th 2013.

whole communities to continue avoiding contact with armed actors and Government officials and, in many cases, to continue to hide in spaces outside of state authority. It further obstructs the voluntary return of internally displaced villagers and refugees, even where armed hostilities have ceased. Finally, KHRG research areas include some of the most heavily landmine-contaminated places in the world.²⁹ As a result, forced labour entails increased risk of landmine-related injury or death, by forcing villagers to work in areas likely to be mined, to work in proximity to armed troops and also by requiring them to travel to and work in unfamiliar areas where they may not be aware of the locations of mines.³⁰

All actors interested in improving human rights conditions in southeastern Myanmar and in creating more space for villagers to pursue their own livelihoods safely and effectively, including villagers previously living in hiding or seeking refuge outside of Myanmar, must press for an immediate cessation of forced labour demands.

Background on forced labour and written orders

The Tatmadaw's 'self-reliance', 'self-sufficiency' or 'live off the land' policy, which provides that local battalions rely on the forced extraction of resources, labour and material support from the civilian population rather than top-down or centralised support, has been well documented by KHRG as well as by respected historians of Myanmar's military. The military's widespread dependence on the civilian population has long been confirmed by the ILO, which notes "*Government officials, in particular the military, treat the civilian population as an unlimited pool of unpaid forced labourers and servants at their disposal.*"³¹ In March 2012, Myanmar's government explicitly acknowledged, for the first time, that the forced extraction of resources, labour and material support from the civilian population to support troops was a pre-existing matter of policy, when it vowed to abolish "*forced labour associated with the Ministry of Defence self-sufficiency policy*" by 2015.³²

Andrew Selth dates the 'self-sufficiency' policy to 1997, when Myanmar's War Office reportedly issued an order instructing the country's Regional Commanders "*to meet their basic logistical*

²⁹ KHRG research areas include some of all or parts of government-delineated Kayin and Mon states and Bago and Tanintharyi regions. The Landmine and Cluster Munition Monitor has noted that Kayin state and Bago region are suspected to contain the heaviest landmine contamination in Myanmar and collectively have the highest number of recorded victims. The Monitor also identified suspected hazardous areas (SHAs) in every township in government-delineated Kayin state; in Thanbyuzayat, Thaton, and Ye townships in Mon state; in Kyaukkyi, Shwekyin, and Tantabin townships in Bago region; and in Bokpyin, Dawei, Tanintharyi, Thayetchaung and Yebyu townships of Tanintharyi region; see *Country profile: Myanmar Burma*, ICBL Landmine and Cluster Munition Monitor. Similarly, Dan Church Aid (DCA) which currently operates mine-risk education (MRE) programs and a prosthetic clinic in eastern Myanmar, has noted that, while verifiable data is difficult to gather due to infrequency of access, Myanmar experiences some of the highest mine accident rates in the world. DCA also notes that no de-mining programs are currently being pursued as new mines continue to be deployed by both government and NSAGs; see DCA Mine Action: *Burma/Myanmar*.

³⁰ In April 2012, the ILO affirmed the conclusion that forced labour attends increased landmine risks in a meeting in Yangon with KHRG. For further explanation, see the recent KHRG thematic report *Uncertain Ground: Landmines in eastern Burma*, KHRG, May 2012, pp. 55 – 59.

³¹ "Report of Commission of Inquiry reveals widespread and systematic forced labour in Myanmar (Burma)," International Labour Organisation (ILO), August 20th 1998, ILO/98/32.

³² For the full text of the MOU signed by *inter alia* the Deputy Minister of Defence Aung Thaw, see ILO Governing Body 313th Session, Geneva, 15– 30 March 2012GB.313/INS/6 (Add.).

needs locally, rather than rely on the central supply system."³³ Since troops are often unable or unwilling to grow or purchase sufficient food and resources to subsidise their minimal rations, in practice this means that the Tatmadaw is logistically dependent on civilian labour to carry supplies and equipment, build army camps, maintain roads and cultivate agricultural projects, as well as provide material support, including the provision of rice, food, animals and building materials. As a consequence, local Tatmadaw units and subordinate armed groups often support themselves via forced extraction of labour, money, food and supplies from local villagers in order to sustain frontline troops and ongoing military operations.³⁴

Given the pervasive and persistent character of exploitative demands levied on rural communities, such abuses contribute significantly to poverty, livelihood vulnerability, food insecurity and risk of displacement for large numbers of villagers across rural eastern Myanmar.³⁵ To comply with demands, villagers must divert valuable time, labour, money and other resources away from their own livelihoods, reducing their capacities to meet their household or community needs.

³³ See, Andrew Selth, *Burma's Armed Forces: Power Without Glory*, Norwalk: Eastbridge, 2002 p. 136. See also, Mary Callahan, "Of kyay-zu and kyet-zu: the military in 2006," pp. 36-53 in Monique Skidmore and Trevor Wilson (eds.), *Myanmar: The State, Community and the Environment*, Canberra: Asia Pacific Press, 2007 p. 46.

³⁴ See, Andrew Selth, *Burma's Armed Forces: Power Without Glory*, Norwalk: Eastbridge, 2002 p. 136. See also, Mary Callahan, "Of kyay-zu and kyet-zu: the military in 2006," pp. 36-53 in Monique Skidmore and Trevor Wilson (eds.), *Myanmar: The State, Community and the Environment*, Canberra: Asia Pacific Press, 2007 p. 46.

³⁵ For more on the relationship between abuses such as forced labour and food insecurity, see *Food crisis: The cumulative impact of abuse in rural Burma*, KHRG, April 2009. For more on the relationship between abuses such as forced labour and displacement, see *Abuse, Poverty and Migration: Investigating migrants' motivations to leave home in Burma*, KHRG, June 2009. See also, "Central Papun District: Village-level decision-making and strategic displacement," KHRG, August 2010.

Order documents in this report

Extractive demands are frequently issued in the form of written order documents. Such documents are written by the officers themselves or otherwise dictated by an officer and written down or typed by a scribe; these are then dispatched to particular villages by a messenger, who is frequently a local villager forced to serve in this capacity uncompensated.

Over the last 20 years, order documents have been important evidence of the continued use of forced labour in Myanmar.³⁶ In response, military authorities have been increasingly reluctant to identify the camp location or the battalion from which an order is issued (See Orders #4, #10). Order letters are also written in such a way that it may be difficult to identify the author of the letter. For example, civilian and military officials may refer to themselves only as 'Chairman' (Orders #2, #6) or 'Officer' (Order #14). In other instances, officers have written 'behalf' next to their title and signature despite being the author of the order letter, in order to obscure the source of authority for the letter (Orders #5, #10, #23). As one KHRG community member explains in a supplementary order note, "*The order letter was written by the Operations Commander, but he wrote 'behalf'*" next to his title (Order #5). Another tactic is to have Government officials issue order letters for civilians to attend meetings with Tatmadaw officers, instead of the order letter being issued by a military authority (Orders #2, #3).

In addition to obscuring the origin of order letters, Myanmar civilian and military officials have increasingly produced order letters that do not contain specific written demands for labour. Instead of receiving such details, village heads are frequently called to attend 'meetings' at which military or civilian authorities explain verbally what is required. Of the 17 order documents included in this report issued in 2012 and 2013, six contain requests for village heads or other representatives to attend meetings (Orders #2, #5, #7, #10, #11, #14), and none of them articulate any further demands in writing.

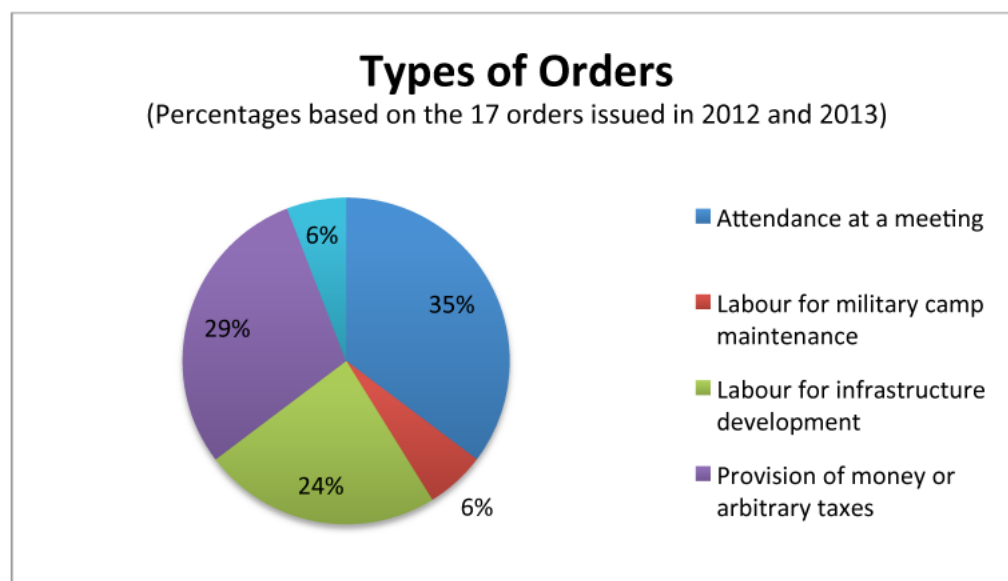
When possible, order documents are accompanied by explanations written by KHRG community members of what occurred in the meetings ('order notes'), which may serve as evidence of forced labour. These order notes also demonstrate that Myanmar military and civilian officials are reluctant to submit demands in writing. For example, notes corresponding to three of the order letters explain that demands for the provision of thatch and bamboo for military officers were made during the subsequent meetings (Orders #10, #11, #14). A different order letter requests a meeting to discuss the construction of a vehicle road, while the supplementary note explains that, in the meeting, villagers were ordered to work on its construction (Order #3).

Order letters from all groups included here were either hand-written or typed, and were often certified by an official stamp. As well as the order letters issued for meeting attendance, this report also contains order letters issued by military or civilian government authorities demanding that villagers provide bamboo or thatch for military camp maintenance (Order #4); perform labour for infrastructure development (Orders #3, #23, #24, #25); complete the registration and distribution of land use permits (Order #1); attend a meeting about village development or security (Order #5); and pay an arbitrary tax (Order #6, #12, #13, #15).

KHRG has received a decreasing number of order letters each year, with 207 received in 2011, 58 received in 2012 and 25 received this year. Despite this decrease, demands for forced

³⁶ Noted in Richard Horsey, *Ending Forced Labour in Myanmar: Engaging a pariah regime*. New York: Routledge, 2011, pp.15 fn.39.

labour strongly resembling those related to the self-sufficiency policy continue to be present in the written order letters and other KHRG documentation. In one instance, a Tatmadaw officer explicitly stated a reliance on villagers for the production of thatch (Order #4) while, in a different case, villagers living near a road were ordered to repair it after rain damage prevented the transport of Tatmadaw rations (Order #3).³⁷ In a notable case in January and February 2013, 184 villagers from 30 villages were ordered to provide ‘voluntary’ labour for a religious leader for the construction of a bridge, with security provided for by a BGF battalion. One villager explained that villagers felt they were unable to decline the request and therefore the labour was not voluntary (Orders #23, #24, #25).³⁸



In addition to demands for labour, order documents in this report include other exploitative demands for the provision of money. Common examples include arbitrary taxes that villagers must pay in order to travel (Order #6) or transport goods or livestock past road checkpoints (Orders #12, #13, #15), as well as an order to process land registration documents that may affect villagers’ ownership rights (Order #1).

While most order letters written in 2012 and 2013 do not contain explicit threats of reprisal, some orders included in this report do state that villagers or village heads must attend meetings ‘*without fail*’ (Orders #7, #14) or ‘*without absence*’ (Orders #2, #10, #23). Such orders carry an implicit threat when written by authorities with a history of perpetrating abuse.

Compliance with these demands constitutes forced labour in the form of domestic labour, fieldwork or the collection of raw materials and fabrication of building materials like thatch, fence posts or bamboo poles. Further, the delivery of the stated items to specified army camps and bases, or simply travelling to these locations to meet with authorities and provide information, represent clear examples. For a comprehensive list of the order documents contained in this report see the table in Section II, “Table of order documents.”

³⁷ For additional evidence of an ongoing reliance on civilian populations by military troops, see Section 1, “Introduction and executive summary” above in this report.

³⁸ These three letters include orders from religious leader U Thuzana to attend meetings and perform “voluntary labour” on a bridge. In two other reports, a villager and a KHRG community member explain that the labour requested by the monk amounts to forced labour; see Source documents #12 and #13 below.

II. List of order documents

Order #	Actor	District	Letter Date	Orders
1	Government official	Toungoo	July 25 th 2013	Complete registering and distributing land work permits
2	Government official	Hpapun	February 15 th 2013	Attend at a meeting with the Tatmadaw Operations Commander
3	Government official	Hpa-an	October 14 th 2012	Attend at a meeting with Tatmadaw Operations Commander and Sub-Township Administrator to discuss repairing a road
4	Tatmadaw	Hpa-an	September 17 th 2012	Provide 20 additional pieces of thatch for a Tatmadaw army camp
5	Tatmadaw	Hpa-an	September 6 th 2012	Attend a meeting about village development and security
6	Government official	Hpapun	September 5 th 2012	Provide a motorbike ferry fee
7	Government official	Hpapun	January 11 th 2012	Attend a meeting
8	Government official	Hpapun	December 14 th 2009	Provide money for Tatmadaw soldiers' salary
9	Tatmadaw	Hpapun	November 20 th 2009	Provide bamboo
10	BGF	Hpapun	February 11 th 2013	Attend a meeting
11	BGF	Hpapun	December 9 th 2012	Attend a meeting
12	BGF	Hpa-an	October 9 th 2012	Permission for travel allowance (after paying tax)
13	BGF	Hpa-an	October 9 th 2012	Permission for travel allowance (after paying tax)
14	BGF	Hpapun	September 9 th 2012	Attend a meeting
15	BGF	Hpa-an	August 19 th 2012	Permission to trade livestock (after paying tax)
16	BGF	Hpa-an	August 19 th 2012	Payment to the military
17	DKBA	Hpapun	August 6 th 2010	Loggers and elephant owners to attend a meeting with DKBA Officer
18	DKBA	Hpapun	June 12 th 2010	Head of village and motorboat owners to attend a meeting
19	DKBA	Hpapun	June 8 th 2010	Loggers and village head to attend a meeting
20	DKBA	Hpapun	June 8 th 2010	Loggers and village head to attend a meeting
21	DKBA	Hpapun	February 24 th 2010	Attend a meeting
22	DKBA	Hpapun	February 22 nd 2010	Provide villagers as soldiers and 10,000 kyat (US \$10.32)
23	Religious leader	Hpapun	February 2 nd 2013	Villagers to volunteer for bridge construction
24	Religious leader	Hpapun	January 27 th 2013	Villagers to volunteer for bridge construction
25	Religious leader	Hpapun	January 27 th 2013	Attend a meeting at the bridge construction site

III. Republic of the Union of Myanmar (RUM) order documents

2013

Order #1 (Toungoo District)

<p>Stamp: Sub-township General Administration Department Thandaung Gyi Township, Baw G'Li City Letter: 1/3-1/ U 1 Date: July 25th 2013</p>
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Date: 25.7.2013

Dean of Land Registration,
Sub-township Land Registration Department
Baw G'Li
Administrator
Sa Ba Gyi section and all village tracts in Baw G'Li Sub-township

Subject: To finish the registration of land work permits and dispensing the land work permits on time

Refer: the letter number 4/2-20/ U 1 (640) of Township Administration Department, Thandaung Gyi city on July 15th 2013

- 1- Regarding the above information, we received instruction that says we are required to complete the registration of land work permits and dispense land work permits in Baw G'Li Sub-township, Thandaung Gyi Township, Karen State within the years 2013 to 2014. The relevant staff from every level of the Land Administration Department are obligated to do it as national duty, and to put effort in to order the completion of the registration of land work permits and dispensing of land work permits in their represented area successfully within the years 2013-2014, and to report to the Township General Administration Department of Thandaung Gyi city that they have finished it without absence.
- 2- Therefore, we inform you so that you are able to finish the registration of land work permits and dispensing of land work permits on time, within the years 2013-2014; the section leaders, villages administrators and clerks are obligated to assist with the Land Registration Department effectively.

The administrator of sub-Township
(Thet Myint U – P/4159)

CC: Township Administrator; Township General Administration Department, Thandaung Gyi city.

- Office receipt

According to the KHRG community member who collected this letter, this order letter is about land registration. "The Myanmar government did not conduct such an activity in the past, but the Myanmar government tried to interrupt the KNU land registration once it began. They also said that the KNU did not inform the Government that they would undertake land registration processes. However, when they met with the KNLA Operations Commander of 2nd Brigade (Toungoo District), the Operations Commander told them that these are KNU areas. Therefore, the KNU has the responsibility to register the land for the civilians and the Myanmar government does not need to interrupt it."

(Received by KHRG in March 2013. Log #13-85-O1)

Order #2 (Hpapun District)

<p>Stamp: Village Administrator Office A--- village Ka Ma Maung Sub-township Letter: ____ Date: ____</p>

Date: 15.2.2013

To Chairman,
B--- village

Subject: Meeting Invitation

As A---³⁹ Operations Commander [Tatmadaw] would like to have a meeting with you regarding the above issue [the subject line], we invite you to attend it without absence.

Date: February 15th 2013 (Friday)

Time: 8:00 am

Place: A--- Operations Camp

Sd.
Chairman
A--- village administrator
Ka Ma Maung Sub-township

(Received by KHRG in March 2013. Log #13-36-O2)

³⁹ This village is referred to as A--- in Burmese and D--- in Karen.

2012

Order #3 (Hpa-an District)

Date: 14.10.2012

C--- Secretary,

Come and see the current Shan Ywar Thit Operations Commander and Sub-township Administrator now in order to discuss working on the Hlaing Bwe - Shan Yawr Thit vehicle road.

Sd.
Aung Myat Moe
Sub-township Administrator
Shan Ywar Thit Town

According to the KHRG community member who collected this order letter, "Sub-township Administrator Aung Myat Moe wrote to the C--- village head on October 14th 2012. At that time, it was raining a lot and the Tatmadaw road construction vehicles could not come yet. Therefore, in order to send the rations and loads, the Tatmadaw asked the villagers who lived close to the vehicle road to repair the road quickly, before the road construction vehicle arrived."

(Received by KHRG in November 2012. Log #12-161-O3)

Order #4 (Hpa-an District)

Date: 17.9.2012

To Chairman,

20 thatches arrived. Send 20 more. We rely on you. We send one condensed milk can and one fruit cocktail [bottle] with the guard who now goes to you. Thank you.

Sd.
Quartermaster
Moe Pyan Camp

According to the KHRG community member who collected this order letter, "Tatmadaw Moe Pyan Camp Quartermaster [in charge of distributing rations] wrote to the Chairman to ask the villagers to go and repair his camp. The Meh Ta Moo village tract leader said that the Tatmadaw asked the villagers to go and repair their camp frequently. To make the request, they send the order via a messenger or, sometimes, when they see E--- villagers, they let them know directly. Because of the ceasefire, they do not demand forced labour and other things like before. They inform the villagers in a polite way and sometimes they send you some food. When they do ask the villagers to do things, they instruct the villagers to do it for only for a short time. However, if the work is not finished, they ask again and again. The things that we suffer like that have not reduced a lot yet. The Burmese military from Moe Pyan is Tatmadaw Light Infantry Battalion (LIB) #338. In the Burmese military (Tatmadaw) letter, we can see that they usually use the village tract leader, E--- (F---), to make the order. LIB #338 is also under control of Operations Commander from the front line #771, Operations Command Supervisory Group."

(Received by KHRG in November 2012. Log #12-161-O1)

Order #5 (Hpa-an District)

Date: 6.9.2012

<p>Stamp: Frontline #771 Strategic Operations Command Supervisory Group Letter: ____ Date: ____</p>
--

To Chairman,
E--- village

Subject: Meeting invitation

We would like to discuss about village development and security, so we invite you to come and attend a meeting according to the below agenda.

- (1) Date of meeting: September 9th 2012 (Sunday)
- (2) Time: 9:00 am
- (3) Place: G--- School

Letter #: 08/001/771/Oo 3 (Stamp)

Date: September 6th 2012

Sd.

Operations Commander (behalf)

Frontline #771, Strategic Operations Command Supervisory Group

According to the KHRG community member who collected this order letter, "the Operations Commander wrote the order letter even though he wrote 'behalf' beside his title. He wrote it on September 6th 2012. The village tract leader said that the Tatmadaw called him to meet, and they talked about the villagers' opinion on setting up a new Sub-township in H---. The villagers who went there do not want a town to be in H---. The security is not good and the place is not good. If there is a town, the Myanmar government will confiscate the villagers' lands that are close to the place where the Sub-township will be set up and other lands that are close to the area. Therefore, the village tract leader said that regarding this issue, because most of the people do not agree on that, the Myanmar government cannot set up a town in H--- until now."

(Received by KHRG in November 2012. Log #12-161-O2)

Order #6 (Hpapun District)

Date: 5.9.2012

To Chairman,
I---

Subject: to come and send the money that is needed to send

Regarding the motorbike case that you already known about, we want to inform you to send it [motorbike tax] to J--- Village Peace and Development Council on the morning of September 6th 2012.

Sd.
Chairman
Village Peace and Development Council
J--- village, Hpapun Township

According to the KHRG community member who collected this order letter, "this order letter was received from N--- village, Meh Pree village tract, Bu Tho Township, Hpapun District. This is an order for when the K--- (J---) village head travels. When he does, the villagers under his control (civilians from the village tract), have to provide a motorbike ferry fee for him. Therefore, this letter applies to N--- village, which has to pay a motorbike ferry fee to the K--- village head. Thus, the K--- village head asked the L--- village head to send the motorbike fee to the J--- village head."

(Received by KHRG in October 2012. Log #12-140-O5)

Order #7 (Hpapun District)

Date: 11.1.2012

To B--- Chairman,

Subject: Meeting invitation

Regarding the above issue, we would like to meet with the B--- Chairman, so we inform you to come and meet us without fail.

Date: January 14th 2012
Time: 10:00 am
Place: (Sub) High school, A--- School
Note: without fail

Sd.
Ka Ma Maung Sub-township
A--- village tract
General Administrator

According to a villager who spoke to the KHRG community member who collected this order letter, "We received this order letter because the B--- village leader sent it to us when we went to O--- village, K'Ter Tee village tract, Dwe Lo Township, Mutraw [Hpapun] District. This letter was written and sent by the D--- village head, Maung Cf---, to the B--- village head. When the B--- village head and the D--- village head met and had a meeting, the D--- village head told the B-

-- village head that the Border Guard Battalion #1013/#1014 will come and live in the Border Guard camp between B--- village and N--- village."

(Received by KHRG in October 2012. Log #12-140-O1)

2009

Order #8 (Hpapun District)

Date: 14.12.2009

To Chairman of I---,

Subject: to the need of sending money and food costs for soldiers

I would like to inform you that, regarding the information mentioned above [in the subject line], and based on the decision to provide salary and food cost for staff [Tatmadaw soldiers] from the meeting that was held in Ma Htaw on December 12th 2009, Ku Seik village tract has to provide 65,000 kyat (US \$67.08)⁴⁰ and I--- village has to provide 15,000 kyat (US \$15.48). It must be done completely on December 17th 2009.

Sd.
Chairman
State Peace and Development Council
J--- village, Hpapun Town

(Received by KHRG in November 2012. Log #12-146-O3)

Order #9 (Hpapun District)

Date: 20.11.2009

To Chairman,

Subject: To send bamboo for the camp

Regarding the above issue, because the J--- Camp has asked for help again to send bamboo, we are arranging for one village to send [bamboo] per week as in serial order. Therefore, for this week, we inform I--- village to send 100 pieces of bamboo to the camp by November 21st 2009 at the latest.

Sd.
Chairman
Village Peace and Development Council
J--- village, Hpapun Town

According to the KHRG community member who collected this order letter, "we received this order letter from N--- village, Meh Nyoo village tract, Bu Tho Township, Hpapun District. This is about the K--- village (J--- village) camp commander (we do not know his name) from Tatmadaw Light Infantry Battalion (LIB) #434, who asked the villagers to cut bamboo and he demanded 100 pieces of bamboo from each village."

(Received by KHRG in October 2012. Log #12-140-O4)

⁴⁰ As of September 28th 2013, all conversion estimates for the Kyat in this report are based on the official market rate of 969 kyat to the US \$1.

IV. Tatmadaw Border Guard Force (BGF) order documents

2013

Order #10 (Hpapun District)

Date: 11.2.2013

To Village head,

To come and meet us at the camp without absence on February 11th 2013 at 3:00 pm, as soon as you receive this letter.

Sd.
Warrant Officer (2) (behalf)
Security duty
February 11th 2013
Deputy Commander
Border Guard Force #1013

(Received by KHRG in March 2013. Log #13-36-O1)

The same KHRG community member who collected this order letter submitted a situation update and two interviews that provide evidence of the forced labour demands issued around the time of this order letter. While not contained in this order letter, these supplementary documents describe how villagers from Meh Mweh, Day Wah, Kyaw Pah, Meh P'Ree and Htee Th'Daw Hta village tracts faced orders for forced labour between January 28th to February 16th 2013 by BGF #1014 Corporal Nyunt Thein (BGF #1014 is led by Commander Maung Chit),⁴¹ BGF #1013 Major Htun Hla and BGF #1013 Commander Saw Htoo Loo (BGF #1013 is led by Commander Hla Kyaing). According to these reports, villagers were ordered to serve as messengers; provide a total of 2,500 thatch shingles for Nyunt Thein of BGF #1014; cut bamboo poles for an army camp; build a stage; and carry bullets and pots for soldiers while traveling.⁴²

⁴¹ Commander Maung Chit is the commander for Tatmadaw BGF Battalion #1014 and is not to be confused with Commander Maung Chit Thu, who was the operations of DKBA Battalion #999 and is now a top-tier officer in the Border Guard.

⁴² See Appendix 1: Forced labour during 2013, Source documents #4, #7 and #8.

2012

Order #11 (Hpapun District)

Date: 9.12.2012

To Village head,
P--- village leader

[The reason] I wrote to you is as the following issue. If you receive my letter, do come and meet me at Hpah Htee Hkuh camp on December 16th 2012 at 9:00 am. Do not delay.

Sd.
December 9th 2012
Commander Saw Too Loo
Battalion #1013 High Level Advisor

According to the KHRG community member who collected this order letter, this letter is an order letter from Saw Htoo Loo to the P--- village leader. "The community member received the order letter from the P--- village leader when he arrived in P--- village, Kyaw Pah village tract, Bu Tho Township. This is an order letter from the high-level Advisor/Commander Saw Htoo Loo, who wrote to P--- villagers to cut bamboos for him."⁴³

(Received by KHRG in February 2013. Log #13-16-O3)

Order #12 (Hpa-an District)

Date: 9.10.2012

<p>Stamp: Border Guard Force Letter: ____ Date: ____</p>

Ticket for travel allowance

1. Name: U Q---
2. Age: 40 years old
3. Address: R---

We approve that we allow the person above [to trade] 26 cows and inform [you] not to disturb them.

Customs in charge

According to the KHRG community member who collected this order letter, "on October 9th 2012, this letter was issued from the Border Guard Force Battalion (BGF) #1012, which is based in between the Meh Hsee River (to the west) and the Khoh Loh/Salween River (to the east). They collected 10,000 kyat (US \$10.32) for each cow and buffalo cart as taxes. The villagers

⁴³ Because the order for bamboo is not in the written order letter, it is likely the P--- villagers were ordered to provide bamboo during the December 16th meeting.

have to give taxes for cows and buffalos to the Border Guard Force, DKBA, Tatmadaw and to the KNLA along a certain route; there are four checkpoints in total. The BGF and DKBA collect 10,000 kyat for each cart as taxes; the Tatmadaw ask for 5,000 kyat (US \$5.16); and the KNLA asks for 1,000 kyat (US \$1.03). There are four checkpoints that the villagers have to give tax, but some villagers informed him that they sometimes have to pay taxes at seven or eight places. Therefore, the villagers sell cows and buffalos, but it is very difficult for them to increase their income. Because there is no other work, they continue to do it. A Raw Ta Lon villager provided this information."

(Received by KHRG in February 2013. Log #12-161-O6)

Order #13 (Hpa-an District)

Date: 9.10.2012

<p>Stamp: Border Guard Force Letter: ____ Date: ____</p>

Ticket for travel allowance

1. Name: Maung S---
2. Age: 32 years old
3. Address: T---

We approve that we allow the person above [to trade] 42 cows and 6 buffalos and we inform [you] not to disturb them.

Customs in charge

According to the KHRG community member who collected this order letter, "this letter was given to Maung S---, 32 years old, from T--- village, a person who trades cows and buffalo, and he has to pay taxes for cows and buffalo to BGF, Tatmadaw, DKBA and KNLA. Altogether, he has 42 cows and buffalos. For a pair of cows and buffalo, he had to give 10,000 kyat (US \$10.32) to the Border Guard, 5,000 kyat (US \$5.16) to Tatmadaw and 1,000 kyat (US \$1.03) to the KNLA. He received this recommendation letter because the Border Guard Force Battalion (BGF) #1012 soldiers wrote it. With this recommendation letter, the other military groups that meet him on the way will not disturb him."

(Received by KHRG in February 2012. Log #12-161-O7)

Order #14 (Hpapun District)

Date: 9.9.2012

To S--- village head,

Subject: Invitation to attend a meeting

As the information [in the subject above], I would like to call upon you that there will be a meeting with a gentleman on September 10th 2012 at 11:00 am, and may you show up without fail.

Sd.
Officer
BGF Battalion #1013
D---

According to the KHRG community member who collected this order letter, "Border Guard Force (BGF) #1013 Battalion Commander Saw Hla Kyaing requested village heads of villagers situated around D--- village to attend a meeting, and then they held the meeting at Border Guard's D--- camp. During the meeting, he told the village heads to fulfill his needs, including providing thatch shingles, bamboo poles and money. Villagers had to help him. This information was provided by the Cf--- village head."

(Received by KHRG in November 2012. Log #12-146-O1)

Order #15 (Hpa-an District)

Date: 19.8.2012

Border Guard #1011
Military fund collecting receipt

- (1) Owner name: Maung T---
- (2) Address: U---
- (3) Type of item: Buffalo, cow
- (4) # of items: 15 pairs, discounted tax for four pairs and 11 left; 10 babies⁴⁴
- (5) Amount of money: 110,000 kyat (US \$113.52)

The person's name described above has given military funds for Border Guard #1011, so we recommend that any company, platoon and section under military control do not give him any trouble.

Collector's signature: Sd.

According to the KHRG community member who collected this order letter, "on August 19th 2012, Border Guard Force Battalion #1011, which is from Meh Hsee region, collected taxes for cows and buffalos and they also provided a travel recommendation letter."

(Received by KHRG in November 2012. Log #12-161-O5)

⁴⁴ It is unclear in the order letter if the 15 pairs include the 10 babies, or if there are an additional 10 babies.

Order #16 (Hpa-an District)

Date: 19.8.2012

Border Guard #1011
Military fund collecting receipt

- (1) Owner name: Maung T---
- (2) Address: U---
- (3) Type of thing: Buffalo, cow
- (4) # of items: 15 pairs, discounted tax for four pairs and 11 left; 10 babies⁴⁵
- (5) Amount of fund: 110,000 kyat (\$US 113.52)

The person's name described above have given military fund for Border Guard #1011, so we recommend any company, platoon and section under military control not to give any trouble.

Collector's signature: Sd.

According to the KHRG community member who collected this order letter, "on August 9th 2012, the Border Guard Force Battalion #1011, which is from Meh Hsee region, collected taxes for cows and buffalos and they also provided a recommendation letter."

(Received by KHRG in November 2012. Log #12-161-O4)

⁴⁵ It is unclear in the order letter if the 15 pairs include the 10 babies, or if there are an additional 10 babies.

V. DKBA Order documents

2010

Order #17 (Hpapun District)

Date: 6.8.2010

<p>Stamp: Democratic Karen Buddhist Army DKBA Letter: ____ Date: ____</p>
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To V--- village head,

W--- [village head name]

Urgent military request for S--- [village]

Village head, inform you about, in your area, loggers and elephant owners have to come and meet with me at Meh Mweh camp.

Follow it [order] right away
Officer Saw Too Waw

(Received by KHRG in November 2012. Log #12-146-O5)

Order #18 (Hpapun District)

Date: 12.6.2010

<p>Stamp: Democratic Karen Buddhist Army DKBA Letter: ____ Date: ____</p>
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To X--- village head,

I wrote the letter to inform you that, by the time you receive this letter, ask motorboat owners to come along with you, avoid delaying the time and come up to the hilltop of Myaing Chan Tha camp.

Comply with the order right away, on June 13th 2010.

Sd.
June 12th 2010
Battalion #1 Battalion Commander

Major

(Received by KHRG in November 2012. Log #12-146-O2)

Order #19 (Hpapun District)

Date: 8.6.2010

<p>Stamp: Democratic Karen Buddhist Army DKBA Letter: ____ Date: ____</p>
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To Y--- village head,

We inform you about the following information [in this letter]. I am going to have a meeting on June 11th 2010 at 10:00 am, so if you receive the information, do come and do not delay. Also, come with all of the people who can do logging. The place is in Z--- Monastery.

Sd.

Colonel Maung Chit
Battalion Commander #1, Security

The KHRG community member received this order letter upon arrival in Y--- village, Day Wah village tract, Bu Tho Township, Hpapun District from the Y--- village head. "According to the village head, the Border Guard Force Battalion #1014 Commander Maung Chit wrote and sent this letter to him. When he (Commander Maung Chit) met with the village head, he demanded 50,000 kyat (\$US 51.60) from each businessman. If they can't give it, they have to join their group (BGF)."

(Received by KHRG in October 2012. Log #12-140-O2)

Order #20 (Hpapun District)

Date: 8.6.2010

<p>Stamp: Democratic Karen Buddhist Army DKBA Letter: ____ Date: ____</p>
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S--- village head,

Written to inform you of the following,

If you receive this letter, I will have to hold a meeting on June 11th 2010 at 10:00 am. Come without delaying yourself and come along with loggers to Z--- Monastery.

Sd.
Deputy Battalion Commander
#1 Security

(Received by KHRG in November 2012. Log #12-146-O6)

Order #21 (Hpapun District)

Date: 24.2.2010

<p>Stamp: Democratic Karen Buddhist Army DKBA Letter: ____ Date: ____</p>
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To Aa--- village head,

We write to inform you of the following, that you that you will have to come and meet with me at Thoo Mweh Hta. Follow the [order].

From *Sd.*
Battalion #1 Battalion Commander
Meh Mweh place [camp]

(Received by KHRG in November 2012. Log # 12-146-O4)

Order #22 (Hpapun District)

Date: 22.2.2010

<p>Stamp: Democratic Karen Buddhist Army DKBA Letter: ____ Date: ____</p>
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To,

We want to inform the Ab--- Chairman to know that, on March 3rd 2010 it is [your village's] turn for staff [to provide soldiers]. Help us by recruiting and we also let you know to send [the new recruits] to U Mya Shwe without fail by February 27th 2010 at the latest.

Note: also bring the previously requested 10,000 kyat (US \$10.32).

Sd.
Officer in charge
K'Hsaw Wah Battalion
Front line office Papun Town

The KHRG community member received this order letter upon arrival in Ab--- village, Meh Klaw village tract, Bu Tho Township, Hpapun District. This is about the DKBA recruiting soldiers from the villages.

(Received by KHRG in October 2012. Log #12-140-O3)

VI. Other order documents

2013

Order #23 (Hpapun District)

Date: 2.2.2013

To let the village heads know

Subject: Need help to construct the Htee La Se Bridge

Regarding the above issue [subject line], [we need] people's help for the Htee Lah Se Hta Bridge. The benefactor is the Myaing Gyi Ngu presiding monk [U Thuzana]⁴⁶ who wishes to build the bridge above Ac--- village. Therefore, we inform the village leaders [to ask] the villagers to help voluntarily on February 5th 2013 at 9:00 am without absence according to the list of the village names and the amount of people included in the attached list.

Note: To rotate every five days according to the amount of the villagers who volunteer.

Wishing you good health and riches.

U Nya Ni Ta (behalf)
Head of the Monastery
Myaing Gyi Ngu special area

Village name and the amount of the villagers who have to come:

No	Village Name	Amount of villagers	Note
1	Ad--- village	10	
2	Ae--- village (Af---)	5	
3	Ag--- village	10	
4	Ah--- village	7	
5	Ai--- village	10	
6	Aj---, Ak--- village	5	
7	Al--- village	3	
8	Am--- village (An---)	5	
9	Ao--- village (Ap---)	2	
10	Aq--- Upper/ Lower village	10	
11	Ar---, As--- village (At---, Au---)	6	
12	Av---, Aw--- village	6	
13	Ax--- village	10	
14	Ay--- Eastern/ Western village (Maw Loh River)	10	

⁴⁶ U Thuzana is an influential Buddhist monk based in Myaing Gyi Ngu who was instrumental in the formation of the Democratic Karen Buddhist Army (DKBA) in 1994, and is implicated in the DKBA's decision to transform into a Border Guard Force (BGF) in 2010; see "A Monk in command," Irrawaddy, May 2010.

15	Az--- village (P---)	6	
16	Ba--- village, Bb--- village (Bc---)	9	
17	Bd--- village (Be---)	7	
18	Bf--- - Bg---, Bh---, Bi--- village	10	
19	Bj---village	5	
20	Bk---, Bl--- village	5	
21	Bm--- village	7	
22	Bn--- village	4	
23	Ac--- village	10	

[Total] 145

They have to work for one month.

(Received by KHRG February 2013. Log # 13-17-O1)

Based on the KHRG community member's research, villagers reported that every village must provide workers, including children. Anyone who does not attend must ensure that a replacement is sent or they cannot avoid working. The civilians have been told by the monk that the construction of the bridge is a religious donation and they are not compensated for their labour, except for the provision of meals for some villagers. In order for the civilians to not complain about the work and to ensure that the project moves forward, security is provided for by the local Tatmadaw BGF lieutenants from Battalion #1014.⁴⁷

Order #24 (Hpapun District)

Date: 27.1.2013

To Village head, Village monastery

We write to you full of honour. If you receive this letter, please organize 15 people to do volunteer labour at the bridge construction site, Ac--- [village]. Please, also send with them the vegetables that they will need in order to do volunteer labour for seven days. They have to come with the village's arrangement [for transportation].

Sd.

From Village head, Kyaw Bo---
Ac---

The KHRG community member received the order letter on February 5th 2013 from the P--- village leader when he arrived in P--- village, Bu Tho Township, Hpapun District. "These letters [Orders #23, #24 and #25] are about the Ac--- village head, Saw Bo---, informing the P--- village leader to send villagers to 'volunteer' their labour to build a bridge according to the wishes of the Myaing Gyi Ngu presiding monk, U Thuzana."

(Received by KHRG February 2013. Log # 13-16-O1)

⁴⁷ See Appendix 1: Forced labour during 2013, Source documents #1, #4, #5 and #6.

Order #25 (Hpapun District)

Date: 27.1.2013

To Kleh Muh Taw village monastery, all village heads,

Subject: I write to you full of honour. According to the order from the religious leader, on February 1st 2013 at 9:00 am, please come and meet with *Hpuh Thaw Hkah Hpa Doh* [head monk] at the bridge-constructing site.

Sd.

From village Leader Kyaw Bo---

Ac--- [village]

The KHRG community member received the order letter on February 5th 2013 from the P--- village leader when he arrived in P--- village, Bu Tho Township, Hpapun District. "These letters [Orders #23, #24 and #25] are about the Ac--- village head, Saw Bo---, informing the P--- village leader to send villagers to 'volunteer' in bridge building based on the request of Myaing Gyi Ngu presiding monk U Thuzana."

(Received by KHRG February 2013. Log # 13-16-O2)

Appendix 1: Forced labour during 2013

January 2013

Source Document #1: 2013/January/Hpapun

KHRG source:	13-2-NB1
Published as:	"Demands for labour and money by religious leaders in Papun District, January 2013," KHRG, June 2013, http://www.khrg.org/2013/06/13-2-nb1/demands-labour-and-money-religious-leaders-papun-district-january-2013
Location:	L--- village, Bu Tho Township, Hpapun District
Incident Date:	January 1 th 2013
Details:	<p>During January 2013, there were instances of abuse that were perpetrated by religious leaders. Villagers reported that they were forced to provide both labour and money, for different local projects. In the past, KHRG has followed up on similar abuses by religious leaders, and the villagers told the community member that it was just a donation work.</p> <p>On January 1st 2013, construction began on the new Br--- Bridge, which will cross the Yunzalin River near Ac--- village, in Papun District. The project is lead by U Thuzana who is the head monk at Myaing Gyi Ngu, in Myaing Gyi Ngu town. The project leaders demanded 179 villagers from 30 villages in five different village tracts⁴⁸ to work every day. Villagers reported that every village must provide 10 workers, including children. Anyone who does not attend must ensure that a replacement is sent or they cannot avoid working. Based on the KHRG community member's research, the civilians have been told by the monk that the construction of the Bridge is a religious donation, ever since the project began and are not compensated for their labour. In order for the civilians to not complain about the work and that the project moves forward, security is provided by the local Border Guard lieutenants from Battalion #1014, which is based in L---.</p> <p>One village head from L--- village, named Saw Y---, said, <i>"if it is the donation work, it would be okay even if we did not go. But now, it is like you can't stay [home] if you don't go, so it is not a donation [work] anymore."</i> The community member reported that the bridge construction is expected to be finished within three years, with the villagers being ordered to do labour for the entire time. Although the civilians complain about being forced to labour for the bridge construction, they likely will have to continue for a long time.</p> <p>Short Update submitted by a community member, Bu Tho Township, Hpapun District (Received in March 2013)</p>

Source Document #2: 2013/January/Hpapun

KHRG source:	13-4-S1
Published as:	"Hpapun Situation Update: Bu Tho Township, November 2012 to January 2013," KHRG, May 2013, http://www.khrg.org/2013/05/13-4-s1/papun-situation-update-bu-tho-township-november-2012-january-2013
Location:	Ne--- village, Bu Tho Township, Hpapun District
Incident Date:	November 2012 to January 2013
Details:	<p>The situation of Bu Tho Township from November 2012 to January 2013: during three months [period], it is about how the villagers are still suffering forced labour and human right abuse. These cases are still happening in some areas. But they are becoming fewer in some places, because the Border Guard's army camps are not based close [by] anymore. Forced labour is portering for the Tatmadaw.</p> <p>Forced Labour</p> <p>The information that I reported is only in some areas that I know and visited already. There will be many information gaps. Because the time now is under a ceasefire, there are no hot or recent incidents that have happened yet. There are only incidents that happened, as I reported. Human rights abuses and forced labour still cannot be avoided, until now. These things sometimes happen despite the being a ceasefire.</p> <p style="text-align: right;">Situation update written by a community member, Bu Tho Township, Hpapun District (Received in January 2013)</p>

Source Document #3: 2013/January/Hpapun

KHRG source:	13-49-S1
Published as:	"Papun Situation Update: Dwe Lo Township, March 2012 to March 2013," KHRG, July 2013, http://www.khrg.org/2013/07/13-49-s1/papun-situation-update-dwe-lo-township-march-2012-march-2013
Location:	Dr--- village, Dwe Lo Township, Hpapun District
Incident Date:	January 24 th 2013 to January 28 th 2013
Details:	<p>On the same day, IB #96 Waw Muh Camp Commander Yaing Ko Ko demanded and ordered Dr--- villagers who have boats to transport their [army] rations to Meh Pree Hkee army camp. Again they ordered 10 of Dr---'s villagers per day in order to carry the sacks of rice, oil, peas and other supplies from the army camp to the boat. It [the order] started on January 24th 2013 [and was enforced] to January 28th 2013 until their [Tatmadaw] rations were all delivered.</p> <p style="text-align: right;">Situation Update written by a community member, Dr--- village, Dwe Lo Township, Hpapun District, (Received in May 2013)</p>

February 2013

Source Document #4: 2013/February/Hpapun

KHRG source:	13-16-S1
Published as:	"Papun Situation Update: Forced labour in Bu Tho Township, January to February 2013," KHRG, April 2013, http://www.khrg.org/2013/04/13-16-s1/papun-situation-update-forced-labour-bu-tho-township-january-february-2013
Location:	L--- village, Meh Mweh village tract, Meh P'Ree village tract and Htee Th'Daw Hta village tract, Bu Tho Township, Hpapun District
Incident Date:	January 28 th 2013 to February 14 th 2013
Details:	<p>The human rights abuses that happened in Meh Mweh village tract and Htee Th'Daw Hta village tract from January 28th 2013 to February 14th 2013</p> <p>The human rights abuses that are going to be described [in this report] happened during [the period between] January 28th and February 14th 2013. The abuses happened largely in Mu Traw [Papun] District, Bu Tho Township, from Meh Mweh village tract to Day Wah village tract, [and in] Kyaw Pah village tract, Meh P'Ree village tract and Htee Th'Daw Hta village tract.</p> <p>The first human rights abuse that is going to be reported is forced labour. The perpetrator that clearly committed the abuse is BGF [Border Guard Force] Battalion #1013 Battalion Commander Saw Hla Kyaing and BGF #1014 Battalion Commander, Saw Maung Chit.⁴⁹</p> <p>Either to build their army camp or to build the stage for a stage show, to get attention and support from the villagers, the BGF #1013 and #1014 ordered the villagers to do forced labour such as [the collection of] bamboo poles and thatch shingles.</p> <p>For the project of building a bridge that is called Htee Lah Eh Hta, which will cross the Yunzalin River, close to Noh Hta village tract, they are using the [Buddhist] religion⁵⁰ and ordered the villagers for forced labour. They ordered each family member from each household in five different village tracts [to perform work for the construction of the bridge]. The five village tracts are Meh Mweh village tract, Day Wah village tract, Kyaw Pah village tract, Meh P'Ree village tract and Htee Th'Daw Hta village tract. The person who leads the project is U Thuzana who is</p>

⁴⁹ KHRG has published numerous recent reports discussing abuses involving BGF Battalion #1013 and #1014, including: "Papun Situation Update: Bu Tho Township, November 2011 to July 2012," KHRG, April 2013; "Papun Situation Update: Bu Tho Township, August to September 2012," KHRG April 2013 and "Papun Situation Update: Bu Tho Township, July to October 2012," KHRG, April 2013. Further reports detailing abuses involving these Battalions are also available on the KHRG website.

⁵⁰ Incidents of work or forced labour associated with religious duty are often associated with the Burmese term *Loh ah pay*, a traditionally referred to voluntary service for temples or the local community. In this case, while the work could have been framed as a voluntary religious duty; the community member who submitted the report clearly discusses the involvement of villagers in the construction of the bridge as an abuse and as forced labour.

the presiding monk of Myaing Gyi Ngu.

The recent human rights abuses that are currently happening are:

- BGF #1013 and #1014 order the villagers to serve as *set tha*⁵¹ everyday.
- BGF #1013 and #1014 order thatch shingles from the villagers.
- BGF #1013 and #1014 order the villagers to cut bamboo poles for them.
- The presiding monk of Myaing Gyi Ngu [U Thuzana] forces the villagers to build the bridge. These are the human rights abuses that currently occur.

If we have to describe the abuses specifically, since Bo [Major] Htun Hla from BGF #1013 and Corporal Saw Nyunt Thein from BGF #1014 came with his soldiers into L--- village until now, the date of this report; they have been ordering two villagers per day in shifts to serve as *set tha*. Sometimes, the villagers have to perform sentry duties in their army camp and, also while doing that, they have to cook, find firewood, carry water and search for vegetables for them [BGF #1013 and #1014 soldiers]. They also have to carry bullets and pots for the BGF soldiers when they are travelling.

After travelling like that, now the season is getting close to the raining [monsoon] season, so BGF soldiers want to reinforce their roof. To do that, they need thatch shingles, so they forcibly collected them from the villagers. The one very clear example of forcible collection of thatch shingles is that: BGF #1014 Corporal Saw Nyunt Thein ordered 500 thatch shingles from each village including S--- village, T--- village and H--- village, which are in Meh P'Ree village tract, and from M--- village in Kyaw Pah village tract on February 1st 2013. Until now (February 16th 2013), they are still ordering it.

Likewise, on December 16th 2012, BGF #1013 Battalion Commander Saw Htoo Loo ordered M--- villagers to cut 100 bamboo poles for them, and we were told about this by the M--- village head.

Moreover, on January 27th 2013, there was an incident of forced labour mixed with religion that happened in Bu Tho Township, P--- village, which is close to Yunzalin River. In order to be able to cross the river, they [workers under U Thuzana] started constructing Htee Lah Eh Hta Bridge on January 27th 2013. To construct the bridge, five to 10 people from each village will have to go and work seven days a week in shifts. In order to complete this bridge project in three years, they [villagers] will have to go on forced labour duty everyday, whether they are free or not. The villagers that have to do forced labour are from Meh Mweh village tract, Day Wah village tract, Kyaw Pah village tract, Meh P'Ree village tract and Htee Th'Daw Hta village tract. Every villager including men, women and children from those village tracts will have to go for forced labour. Until now, February 16th 2013, the villagers still have to go for forced labour in shifts.

We are told that the person who currently leads the bridge construction project is

⁵¹ *Set tha* is a Burmese term for forced labour duty as a messenger stationed at army camps or bases and serving as a go-between to deliver orders from army officers to village heads, but also involving other menial tasks when no messages are in need of delivery.

	<p>the Myaing Gyi Ngu monk. The human rights abuses are still happening in so many different ways. It is because the villagers who stay in the area do not have an understanding of their own rights and human rights, as well as they also do not know how to protect their own rights. Only if the villagers know how to stop the abuses by showing their strength and unity, the abuses problem can be solved. The human rights abuses will continue happening if the villagers knowledge is not improving.</p> <p style="text-align: right;">Situation Update written by a community member, Bu Tho Township, Papun District (Received in February 2013)</p>
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Source Document #5: 2013/February/Hpapun

KHRG source:	13-16-A8-I1
Published as:	"Hpapun Interview: Saw Bp---, February 2013," KHRG (unpublished)
Location:	Meh Mweh, Day Wah, Kyaw Pah, Meh Pree, Htee Th'Daw Hta village tracts
Incident Date:	January and February 2013
Details:	<p>I would like to [know] about building the bridge, where and when?</p> <p>Br---? What is the name of the pagoda? I can't remember.</p> <p>Will they build the bridge in Br---? I heard that they will build the bridge in Br---. When did they begin building the bridge? How long and how many days?</p> <p>Maybe around one month.</p> <p>Is it almost finished?</p> <p>Yes, but they haven't begun [to build the bridge on] the other side of the river yet. And they started from the east side first.</p> <p>Where and in which village tract is the bridge located?</p> <p>Htee Tha Daw Hta [village tract].</p> <p>Near which village?</p> <p>Near Ac--- village, called Br---.</p> <p>How about the other side? Where does that road lead?</p> <p>It leads to the main road.</p>

	<p>Which road?</p> <p>The Hpapun main road.</p> <p>K'Ma Moh to Hpapun main road?</p> <p>Yes, correct.</p> <p>Can you guess how long is it?</p> <p>To the other side of the river.</p> <p>That is?</p> <p>Um, how am I guessing? It is hard to guess.</p> <p>One furlong?⁵²</p> <p>Yes, one furlong he [another villager] said.</p> <p>Who came and built it?</p> <p>Who built it? The monk.</p> <p>Which monk?</p> <p><i>Hpuh Hkaw Taw</i> [literally meaning, grandfather of Myaing Gyi Ngu] U Thuzana.</p> <p>After building that, what is his dream for building that bridge?</p> <p>If the bridge is built, we hope that he will look forward to the development and livelihood of the people in the country; that [or interviewee village] will be connected to Meh Pree, till Meh Hta and so on; he dreams that people will be able to travel smoothly.</p> <p>The monk has a lot of money and built the bridges. So, does he do any business?</p> <p>We don't know that if he does any business or not. Donating, I don't know where the money is from.</p> <p>Do you know, if he does not do business, who helps him?</p> <p>I don't know. I guess he has a contract with companies or rich people who wish to help him, maybe.</p> <p>Do you know any one of them?</p>
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⁵²A furlong is a unit of distance equivalent to 0.125 of a mile or 0.2 of a km.

I don't know. I just guess. Many people would think like that.

When they build, did the monk come himself and build?

The villagers built it.

How many villages were asked to join in building the bridge?

All villages from Meh Mweh to Noh Hta [village tracts], including Meh Pree village tract and Kyaw Pah [village tract].

From Meh Mweh to Noh Hta all were asked? So, the village tracts are Meh Mweh, Day Wah, Kyaw Pah, Meh Pree, Htee Th'Daw Hta. So, five village tracts altogether. How many people in the village have to go and work for that?

I don't know. It is depends on how big the village is.

How about your village?

Ten people for five days. Ten people rotated after five days. And [after] another five days, another 10 people.

Until when?

Until it's finished, until the bridge has been built.

Can you guess how long it will take to finish the bridge?

They plan for it to be completed in six months.

So, 10 people go every five days, [for] six months. Oh, many people. That should be thousands of people cooperation from the village.

Yes, more than thousands.

So, let say how far is it from your village to Br---. How much furlong distance between that. Going by engine boat or by cars?

By boat.

Is there any problem for you whenever you go for that? I mean if you go with boat.

They said we are going to volunteer, as in free labour. The problem is, we have to go and volunteer and we have to use our own expenses. We have to pay for the boat rate by ourselves. Otherwise, the boat driver also cannot take us there for free every five days. We should help too.

	<p>Doesn't the monk make any plan for them to arrange [payment] for the boat rate?</p> <p>No, not yet.</p> <p>Haven't arranged yet? And don't pay for that?</p> <p>No.</p> <p>Is there any payment for the 10 people working in rotation for five days?</p> <p>No.</p> <p>What did the monk say for that?</p> <p>He didn't say labour, but he said for merit.</p> <p>Like labour merit in religion [Buddhism]. Now the religion is speaking and the monk is there on the bridge.</p> <p>They may be the monks who recite Buddhist scripture, not the one who leads them.</p> <p>So, do you think everybody can do that for labour merit?</p> <p>In reality, whether they can or cannot, many people do not wish to do that. But the leaders of religion in the village organised and decided that we should follow that. For example, people go and we should go also.</p> <p>Have you heard anything from your village about [villagers] facing a problem by working for that?</p> <p>They [villagers] felt like, even if they are busy they have to do that because it is for the merit and they do not have any special problem.</p> <p>How about if they are absent for that? Like if they busy or they can't go like that. Is there any punishment for that?</p> <p>If they are in that case, we do not force them to go. There is no punishment for them. Because it is for merit and we do not force them to work if they can't, since it is for merit.</p> <p>Let's say the order is that 10 people should go there every five days; if they don't go, will there be punishment for them?</p> <p>If they are busy or ill it is fine for them to be absent. We understand for them.⁵³</p>
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⁵³ In this case, the interviewee is the village head who is responsible for organizing villagers to do labour.

Among the workers, how many kinds of workers are there? Like people from away [a different village] go and work there, people from near that area, and the people were hired by the monks.

He communicated to the village leaders by writing the letters to them and they decide how many people should go there [based] on how big the village is.

Did you see by yourself, that the letters were really sent to the village head?

Yes, I did.

Is there any sign [marking on the letter] by the monk?

Yes, a Buddhist symbol [a circular symbol with Buddhist teachings on it].

So, some villagers were busy and not able to do that [labour for the monk]. They may be busy because they have their own work to do. Isn't it? Are they forced to go there like that?

Yes, as you say, some people are not free, but they feel like they have to go when other people go.

While working for them, do they [the monks] plan anything like meals, food for them [villagers]?

For meals, a lot of vegetables come from the lower part [of the village]. Mustard, marrow [summer squash], watermelon, cucumbers, so many [types].

Are villagers able to eat enough food?

Yes, they are able to eat enough.

How about when felling ill? Is there anything that they take care of for them or do they give medicine to them?

Yes they do. They help for that.

Are any DKBA soldiers assisting him?

No.

During building the bridge, are there any armed soldiers around there?

No. There are only the head that are responsible for managing for that [building the bridge]. There should be many people for each part that lead regarding their responsibility.

	<p>Where are the leaders from?</p> <p>They are from Taw Hkoh Law Kyoh.</p> <p>Which section?</p> <p>From the big city.</p> <p>What is the name of the city?</p> <p>Myaing Gyi Ngu.</p> <p>Taw Hkoh Law Kyoh section should have his own name.</p> <p>I can't remember.</p> <p>There are many other names like, Nhin His Myaing, Sonnantha Myaing, P'Tauk Myaing.</p> <p>I am not sure that if called if it is P'Tauk Myaing or not.</p> <p>Ok, I will mention each of their names for you. They are Nhin Hsi Myaing, Zi Z'wa Myaing, In Gyin Myaing, P'Tauk Myaing.</p> <p>Is it P'Tauk Myaing or In Gyin Myaing? Maybe that should be P'Tauk Myaing.</p> <p>People from P'Tauk Myaing come and manage that?</p> <p>Yes.</p> <p>Are there any other things that you want to mention regarding building the bridge? Like what sort of problem you have by building the bridge, if it is good or bad like this or that, that I haven't asked you?</p> <p>I can't say it is bad because leaders have organized us to work on it and we followed that [their leadership]. Let's say the next generation will be able to see [it] and cross over it easily in future. Yes, that is.</p> <p>Is that all?</p> <p>Yes, that is.</p> <p>Saw Bp--- (male), Bu Tho Township, Hpapun District (Interviewed in February 2013)</p>
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Source Document #6: 2013/February/Hpapun

KHRG source:	13-16-A9-I1
Published as:	"Hpapun Interview: Saw Bq---, February 2013," KHRG (unpublished)
Location:	Br---, Aj--- village, Bu Tho Township, Hpapun District
Incident Date:	January and February 2013
Details:	<p>How long ago did you go?</p> <p>Me?</p> <p>Yes.</p> <p>I came back and slept for three nights. I went there and came back on the same day.</p> <p>So, you went for only one day?</p> <p>Only one day because people asked me to come back, then I came back.</p> <p>Why did they ask you to come back?</p> <p>They told me to order our villagers. They said that, you were selected as a parent, and if your villagers don't listen to you because there is forced labour to the villagers like Hpuh Lay Wah's⁵⁴ labour so you have to come and help us. I came back then.</p> <p>Who orders people to go to construct the bridge?</p> <p>Actually, the person who ordered people is the Ac--- village head. He was selected as a representative and he is Saw Bs---.</p> <p>Who selected him?</p> <p>I don't know about that. I don't know in detail.</p> <p>Who took responsibility for the bridge construction?</p> <p>I don't know who took responsibility. I don't know who the person in charge of the construction is. People ordered the village head, and they said if we do not go, they would fine us, or something like that. For us, we think it is a labour and there are two sides, so we have to do them both as much as we can. We also have to work on our own work.</p>

⁵⁴ This is the name of the person who has ordered forced labour.

Will people be fine if they don't go?

They said we would fine you if we don't go.

How much per village?

We don't know about that. They just said that they would fine [us].

They would fine you! Was that included when they wrote you a letter?

No. It was not included in the letter. They just said, come to do a labour donation. Come to help us and we would work collaboratively for the donation.

It is for the donation, but they will fine you?

Yes. They said they would fine [us] if nobody goes.

Who said that?

I think a person wrote it in the letter was Saw Bs---. I don't know if there is be a person who is on the top that say that.

So, Saw Bs--- will fine people a lot?

There will be a person who was given a position for that. He is not the person who builds the bridge. We are not sure it is the monk who builds it [the bridge], but we don't know which monk. We don't know who the person in charge is. The day when I went there, I saw the pole of the bridge and I measured it, and each pole is 11 hand spans large, because it is built for two trucks to crossover [the bridge] in both directions. They do not construct it yet because they said it will be successful in three years. They have to pause [bridge construction] in the raining season.

How long have they been building?

They started to order us in the beginning of the last month. They ordered us to go to help them in this month, February and we can stop until the end of the February. They ordered one person to go for three days and sleep there.

People have to go one time per three days. How many people go per time?

Three people.

So the three people have to replace once time per three day since people construct the bridge?

There people will come back in this evening and three people went there this morning. They started in last week. They ordered us for a long time but because Hpuh Lay Wah is not free. They keep ordering. They said if we don't go in a

	<p>while they would fine us. They can fine us but we can do nothing because you have to work for your food such as salt and sweet powder. People keep calling us and Hpuh Lay Wah also will have training.</p> <p>They said it is for donation, but what about if people don't want to do it and go?</p> <p>At first, we were talking about this and it is okay if we don't go, but they said if you don't go, we will fine you. We don't know if they will fine us a lot or a little bit, if they do so. We don't think anything and just go to help.</p> <p>They didn't say how they will fine [you]?</p> <p>They didn't say that. If they fine [people] they would fine for money. For example, you go and destroy my land, my things and my agriculture then, I would fine you. It is not like you borrow my cart and hurt my cattle and I fine you one chicken and one egg.</p> <p>What do you think is the aim of the monk who builds this bridge?</p> <p>We don't know that. We don't know what their plan is. When we were children, we never heard about the bridge. We heard only about Hpa-an's bridge. But now they will do it here. They might have some plan.</p> <p>You said it [the bridge] fits two trucks?</p> <p>Yes. One [side] for going [in one direction] and one for coming back. I think they plan to reach in Meh Si [village] and go up there, to Ac--- [village]. They would travel in between these places. We don't know what they will carry.</p> <p>Their project is for a three-year [period]?</p> <p>Yes. It will be successful in three years.</p> <p>How many hours does it take to go from your village to Ac--- village, in the place where the bridge construction is built?</p> <p>Currently, people usually go with motorbike.</p> <p>What about for walking?</p> <p>For example, when we go to the K'Ma Moh to buy food, we left early in the morning and arrived at 1:00 pm.</p> <p>So, it is a half day [one] way.</p> <p>Yes. It is half day [one] way. We left here in the morning when the light [sun] came and we carried only one bag with money: 10,000 [kyat] (\$US 10.32). We planned to buy a knife to make hill farm. I went many times already.</p>
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How much do you have to pay if you hire a motorbike for half day [one] way?

1,500 kyat (\$US 1.55). But if you go, then come back, it costs 3,000 kyat (\$US 3.09).

So, it will cost a lot if three people go there?

Yes. When they go it costs 4,500 (\$US 4.64), and when they come back it costs 4,500 kyat.

What are the difficulties you and villagers have to suffer when you go and assist people there?

The difficult thing is, we have to carry the metals and carry the sand.

That is what they have to go to do?

Yes.

The problems that I mean, is what difficulties do you have to deal with, like how did you plan for your work when you left your home, and how did you deal with the travel cost?

We have to leave our work, like to cut bamboos and split the bamboo to use for the thatch shingles, but we must go there.

You have to leave your work for two or three days, and currently, how much will you have to pay to hire people per day?

2,500 kyat (\$US 2.58).

What about if you left your work for three days?

7,500 kyat (\$7.74).

And if you hire a motorbike [to travel] there and back for 3,000 kyat (\$US 3.09), you will have to spent 10,000 kyat (\$US 10.32), right?

Yes.

One for 10,000 kyat and if three people go?

Three people always go, but we will have to go only for this month. I won't let them go after this month because people have to work on their own work.

Do people in your village have to go as duty?

	<p>Yes, one by one.</p> <p>How many households are there in your village and how many people are there who can work, excluding widows, orphanages and elder people?</p> <p>We do take the widows who have the little children. They do help sometimes, if it is for the donation. We do not ask them for the money and labour. There are 42 households who will help.</p> <p>So, the 42 people have to work all the time?</p> <p>Yes. The 42 people including our two village heads and me. Even though we do not have to go to work, but we have to travel all the time.</p> <p>Do they include the women?</p> <p>All, especially for the ones who we can order to work.</p> <p>You ask women to go and work on the bridge construction?</p> <p>Yes. We asked them all including the children who are 14 or 15 years old.</p> <p>How many women are there who you can be ordered to work?</p> <p>I don't know that because some of them ask their children.</p> <p>Can you guess the approximate number [of people who go to perform labour]?</p> <p>I cannot guess because for some of them, if their children don't want to go, then they will go on their own and leave their children. And some ask their children [to go] because they are not available. We started it and it is the second time [that we had to go for labour] now.</p> <p>But they will be included for going there right?</p> <p>Yes, if they go. Currently, women have not been included either time yet.</p> <p>You cannot tell yet?</p> <p>Yes, we can't tell yet because it is two times right now.</p> <p>And the women will definitely participate, right?</p> <p>Right.</p> <p>Are the children included?</p> <p>There are many children there.</p>
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Under 18 years old?

[They are] 18 years old or 15 years old.

How many of the children who come to work did you see in the bridge construction?

I forgot to count because it included many villages. I think there are a hundred people.

A hundred children?

No, not only children. Including married men and women who are the same age as you and me.

Do the people who go to work on the bridge construction include married women?

Yes. Also, they also include the elderly people. In Bt--- [village], many elderly people go.

There are also children, but you forgot to count?

Yes. I forgot to count. I don't know how many of them are carpenters because when I arrived, the people in charge asked me to come back, then I went back.

Do the carpenters get payment?

I think they get it [payment]. People will not work if they don't get [payment]. I heard people say that they cooperated with the great monk and that they got special [treatment or benefits of some kind].

So the real followers of Hkaw Taw Monk can get [payment]?

I think they would get [payment] too. They will get rice because they do not do any other thing. When I went there I saw villagers were carrying sand and they did not talk to each other [villagers and carpenters] because they brought their own saw, chisel and drill. If they needed something they had to do it and take it by their own.

Have you seen any of the rich people go there?

No, I didn't see any of them because I went only once as I have told you. I ate a meal and came back. I didn't sleep there.

As you mentioned, I think the carpenters will get salary?

Yes. They won't do it if they do not get [salary] because they all have children

and a wife.

What about the villagers here?

They do not get paid. For example, if I go by the boat I have to pay 500 kyat (\$US 0.52); when I go and when I come back I have to give 500 kyat. If you don't give people money, they cannot buy the petrol. The boats are from Bt--- [village] and P--- [village] but they limited to give only 500 kyat.

Do the people in charge from the bridge construction arrange the boats or motorbikes for the villagers who travel to work?

No. They have not arranged it yet. People follow the boat, which will go to K'Ma Moh, but they have to give 500 kyat. When they come back, if they want to ride a boat or motorbike, they can ride but they have to pay by their own. If you don't have money, then you have to walk.

They limited the fees for the boats and motorbike?

Yes.

You don't have to pay more than 500 kyat?

Yes. You don't have to pay more than 500 kyat. You have to give only 500 kyat.

They do not pay it right?

No. The do not pay.

People who go to work they have to pay themselves?

Yes. At least 500 kyat. For us, if we go to buy food in K'Ma Moh, we ride the boats the same as them and we have to pay 1,000 kyat (US \$1.03) to go and 1,000 kyat to return; when we go to buy salt and sweet powder [MSG] in K'Ma Moh. They made an order and if people go for labour donation they have to pay 500 kyat, back and forth. They also said that it's okay if you do not pay if you go to work for labour donation, but for us, if we ride free [without paying], because people have to buy the petrol by their own.

You don't know exactly about the person in charge of the bridge construction?

No. I don't know exactly.

You don't know who come to build the bridge?

No. I don't know. If we go and stay there for one or two days and ask people, I think we could know.

	<p>Where are they building the bridge?</p> <p>I'm not sure you have ever been to that place. The place is called Cg--- or Br---.</p> <p>There is also a yellow pagoda.</p> <p>What village is that place close to?</p> <p>It's close to Ac--- village.</p> <p>Which village tract is Ac--- [village] located in?</p> <p>Ac--- is located in Htee Th'Daw Hta village tract.</p> <p>Which township is Htee Th'Daw Hta located?</p> <p>I don't know.</p> <p>Saw Maung Win (male, 40), Aj--- village, Meh Pree village tract, Bu Tho Township, Hpapun District (Interviewed in February 2013)</p>
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Source Document #7: 2013/February/Hpapun

KHRG source:	13-16-A2-I1
Published as:	"Hpapun Interview: Saw Bu---, February 2013," KHRG (unpublished)
Location:	Bv--- village, Bw--- village, Aj--- village, Ak--- village, Bu Tho Township, Hpapun District
Incident Date:	February 2013
Details:	<p>How many thatch shingle did they [Sergeant Saw Nyunt Thein from Border Guard #1014] order from you?</p> <p>500 thatch shingles.</p> <p>How much does it cost for one hundred thatch shingles when you sell to each other?</p> <p>5,000 (\$US 5.16) kyat for 100 thatch shingles.</p> <p>What about for 500 thatch shingles?</p> <p>25,000 kyat (\$US 25.80).</p> <p>They ordered 500 thatch shingles from Aj--- [village], but what about other villages?</p>

500 thatch shingles from Ak---. 500 thatch shingles from Bw---. Altogether, 2,000 thatch shingles.

Did it include Bx---?

No. Bx--- is in Htee Tha Daw Hta village tract.

Were there any other villages that they ordered thatch shingles from, or only from these three villages?

No, there were four villages. They were Bv---, Bw---, Aj--- and Ak---.

How many thatch shingles?

Each village had to give 500 thatch shingles, so there were 20,000 thatch shingles.

Who ordered [thatch shingles]?

Maung Nyo Thaing.

Is Maung Nyo Thaing KNU, DKBA or SPDC [Tatmadaw]?

He is BGF.

Do you know his battalion? Is he from Battalion #1014 or 1013?

He is Company #4, but I don't know which battalion. Maybe, it is battalion #1014.

Where are they based?

They are based in Bw---.

Which village tract are the four villages that had to give thatch shingles in?

In Meh Pree village tract.

Which township is Meh Pree village tract in?

Bu Tho Township.

Did they order [the thatch] a long time ago?

No, just last month.

Do they still order it now?

We have to give it every year.

Is the case finished?

I cannot say. Last year, we had to give them tax for hill field and flat farming.

How long have they ordered you for the 2,000 thatch shingles?

Already for few days.

Now, do they still order?

Yes, I just went this morning.

What did they tell you this morning?

He just said if things arrive, come and tell me. We cannot inform him, they are far from us.

What are things?

Maw Ko [people who sell cows and buffalos on the black market].

What about thatch shingles?

They order those, [but] they also order other things. For the thatch shingles, they order them every year.

In this year, also 2,000 right?

Yes.

Did they buy them [thatch shingles]?

No, they took them like that.

Do you know Maung Nyo Thaing commander name?

Commander *Bo* [Officer] Maung Chit. He is the company commander. Maung Nyo Thaing is under *Bo* Maung Chit control.

Is Maung Nyo Thaing an officer or sergeant?

He is an officer.

Is there any other forced labour?

No, we only have to provide the thatch shingles.

Do the villagers have to [serve as] sentries?

No.

What about Bt--- villagers?

Yes, they have to do sentry and they have one person for three days [on rotation].

Bt--- villagers always have to do that?

Yes, two people each time.

Until now?

Yes.

Can you give me the name of Bt--- villagers who have to be sentry?

I cannot say because they always change every three days.

Do you know anyone and who are they?

Yes, Saw Bx---.

Any other?

There were two people this morning, but I cannot remember the other name. We ate betel nut together, but I cannot remember his name.

When Bt--- villagers stay in the camp, what do they have to do?

They have to cook and carry water. Carry bullets and pots.

Do they [BGF] travel?

They always go to sleep in villages. If they fight at night we will all die.

They do not sleep in Meh Pree camp, so when they go to sleep in the village, people have to carry things for them?

Yes, because they received strong orders from their leaders, that they must not fight with "black scarf" [KNLA]. They stay in day time but they leave [their camp] at night time.

Did they tell you that they must not fight with the KNLA?

Yes, if they fight, their rations will be cut off.

They cannot fight and also cannot stay, so who told you about that?

	<p>Bo Nyo Thaing told me. He also told me they cannot go to the village with guns because KNLA doesn't allow them.</p> <p>They order thatch shingles only from the four villages? What about other villages?</p> <p>Only the four villages and they order [the thatch] every year. In the past, in Kaw Taw Pu, sometimes they ordered one million thatch shingles for a year. We have to [provide] 50 to 100 thatch shingles from each house, and I was so tired.</p> <p>What about in this year? How did you divide [the work]?</p> <p>For a big house, they have to provide more and for small house, they have to pay less. At least 200 or 300 for each house.</p> <p>Saw Bu--- (male, 32), Bv--- village, Bu Tho Township, Papun District (Interviewed in February 2013)</p>
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Source Document #8: 2013/February/Hpapun

KHRG source:	13-16-A3-I1
Published as:	"Hpapun Interview: Saw Ca---, February 2013," KHRG (unpublished)
Location:	Aj---, Ak---, Bv--- and Bw--- villages, Bu Tho Township, Hpapun District
Incident Date:	February 2013
Details:	<p>Did you say that Major Nyunt Thein ordered 500 shingle thatch shingles from each village?</p> <p>Yes, they did. Even though they ordered, we haven't collected the thatches and sent it to them yet.</p> <p>But they already ordered right?</p> <p>Yes.</p> <p>How many villages did you say they ordered the thatch from?</p> <p>They ordered it from four villages.</p> <p>What are those villages' names?</p> <p>The name of those villages are Aj---, Ak---, Bv--- and Bw---.</p> <p>They ordered 500 thatch shingles from each of those villages?</p>

Yes, they ordered 500 thatch shingles from each village and it is 2,000 thatches.

Did they also order [thatch] from other village tracts?

No, only [from] four villages.

Do you think they will also order it from By--- and Bz---?

I don't think they will order it from them because they [Pgeh Kay and Kyaw K'Loh] also don't have thatch. They also have to buy it for themselves.

Do you also have to buy the thatches in your village, or do you make it yourselves?

We make it ourselves.

Where do you have to send it to?

We have to send it to Bw---. They are going to base their camp there.

Did they order only thatch, or did they also order bamboo poles?

They only ordered thatch for now.

How long has it been since they ordered you? Has it been a week?

I think it has been a week since they ordered us.

You said Major Nyunt Thein ordered it right?

Yes.

What is the battalion number of Major Nyunt Thein?

I don't know about that because I have never been to their army camp.

Who is their battalion commander?

His battalion commander name is *Bo* [Major] Maung Chit. I don't know their Battalion Deputy Commander's name.

Saw Ca--- (male, 48), Bv--- village, Meh Pree village tract, Bu Tho Township, Hpapun Township (Interviewed in February 2013)

Source Document #9: 2013/February/Hpapun

KHRG source:	13-19-S1
Published as:	"Hpapun Situation Update: Dwe Lo Township, January to February 2013," KHRG, (unpublished)
Location:	Cb--- village, Dwe Lo Township, Hpapun District
Incident Date:	January 23 rd 2013 to February 8 th 2013
Details:	<p>The IB [Tatmadaw Infantry Battalion] #96 soldiers sometimes come into the village to buy some food. The villager said, "<i>They just ask villagers to carry things for them,</i>" like (<i>set tha</i>).⁵⁵ Anyway, the Cb--- village head said that there is still forced labour in his village tract, which is perpetrated by the Burma army (Tatmadaw).</p> <p>Situation Update written by a community member, Dwe Lo Township, Hpapun District (Received in February 2013)</p>

Source Document #10: 2013/February/Nyaunglebin

KHRG source:	13-46-S1
Published as:	"Nyaunglebin Situation Update: Moo Township, May 2013," KHRG, (unpublished)
Location:	Cc--- village, Cd--- village, Ce--- village, Moo Township, Nyaunglebin District
Incident Date:	February 11 th 2013
Details:	<p>Forced labour in Moo Township region</p> <p>On February 11th 2013, LIB [Tatmadaw Light Infantry Battalion] #590 and IB [Infantry Battalion] #30, which are based in Htee Ler Baw Hta camp, demanded carts, which included 18 carts from Cc--- village and 40 cards from Cd--- village; there were 58 carts in total. They have to go and transport things from Theh Hpyu Chaung. They asked the villagers to go and take the rations with carts because people only send their rations to there. The villagers were not given any wages for transporting [rations].</p> <p>Battalion Deputy Commander Aung Naing Htway from LIB #590 demanded 23 carts Ce--- village to send rations to Ce--- military camp.</p> <p>Situation update written by a community member, Cd--- village, Cc--- village, Ce--- village, Moo Township, Nyaunglebin District (Received in May 2013)</p>

⁵⁵ *Set tha* is a Burmese term for forced labour duty as a messenger stationed at army camps or bases and serving as a go-between to deliver orders from army officers to village heads, but also involving other menial tasks when no messages are in need of delivery.

Source Document #11: 2013/February/Nyaunglebin

KHRG source:	13-46-NB1
Published as:	"Forced labour in Nyaunglebin District, February 2013," KHRG, October 2013, http://www.khrg.org/2013/10/13-12-nb1/forced-labour-nyaunglebin-district-february-2013
Location:	T---, S---, U---, V---, W---, R---, X--, Moo Township, Nyaunglebin District
Incident Date:	February 2013
Details:	<p>In February 2013, Kyone Kyi Camp Commander Paing Soe Hkaing demanded forced labour from villagers in Ler Doh Township, Nyaunglebin District. Kyone Kyi Camp Commander Paing Soe Hkaing is commander of Tatmadaw Light Infantry Battalion (LIB) #349.</p> <p>The KHRG community member reported that residents of eight villages in Kyauk Kyi Township were requested to build fences in the Kyone Kyi camp area, and each village was given 25 cubits of land for its inhabitants to fence. According to the community member, there are 70 households in T--- village, 150 households in S--- village, 40 households in U--- village, 120 households in V--- village, 70 households in W--- village, 70 households in R--- village and 80 households in X-- village. Each village was allowed to determine how many villagers it would send to meet Paing Soe Hkaing's demands. Villagers in S--- and T--- villages selected a member from each household to participate so that they could finish their work quickly, while only 20 villagers total went from each of the other six villages.</p> <p>Short Update submitted by a community member, Moo Township, Nyaunglebin District (Received in May 2013)</p>

March 2013**Source Document #12: 2013/March/Hpapun**

KHRG source:	13-37-I1
Published as:	"Incident Report: Monk orders forced labour for bridge construction, Hpapun District," KHRG, October 2013, http://www.khrg.org/2013/09/13-37-I1/incident-report-monk-orders-forced-labour-bridge-construction-hpapun-district
Location:	C--- village, Pu Zon Myaung village tract, Bu Tho Township, Hpapun District
Incident Date:	January to March 2013
Details:	<p>The researcher [KHRG community member] himself knew the information about building a bridge called Htee Lah Eh Hta Bridge, which is being constructed across the Yunzalin River in C--- village. [The construction is] led by the presiding monk of Myaing Gyi Ngu, U Thuzana. [This is] based on the exact information reported by Y--- village head, Saw G---, who had to go and build the bridge even when he was not available. Saw G--- is a victim who had to go to build the bridge.</p> <p>This information is accurate because he [the victim] was involved and had to do forced labour in the bridge construction. Saw G--- said, "If it was donation [voluntary] work, it would be fine if we did not go. But now, it is like you cannot refuse to go, so it is not donation [work] anymore".</p> <p>The construction of Htee Lah Eh Hta Bridge, which is going to be reported now, started from January 1st 2013 [and is ongoing] until now.⁵⁶ There will still be the ordering of [villagers to do] forced labour without payment until the bridge is successfully finished. The Htee Lah Eh Hta Bridge construction is located in C--- village, Pu Zon Myaung village tract, Bu Tho Township, Mu Traw [Hpapun] District at the northern part of the Yunzalin River mouth.</p> <p>The person who leads and builds the Htee Lah Eh Hta Bridge is the patron and presiding monk, Monk Thuzana, from Myaing Gyi Ngu. The civilians who have to do forced labour have to deal with difficulties. They complain because of being ordered to do forced labour without payment for the long-term bridge construction, even though it is meant to be donation work for religious [purposes]. Since January 1st 2013, when the Htee La Eh Hta's Bridge started being constructed, the local civilians, including old and young people, male and female, many people, have been ordered [to perform labour] for a long time.</p> <p>The civilians who are bring ordered [to perform labour] include everyone from Daung Mwe, Day Wa, Kyaw Pa, Me Pa Lee and Pu Zon Myaung village tracts in Bu Tho Township, Mu Traw District. It is known that half of the civilians in Bu Tho Township are ordered [to do forced labour].</p>

⁵⁶ The construction of the Htee Lah Eh Hta Bridge was ongoing at the time of the report, March 25th 2013.

	<p>Besides ordering [villagers to work] without pay, if the civilians cannot afford to travel and are absent from their own work, U Thuzana does not take responsibility to solve it [the problem] for them. I have done research and know that, even though it is a time when we can say that the ordering of [villagers to] porter and [to do] forced labour by the country government has decreased, the forced labour [ordered by] the Myaing Gyi Ngu vegetarian denomination⁵⁷ is carried out so the civilians have to do more work.</p> <p>Incident Report written by a community member, Bu Tho Township, Hpapun District, (Received in March 2013)</p>
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Source Document #13: 2013/March/Hpapun

KHRG source:	13-37-S1
Published as:	"Papun Situation Update: Bu Tho Township, January to March 2013," KHRG, June 2013, http://www.khrg.org/2013/07/13-37-s1/papun-situation-update-bu-tho-township-january-march-2013
Location:	Meh Mweh village tract, Day Wah village tract, Kyaw Pah village tract, Meh P'Lee village tract and Htee Th'Daw Hta village tract, which are five village tracts, Bu Tho Township, Hpapun District
Incident Date:	January to March 2013
Details:	<p>The human rights abuses that happened from Meh Mweh village tract to Htee Th'Daw Hta tract are caused by Myaing Gyi Ngu monk, U Thuzana, who controls the Myaing Gyi Ngu area.</p> <p>Since January 1st 2013, the Myaing Gyi Ngu monk started constructing Htee Lah Eh Hta Bridge, (or) the bridge that crosses Yunzalin River in Htee Th'Daw Hta village tract, Bu Tho Township, Papun District. Even though we do not know which company supports U Thuzana's work, he is ordering the villagers from Meh Mweh village tract to Lwa Sin village tract to go for volunteer work. He ordered every villager, including men and women, adults and children, from every village starting from Meh Mweh village tract to Lwa Sin village tract [to work on the construction of the bridge]. Therefore, the villagers in the areas face many problems. If it is volunteer work, he [U Thuzana] should only order the villagers [to work for] one or two days. But now, he ordered the villagers to construct the bridge until it is completely finished; we do not know how many months and years it will take, so it cannot be called volunteer work anymore. Moreover, it [the work] does not meet the standards of ILO [International Labour Organization] rules.⁵⁸ He [U Thuzana] forced the villagers to work, whether the villagers want to work or</p>

⁵⁷ Hunting and eating meat (including fish) is prohibited by the Buddhist clergy in the Myaing Gyi Ngu area.

⁵⁸ The community member is knowledgeable of ILO standards due to a training coordinated by KHRG with ILO representatives and KHRG community members in January 2012.

	<p>not. So, regarding U Thuzana ordering the villagers to construct the bridge, it is obviously forced labour.⁵⁹</p> <p>The village tracts that are being ordered to do forced labour by U Thuzana are Meh Mweh village tract, Day Wah village tract, Kyaw Pah village tract, Meh P'Lee village tract and Htee Th'Daw Hta village tract, which are five village tracts in total. There are about 40 villages in those five village tracts. He [U Thuzana] ordered everyone from those villages including old people, youth [and] children, [both] men and women. Some of the workers [construction workers in additional villagers] who construct the bridge receive payment and some do not. He [U Thuzana] ordered the villagers starting on January 1st 2013 and until now.⁶⁰ We do not know how many months and years it will take in the future.</p> <p style="text-align: right;">Situation Update written by a community member, Bu Tho Township, Hpapun District, (Received in March 2013)</p>
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May 2013

Source Document #14: 2013/May/Hpapun

KHRG source:	13-74-S1
Published as:	"Hpapun short update: Bu Tho Township, March to May 2013," KHRG (unpublished)
Location:	Htee Th'Daw Hta village track, in Htee Lah Beh Hta, Bu Tho Township, Hpapun District
Incident Date:	March to May 2013
Details:	<p>In Bu Tho Township region, in Htee Th'Daw Hta village tract, in Htee Lah Beh Hta, in Lwa Hsay region, there is a construction of a bridge that crosses Bwe Law <i>Klo</i> [River] east to west, and they have a plan that the bridge must be constructed in three years. In order to construct it in freedom [without being bothered by other armed groups], they named the bridge 'monk U Thuzana Bridge'. They asked the civilians to go and help [donate labour] for them and said, "<i>That is the donation of benevolence</i>," so that villagers in the village have to go and help in rotation. If we look at the bridge construction, it is not the monk's project. The project was planned by a company, and when the villagers were ordered to go and help build the bridge, it seems like all of the orders actually came from the military [BGF]. The order letters were authorized by the military. If the bridge is constructed, the sugar candy plantation [and] farms that belong to the villagers will be destroyed.</p> <p style="text-align: right;">Situation Update written by a community member, Htee Th'Daw Hta village</p>

⁵⁹ For additional information on this incident and other demands for labour and money by Buddhist leaders in Papun District in 2013, see "Demands for labour and money by religious leaders in Papun District," KHRG, June 2013.

⁶⁰ The report was submitted to KHRG on March 25th 2013.


	track, in Htee Lah Beh Hta, Bu Tho Township, Hpapun District, (Received in July 2013)
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Source Document #15: 2013/May/Hpa-an

KHRG source:	13-66-D4
Published as:	"Hpa-an short update: T'Nay Hsah Township, May 2013," KHRG (unpublished)
Location:	T'Weh Dah village, Htoh Kaw Koh village tract, T'Nay Hsah Township, Hpa-an District
Incident Date:	May 2013
Details:	<p>On May 25th 2013, I met and discussed with T'Weh Dah villagers in Htoh Kaw Koh village tract, T'Nay Hsah Township in Hpa-an District. At that time, one of former leaders told me that they still have forced labor in their area, and I asked what kind of forced labour. He said, the <i>"Battalions #547, #548 and #549 [Tatmadaw] commander ordered me to plough and work for his farmland,"</i> and I replied to them that, <i>"The land that you own is not yours and you just grabbed it from the villagers, and the land has been transferred back to owner."</i> He still said, <i>"That is illegal land, so we will keep and it still belongs to camp area."</i></p> <p>He came and asked me one day for two or three times to go and work for him, so I and some villagers decided to go and help him for one day and brought along our four tractors. The Noh Kaw Tay village leader and Noh T'Pweh village leader have told me similar story about forced labour. Both villages just go and work and bring their tractor. Noh Kaw Tay villagers brought six tractors and two tractors from Noh T'Pweh village. They grab farm and land from villagers for free [without paying compensation] and they don't allow villagers to work on their land too. There was no forcing or ordering of villagers to do forced labour, but instead they request us by using their polite words.</p> <p>Short update written by a community member, T'Nay Hsah Township, Hpa-an District, (Received in July 2013)</p>

Appendix 2: Scanned order letters

Order #2 (Hpapun District)


 ဥက္ကဋ္ဌ ရှာ
 အကြောင်းအရာ။ အစည်းအဝေးဖိတ်ကြားခြင်း
 အထက်အကြောင်းအရာပါကိစ္စနှင့်ပတ်သက်၍ ပျဉ်းမာန်မြို့နယ်
 လူကြီးမင်းများနှင့် တွေ့ဆုံဆွေးနွေးလိုပါသဖြင့် ဖော်ပြပါအစီအစဉ်အတိုင်း (မပျက်မကွက်) တက်ရောက်ပေးပါရန် ဖိတ်ကြား
 အပ်ပါသည်။

နေ့ရက် ၁၅.၂.၂၀၁၃ (စနေနေ့)
 အချိန် ၉ နာရီ (၀၈:၀၀) နာရီ
 နေရာ ပျဉ်းမာန်

ဥက္ကဋ္ဌ
 ကတိုင်တိကျစွာအုပ်ချုပ်ရေးမှူး
 မြို့နယ်ခွဲ

Order #3 (Hpa-an District)

၁၄/၁၀/၂၀၁၂

ကရင်ဒီဂျော့

ရှိုင်းဆွဲ - ဂ်ကွာသစ်လက်ခံ
ဒုတိယအဆင့် ဦးဆောင်မှုရရှိမှု
ဗဟို ဂ်ကွာသစ် ဖျာပတ်များ ခွင့်
ဦးဆောင်မှုရရှိမှု
ဦးဆောင်မှုရရှိမှု

ဦးဆောင်မှုရရှိမှု
ဦးဆောင်မှုရရှိမှု

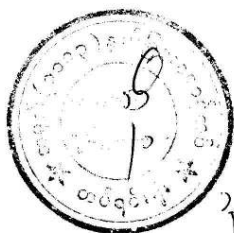
Order #4 (Hpa-an District)

၂၆/ ၇၂. ၉. ၂၀၁၂.
 ပုသိမ် - သစ်ကယ် ၂၀. ရွာကပ်ပါ.
 ကပ်. အောက်ဆံ ပဝါ ချီ စေ. အချိန်ဝါ
 ကပ်. ယူစာသော. ကပ်. သာက. နှစ်. ၀၀
 ၁၇၂. အိပ်ငွေ ၇၂. သွင်းပေ ချိန် ကပ်
 အချိန်ဝါ ကပ်.
 ၁၇၂. ၇၂.
 ၁၇၂. ၇၂.
 ၁၇၂. ၇၂.

Order #7 (Hpapun District)

[illegible]

Order #10 (Hpapun District)



753 22/10/2022

3/6

and keep it for 24 hours

၁၃၅၂ ခုနှစ် နှိုင်း ဘဏ္ဍာရေး ဝန်ကြီးရုံး
 ယနေ့နေ့ ဝန်ကြီးရုံး ဝန်ကြီးရုံး

22/10/2022

2.2

20: 48.

100%

[illegible]

Ref. No. 211

၁၃. ခိုခွာခိုခွာ ခိုထူထူ
၁၄. ဂျာ(၁၀၁၃) ဟုတ်ဟုတ်
၁၅. မှီခိုခိုခို

Order #23, Page 1 (Hpapun District)

ရက်စွဲ၊ ၂-၂-၂၀၁၃

သို့

ရွာသူကြီးများသိရှိရန်

အကြောင်းအရာ။ ထီးလားဆယ်တံတားဆောက်လုပ်ရန် အကူအညီလိုအပ်ခြင်း

အထက်ပါကိစ္စရပ်နှင့်ပတ်သက်၍ ကျေးဇူးတော်ရှင် မြိုင်ကြီးငူဆရာတော်ဘုရား ဆောက်လုပ်သော နိဗ္ဗာန် အထက် ထီးလားဆယ်တံတားကို လူအားအကူအညီများလိုအပ်ပါသဖြင့် ရွာသူကြီးများက ရွာသားများ ကို စေတနာတရားရှိစွာဖြင့် ပူးတွဲပါဖော်ပြထားသောရွာနှင့် လူဦးရေစာရင်းအတိုင်း ၅-၂-၂၀၁၃ ရက်နေ့နံနက် (၉)နာရီချိန်အရောက် မပျက်မကွက်လာရောက်အကူအညီပေးနိုင်ကြပါရန် အသိပေးအကြောင်းကြားအပ်ပါသည်။

မှတ်ချက်။ အကူအညီပေးသောရွာသားဦးရေအတိုင်း(၅)ရက်တစ်ကြိမ် လာရောက်လဲလှယ်ပေးပါရန်။

ကျန်း မာ ချမ်း သာ ကြ ပါ စေ

ဦးဉာဏိက - ၄:၁၀

တိုက်အုပ်ဆရာတော်

မြိုင် ကြီး ငူ အ ထူး ဒေ သ

Order #23, Page 2 (Hpapun District)

ရွာအမည်နှင့် လာရောက်ရမည့် ရွာသားဦးရေစာရင်း

စဉ်	ရွာအမည်	ရွာသားဦးရေ	မှတ်ချက်
၁	ရွာ -	၁၀	
၂	ရွာ -	၅	
၃	ရွာ	၁၀	
၄	ရွာ -	၇	
၅	ရွာ	၁၀	
၆	ရွာ	၅	
၇	ရွာ	၃	
၈	ရွာ -	၅	
၉	ရွာ	၂	
၁၀	အထက်/အောက်ရွာ	၁၀	
၁၁	ရွာ	၆	
၁၂	ရွာ	၆	
၁၃	ရွာ	၁၀	
၁၄	အရှေ့/အနောက်ရွာ	၁၀	
၁၅	လမ်းမ ရွာ	၆	
၁၆	ရွာ၊ ရွာ	၉	
၁၇	ရွာ	၇	
၁၈	ရွာ	၁၀	
၁၉	ရွာ	၅	
၂၀	ရွာ	၅	
၂၁	ရွာ	၇	
၂၂	ရွာ	၄	
၂၃	ရွာ	၁၀	

၁၄၅

အမှတ် - ၁၁၇