



WE ARE NOT FREE TO WORK FOR OURSELVES:

**Forced Labor and Other Human Rights Abuses in Burma
(January 2002-May 2002)**

**A Report by EarthRights International
June 2002**

www.earthrights.org



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Writing Team

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PART ONE: OVERVIEW

Executive Summary

Burma's State Peace and Development Council's Order No. 1/99 (March 1999), along with the Supplementary Order to Order No. 1/99 (October 2000),¹ outlawed forced labor throughout the country. Despite these orders, forced labor continues. The villagers of Shan State, Karenni State, Karen State, Pegu Division, Mandalay Division, and Tenasserim Division tell of their experiences in the 77 accounts that follow. Life under military rule still means a life where the rule of law is absent. Without legal recourse and continued international pressure for change, these people have no choice but to flee.

Findings

Despite the release of Daw Aung San Suu Kyi and other political prisoners, forced labor and related human rights abuses continue almost completely unchecked in many parts of the country. As a result, ERI's findings and recommendations are virtually unchanged from our previous report, *"More of the Same: Forced Labor Continues in Burma (October 2000-September 2001)"*.²

Between January 2002 and the present, ongoing investigation into the practice of forced labor in Burma has specifically found:

- Forced labor and portering is continuing in all the areas where ERI has conducted interviews, namely: Shan State, Karreni State, Karen State, Pegu Division, Mandalay Division, and Tenasserim Division. ERI has found the following kinds of forced labor:
 - (a) Portering for the military;
 - (b) Construction or repair of military camps/facilities;
 - (c) Other support for camps (such as guides, messengers, cooks, cleaners, etc.);
 - (d) Income generation by individuals or groups (including work on army-owned agricultural projects);
 - (e) National or local infrastructure project (including roads, bridges, etc.);
 - (f) Cleaning/beautification of rural or urban areas; and
 - (g) Forced labor and porter fees related to the above.
- Few villagers are familiar with Order No. 1/99, which makes forced labor illegal throughout the country. More villagers are aware of announcements that the practice of forced labor is to have ended, but many villagers still have never heard of such proclamations—formally or informally.
- Order No. 1/99 has been arbitrarily implemented. Slight variations in forced labor and fee extraction practices exist from military commander to commander and region to region.
- The use of fees to extort money continues to increase and now represents a serious threat to peoples' livelihoods and, in many cases, the right to food by undermining the food security of subsistence farmers.

¹ Hereinafter, the report will refer to both the original Order No. 1/99 and the Supplementary Order as "Order No. 1/99."

² This report is available on ERI's website www.earthrights.org.

- Order No. 1/99 has not stopped forced labor or changed the practice fundamentally. If anything, the authorities' activities in the aftermath of Order No. 1/99 may have made the practice more insidious and difficult to eradicate in the future. For example, ERI has found:
 - (a) Efforts by the military authorities to “document” that forced labor has ended by pressuring villagers to give false testimony in a variety of forms that the practice has ended despite its continuance;
 - (b) Threats of retribution by military commanders and soldiers, including the threat of being killed, if villagers tell others that forced labor is continuing;
 - (c) Changes in vocabulary surrounding forced labor in some areas, such as the use of the “helper” (*a-ku-ah-nyi*) instead of “forced labor” (*loy-ah-pay*);
 - (d) Payments now accompany a few cases of forced labor, but villagers are still not able to refuse to work—thus the practice is compulsory rather than voluntary; and
 - (e) Announcements regarding no more forced labor have created confusion and fear among the population. This has resulted in an atmosphere that is not conducive to encouraging villagers to make complaints about ongoing forced labor. To date, ERI has yet to speak with a villager who knows how to make a complaint, much less one who has attempted to make a complaint about ongoing forced labor.
- The use of forced labor is closely associated with other severe human rights abuses. Out of the 77 interviews presented here:
 - a) Thirty-three knew of and/or were personally beaten, stabbed, and/or tortured while carrying out forced labor;
 - b) Seventeen reported extra-judicial, summary, and arbitrary executions, including some incidents that resulted in multiple deaths;
 - c) Six cases of rape, several of which resulted in the death of the victims.

Recommendations

In sum, the system of forced labor that has brought condemnation from the international community remains intact. The people of Burma deserve better. ERI thus makes the following recommendations:

To the State Peace and Development Council:

- The military regime should adhere to the ILO Forced Labor Convention, 1930 (No. 29), which Burma ratified in 1955. Burma's Towns Act and the Village Act of 1907 should be brought into conformity with the Convention.
- Education materials about Order No. 1/99, which outlawed forced labor in Burma, should be more widely disseminated throughout the country, and this information should be regularly aired on the radio and via television in Burma to educate the population. In these educational efforts, explanations about how to make complaints should be included.
 - (a) The decree as well as educational materials should be translated into local ethnic nationality languages and similarly widespread dissemination of the information should be undertaken;
 - (b) Special attention should be made to educate the military and local authorities about the law, including how it will be implemented and enforced.

- Order No. 1/99 should be strictly enforced in line with the recommendations of the ILO's Commission of Inquiry:
 - (a) Violators, including military personnel and local authorities, should be prosecuted under section 374 of the Penal Code and other relevant statutes.
 - (b) These prosecutions should be public and carried out by civilian courts.
- In light of the threats made against anyone who speaks out about forced labor, steps should be taken to ensure the safety of those who seek to enforce Order No. 1/99 or make complaints about ongoing cases of forced labor:
 - (a) Those who make threats of retaliation or actually retaliate against those speaking out against forced labor should be criminally prosecuted;
 - (b) Police and appropriate authorities should not wait for complaints of forced labor to be brought to them, but should be proactively enforcing Order No. 1/99. In fact, they are required by law to do so according to the Supplementary Order to Order No. 1/99 (October 2000);
 - (c) New mechanisms should be created to better ensure the safety of those making complaints about forced labor. For example, anonymous tips should be permitted to assist police and appropriate authorities in learning about incidents of forced labor. Similarly, any villager who does make a formal complaint should be able to do so anonymously because of the severe repercussions they may face for making such a complaint.

To the international community:

In the absence of significant political and institutional reforms, an end to forced labor is unlikely. The course of action most likely to induce a change is to:

- Continue pressure on the State Peace and Development Council such as existing sanctions and other international actions condemning the military regime.
- Strengthen the ILO's existing resolutions on Burma to require the ILO's constituents (governments, employees, and labor) to take concrete actions to eliminate trade and assistance with the regime that is contributing to the practice of forced labor.
- Maintain contact with the regime, such as that of the U.N. Special Envoy Razali Ismail, to encourage tripartite dialogue, especially in the wake of Daw Aung San Suu Kyi's release.
- Create a roadmap for democratization in Burma with specific criteria, timetable and milestones for measuring progress. This roadmap will include a range of mechanisms for increasing penalties if there is not significant movement towards the goals set out in the roadmap. Similarly, the roadmap should set up precise rewards if certain goals are attained within the given timetable.
- Give protection under existing principles of refugee jurisprudence to those who face credible threats of retaliation or actual retaliation for speaking out against forced labor or for making complaints about the violation of Order No. 1/99.

TERMS AND ABBREVIATIONS

• Military

<i>Company</i>	Military unit (SLORC/SPDC), usually 100 soldiers, though often much less
<i>Column</i>	Combination of Companies assembled for operations, usually 100-300 soldiers
<i>Camp</i>	Army base or outpost; from remote hill posts of ten soldiers to Battalion headquarters camps of several hundred soldiers
<i>IB</i>	Infantry Battalion (SLORC/SPDC), usually about 500 soldiers fighting strength
<i>LIB</i>	Light Infantry Battalion (SLORC/SPDC), usually about 500 soldiers fighting strength
<i>Sa Ka Ka</i>	Abbreviation for the SPDC's Military Operations Commands (offensive operations)
<i>Na Sa Ka</i>	Abbreviation for the SPDC's Border security force (under military's command)

• Acronyms

<i>SPDC</i>	State Peace & Development Council, military junta ruling Burma
<i>SLORC</i>	State Law & Order Restoration Council, former name of the SPDC until November 1997
<i>DPDC</i>	District Peace and Development Council (administrative body at the district level)
<i>TPDC</i>	Township Peace and Development Council (administrative body at the township level)
<i>VPDC</i>	Village-tract Peace and Development Council (administrative body at the village tract level)

▪ Armed Groups

<i>DKBA</i>	Democratic Karen Buddhist Army, Karen group allied with SLORC/SPDC
<i>KNU</i>	Karen National Union, main Karen opposition group
<i>KNLA</i>	Karen National Liberation Army, army of the KNU
<i>MTA</i>	Mon Tai Army
<i>SSA</i>	Shan State Army

• Common Measurements

<i>Kyat</i>	Burmese currency; US\$1=6.7 <i>Kyat</i> at official rate, trading at between 800 and 1,000 <i>Kyat</i> at current black market rates
<i>Lang</i>	A Shan (Tai Yai) measure equal to 1 <i>Tin</i> (see below)
<i>Tin</i>	A “big tin” of rice or paddy is eight <i>pyi</i> , or about sixteen kg
<i>Viss</i>	Unit of weight, one viss is 1.6 kilograms or 3.5 pounds

▪ **Common Terms Related to Forced Labor**

- A-ku-ah-nyi* “Helper,” a term now frequently used by the SPDC and the military to disguise forced labor as voluntary
- Loh-ah-pay* “Forced labor,” literally it means traditional voluntary labor, but not under the SPDC
- Set tha* “Messengers,” a form of forced labor where people serve as errand-runners, messengers, and carry out other odd jobs for the military
- Wontan* “Servant(s),” used by SPDC and military officers to refer to forced laborers, usually porters.

▪ **Administrative Units**

- Township* Town and surrounding area
- Village Tracts* A group of villages

INTERVIEW CHART AND KEYWORDS

The interviews in this report include the redacted testimony of 77 individuals from a wide-range of backgrounds.³ Fifteen of the interviewees are “internally displaced persons” who continue to live under extremely difficult circumstances inside Burma. The remaining 62 interviewees are people who have recently fled Burma due to the tremendous financial burden and ever-present threat of violence that the practice of forced labor places on them and their families. Additionally, there are three recent orders for forced labor from SPDC military camps in Kyaut Gyi Township, Pegu Division.

To make using this report easier, an interview chart with keywords has been added. The definitions for the keywords are based upon those used by the International Labor Organization (ILO) and the United Nations (as contained in its Declarations, Covenants, and other legally binding documents related to human rights).

Keywords:

FL	Forced Labor
SE	Social and Economic Rights
CP	Civil and Political Rights
RF	Religious Freedom
CR	Children’s Rights
WR	Women’s Rights
V	Violence
C	Cultural Rights

Interview Number	Month of Interview	Township	State or Division	Keywords
001 (2002) R	January	Kun Hing	Shan	FL, V, SE, E
002 (2002) R	January	Kun Hing	Shan	FL, V, SE, E
003 (2002) R	January	Kun Hing	Shan	FL
004 (2002) R	January	Kun Hing	Shan	FL
005 (2002) R	January	Nam Zarng	Shan	FL, V, SE
006 (2002) R	January	Kun Hing	Shan	FL, SE
007 (2002) R	January	Kun Hing	Shan	FL, V, CP, SE
008 (2002) R	January	Not known	Shan	FL, V, CP, SE
009 (2002) R	January	Murng Nai	Shan	FL, SE, E
010 (2002) R	January	Kun Hing	Shan	FL, CP, SE
011 (2002) R	February	Murng Nai	Shan	FL, E
012 (2002) R	February	Murng Kurng	Shan	FL
013 (2002) R	February	Kun Hing	Shan	FL, V
014 (2002) R	February	Kun Hing	Shan	FL, V, SE, CR

³ In response to repeated requests for current information, interviews #001-032 were previously distributed to the ILO and a small number of other human rights organizations. Those interviews are reproduced here, with 45 new ones, to demonstrate the breadth and severity of the human rights abuses to a wider audience through this report.

015 (2002) R	February	Murng Nai	Shan	FL, SE, E
016 (2002) R	February	Nam Zarng	Shan	FL, V, SE, WR, CR, E
017 (2002) R	February	Kun Hing	Shan	FL, SE
018 (2002) R	February	Murng Nai	Shan	FL, CR, E
019 (2002) R	February	Murng Pan	Shan	FL, V, SE, WR
020 (2002) R	February	Kun Hing	Shan	FL, SE
021 (2002) R	February	Nam Zarng	Shan	V, SE
022 (2002) R	February	Lai Ca	Shan	V, CP, SE, WR
023 (2002) R	February	Murng Nai	Shan	FL, C
024 (2002) R	February	Kun Hing	Shan	FL, V, SE
025 (2002) R	February	Murng Nai	Shan	FL, SE
026 (2002) R	February	Murng Nai	Shan	FL, V, CR
027 (2002) R	February	Murng Tong	Shan	FL, SE, CR
028 (2002) R	February	Kun Hing	Shan	FL, V, CP, SE, E
029 (2002) R	February	Larng Kher	Shan	FL, SE
030 (2002) R	February	Larng Kher	Shan	FL, SE
031 (2002) R	February	Tavoy	Tenasserim	FL, V, CR
032 (2002) R	February	Tavoy	Tenasserim	FL, V, CP, SE
033 (2002) R	February	Tavoy	Tenasserim	FL, V, CR
034 (2002) R	March	Lwe Kaw	Karenni	FL
035 (2002) R	March	Shwe Gin	Karenni	FL, E, CP
036 (2002) R	March	Lwe Kaw	Karenni	FL, CP, V, CR, WR
037 (2002) R	March	Lwe Kaw	Karenni	FL, CP, WR, V
038 (2002) R	March	Nga Kun	Karenni	FL, CP, V
039 (2002) R	March	Thaton	Karen	FL, CP, CR, V
040 (2002) R	March	Lwe Kaw	Karenni	FL
041 (2002) R	March	Tavoy	Tenasserim	FL, V
042 (2002) R	March	Lwe Kaw	Karenni	FL, CP
043 (2002) R	March	Tantabin	Pegu	FL, RF, CR, SE, CP
044 (2002) R	March	Thayawadee	Pegu	FL, SE, CP, V
045 (2002) R	March	Hsaw Ti	Pegu	FL, CP, SE, V
046 (2002) R	March	Hsaw Ti	Pegu	FL, CP, V
047 (2002) R	March	Murng Su	Shan	FL, E, CR
048 (2002) R	March	Murng Nai	Shan	FL, SE, CR
049 (2002) R	March	Hsi Paw	Shan	FL, SC
050 (2002) R	March	Hsi Paw	Shan	FL
051 (2002) R	March	Nam Zarng	Shan	FL, SE, V
052 (2002) R	March	Nam Zarng	Shan	FL, SE
053 (2002) R	March	Nam Zarng	Shan	FL, V, SE
054 (2002) R	April	Pa Pu	Pegu	FL, SE
055 (2002) R	April	Kyauk Gyin	Pegu	FL, SE, E, CR
056 (2002) R	April	Kyauk Gyin	Pegu	FL, SE
057 (2002) R	April	Kyauk Gyin	Pegu	FL, SE, E
058 (2002) R	April	Kyauk Gyin	Pegu	FL, CP, SE, E
059 (2002) R	April	Tan Ti Bi	Pegu	FL, SE, CP, V

060 (2002) R	April	Taung Goo	Pegu	FL, SE, CR, V, E
061 (2002) R	April	Laing Bwae	Karen	FL, SE, CR, RF
062 (2002) R	April	Kyaut Gyi	Pegu	FL, SE, E
063 (2002) R	April	Hsin Goo	Mandalay	FL, SE, E
064 (2002) R	April	Lwe Kaw	Karenni	FL, CP, CR, CR, WR
065 (2002) R	April	Sha Daw	Karen	FL, CP, SE
066 (2002) R	April	Sha Daw	Karen	FL, CR
067 (2002) R	April	Pru Soe	Karenni	FL, CP, SE, V
068 (2002) R	April	Nam Zarng	Shan	FL, SE, CR, V
069 (2002) R	April	Nam Zarng	Shan	FL, SE
070 (2002) R	April	Murng Ton	Shan	FL
071 (2002) R	April	Tavoy	Tenasserim	FL
072 (2002) R	April	Kun Hing	Shan	FL, V, SE
073 (2002) R	April	Lai Kha	Shan	FL, SE, V
074 (2002) R	April	Murng Nai	Shan	FL
075 (2002) R	April	Lang Kher	Shan	FL, SE
076 (2002) R	April	Nam Zarng	Shan	FL, SE
077 (2002) R	April	Murng Nai	Shan	FL, SE
FL Order 1	December 2001	Kyaut Gyi	Pegu	FL
FL Order 2	February 2002	Kyaut Gyi	Pegu	FL
FL Order 3	March 2002	Kyaut Gyi	Pegu	FL

SELECTED QUOTES

The quotes below are drawn from the seventy-seven redacted interviews contained in this report. Loosely organized into five topics, the quotes are intended to highlight the negative impacts forced labor has on the peoples of Burma.

Economic Hardships

Forced labor frequently results in the loss of income, food (security), opportunity to go to school, and/or property. In severe cases, people flee to the jungle and become “internally displaced people” or refugees in neighboring countries because they have to do so much forced labor.

“Farmers are forced to sell rice to the government at a greatly discounted price. My sister and brother-in-law grow rice. This year, they produced 50 *lang*. They had to sell seven *lang* to the government. The government paid 300 *Kyat* for one *lang*; if they had sold the rice to others, they would have gotten 3,000 *Kyat* for one *lang*. They could not refuse to sell their rice to the government. If they did not have enough rice to sell the amount that the government wanted, they would have had to buy rice at the market price and sell it to the government at the reduced price. I do not know how much of the land's yield must also be paid to the government in taxes. All I know is that however much rice they are ordered to sell to the government, they must sell.” (Shan Man #009)

“I was ordered to sell eight *lang* of rice. I got this order when we were planting the rice last year. This year, I was going to grow 30 *lang*. My cost from investing were twenty *lang*, which left only ten *lang* for me, and I had to sell eight *lang* to the military. This would leave only two *lang* for me, and it takes three *lang* to feed one person for one year. This is the reason that I was upset, and why I came to Thailand.” (Shan Male #025)

“I need permission from the military even when I go to work on my farm. The military requires this so that they know where each of us works and how many acres we have; the information is written on the permission paper. If we fail to get permission, we get arrested and punished. After the harvest, the military asks the villagers to sell five *dins* [ten tins] per acre for half of the regular price. If a farmer uses irrigation water [as opposed to fields fed by rainfall], they have to give ten *dins* [twenty tins] per acre. The villagers who did not have a big enough harvest to do this have to buy paddy from other farmers at the regular price and resell it to the military at the half price. Those [people] who grow peanuts have to sell half of their produce to the military. The regular price is 800 *Kyat* per tin, but the military only pays half of the growing price.” (Karenni Make #042)

“I had to go to clean the golf course for the military too, but only one time. We had to cut down the overgrowth and cut the grass. There were many people working there, hundreds of people.” (Shan Male #047)

“Even the people who lost their rice crop because of a flood, they still had to sell rice. These people had to buy rice in the market at a high price in order to sell it to the military at a low price.” (Shan Male #047)

“Ten people from our village had to work at the military headquarters every day... When we finished building the facilities at the headquarters, we thought we could finally rest and work for ourselves. But then the DKBA came and demanded we work for them.” (Karen Man #055)

“The soldiers don’t pay for this food, they just tell the headman what they took and what it costs. The headman rings a bell and all the villagers come together and are told how much each household has to pay to compensate the shop owner. Each time we have to pay between 50-100 *Kyat*. This happens two to four times per month.” (Karen Female #059)

“Some fields are empty because the villagers cannot work so much just to give rice to the military. If your farm is close to the camp, you have to pay a lot of rice and [provide] anything the soldiers want. Because of this, some of the farms close to Nyuang Ling Bin Ale Sa Kha military camp are empty. These fields were taken [over] by the military.” (Karen Male #060)

“If the soldiers hear the gunshots around the village, the villagers have to give two *viss* [1.6 kg] of chicken to the soldiers. This happens all the time. This is really bad because the soldiers themselves shoot the guns, not necessarily any resistance groups.” (Karen Male #060)

“The DKBA officers asked the villagers to build the pagoda and most of the time we have to go to [names of two villages redacted]. In March we finished one pagoda in [village 1]. But the work of building pagodas will never end because once we finish one we have to start another one.” (Karen Male #061)

“If the villagers go outside their village to get firewood or charcoal, they have to pass the gate. When they come back to the village and pass to the gate, the military says that the firewood is illegal and charges them a fee. At some gates villagers have to pay 50 *Kyat* (Aw Soe Moe), some 100 *Kyat* (Wae Min Nyi Naung and Tha Pyin Gong), and some 200 *Kyat* (Tha Po and IB #60). At other gates they have to pay whatever is asked. The villagers don’t have other food to eat with the rice, so they have to go to the jungle to cut cane and bamboo to sell in order to get money for food. If they don’t have 30 *Kyat* in their pocket they don’t dare to go out because they often need to pay at the gate. If they don’t have 30 *Kyat*, they have to borrow from a friend in order to get out of the village and pass through the gate.” (Burman Male #062)

“But when the military came in after 1997, villagers lost their buffalo, cows, and goats very often. Just before I left, a villager named [redacted] lost her cow, and she was trying to find out what happened. Later she found that the military stole it. She went to the police station to let them know and the police got her cow back, but she had to pay 10,000 *Kyat* to get her cow back. This is another way of robbing the people, in an indirect way. The military moves around in that area a lot, so the villagers suffer from stealing. Soldiers steal money and property. The villagers don’t see exactly who does it. Whenever the villagers tell the military about it, they say they will help, but they never find the stolen goods. So the villagers don’t have anyone to help them, and they cannot rely on anyone.” (Karen Male #063)

“When you work the fields in February, it is very cold and the water freezes you to the bone. Because it was so cold, the other six that had tractors did not work for the military. Because they

refused, they will not be able to use their tractors next year. I was the only one to do it, so in our village we only have one tractor left. In the end, even I could not continue to work for the military so I stopped and just gave the tractor to them.” (Shan Male #077)

Violence

Portering and other forms of forced labor lead to physical exhaustion and illness due to the heavy workload, lack of time to rest, and insufficient food. Physical injury due to torture, rape, beatings is common as is death.

- *Portering*

“Sometimes the military takes villagers around the jungle as porters; if the villagers run away, the military shoots them... I never went with the military, but they shot at me two or three times. They shot at me because I ran away. I ran away because I heard I would have to do portering and would be beaten” (Shan Male #001)

“What happened the time they hit me with the butt of the gun and beat me was that they asked me a question in Burmese. I do not understand Burmese, so they beat me. I had pain all down my back; it still hurts from it. They did not give me food or water. They let me eat only one or two meals a day, but only day-old rice and papaya soup with salt and chili. They did not pay me or give me shelter. I slept on the ground. I had to work from the morning through the night. They also told me not to live in the jungle and go back to my village. This all took place in late December 2001.” (Shan Man #002)

“One of the porters was [named redacted]. He was 80 years old. He was arrested in [village 2] and forced to be a porter. They had to carry supplies for the Burmese troops for two days and were released when the battalion got new porters to replace them.” (Karenni Male #034)

“When we left the battalion headquarters at [that village], the headquarters for the region (*Da Sa Ka*) arranged porters from Lwe Kaw prisoners. They told us that we did not have to ask for porters from villages. They also said that we could not use prisoners as porters, but at the same time they had already arranged prisoners as porters because they knew that porters would be needed for when we were travelling.” (Burman Soldier/Defector #036)

“I was worried that I might die while portering along the border. Before I started portering, the head of the prison told me that if we worked as a porter for one month our sentence would be reduced by fifteen days. He also told us that if we did portering for a year, we only have to be in prison for eight and half months but I did not believe him. I plan to go home, if I can find a way. My family thinks that I am already dead.” (Karenni Male #037)

“One time, a porter named [redacted] could not carry his load because his foot was sore and swollen. A soldier got a stick and beat him with it. Another porter named [redacted] was exhausted and sick from diarrhea; he fell down on the ground. The soldier beat him and ordered him to stand up. When he got up, he fell back down again. Then [an officer] beat him again. The military left him at the Mae Wei military camp. I was in column #2, and he was in column

#1. When we arrived at the next destination, one of the corporals said that [he] had died.” (Burman Male #045)

“When the porter could not carry his load, the soldiers force him to go on. If anybody really could not continue, the soldiers left them. Some porters were stabbed with a knife and left behind.” (Burman Male #046)

“Early this year, the same leader asked for a portering fee of 120,000 *Kyat* from my village. We had to send the money to the Thre Paw Baw camp. Because we have to work for them *and* give money to them, it is difficult to make a living in my village.” (Karen Male #054)

- ***Torture and Summary Executions***

“The military asked: “Do you know SSA [Shan State Army] people come around here? Do you give them rice?” [The arrested villagers] said they do not; they said, “Even if you kill us, it doesn't matter because we do not support them.” Then the military tied their hands and hung them from a lemon tree. Then the military put a plastic bag on their face and put water in the plastic bag. When they poured water in the plastic bag, the villagers hanging from the tree moved back and forth. The rope cut into their hands, leaving a scar on their wrists. Their wrists were sore and red for about two weeks.” (Shan Man #007)

“All of the eleven were tortured by the military; only one was killed. They hit [my relative] with the butt of the gun in his back. On [date redacted] December 2001, they hit, tortured him and knocked him unconscious three times in the same night. [My relative] was already thin, but when he came home he was even thinner, his skin was yellow and his body was very sore and bruised.” (Shan Woman #008)

“In May of 2001, I went with my husband to the jungle to find bamboo shoots. We ran into more than twenty soldiers. They caught my husband. They interrogated him, asking him about the SSA [Shan State Army]. They made him dance in front of the soldiers. If he said he didn't see the SSA, they pushed his head into the water in a pond. They repeated it until he died. I saw this with my own eyes.” (Shan Woman #019)

“Only two old people stayed in the village—[name redacted] and his wife [name redacted]. They could not run away because they were old. The Burmese soldiers came and went in their house. The soldiers took their stuff and threw it away, and they hit him. We were hiding on the hill, and we heard his wife yelling, “Help! Don't beat my husband!” After the soldiers left, I went back to the village, and I saw [him]. He could not move, and he could not speak. His wife was crying and very sad. About ten days later, [he] died. The soldiers came from Kun Hing, and it was battalion #246. [Now] , whenever I see the soldiers, I feel like I have died. My body is very cold, and I do not know how to do anything because I am very scared. I was shaking very badly because I am so scared.” (Shan Female #024)

“Both of the bodies had their hands tied behind their back, and one of them was shot in the head. The other person was shot in the stomach. Both of them were tortured before they were killed according to the examining doctor. One of them has his hand, ribs, and thigh broken. After that

the villagers were able to bury the bodies properly. We haven't been able to learn if the officer and soldiers have been brought to justice.” (Tavoyan Male #031)

“I remember one of our villagers, [name redacted], who had a saw machine. He had to go and cut down trees for the military. He had worked for ten days already, but no one came to replace him; so he picked up his saw and left for the village. The soldiers found him and did not let him go; instead they beat and tortured him and took away his saw.” (Karen Male #041)

“The military suspected that they were working with an armed Karen group but found no evidence. LIB #35 handed them over to IB #60, which in turn handed them over to the Kyauk Gyin police. We collected money—a total of 106,000 *Kyat*—from all households in the [name of village section redacted] to have them released. The section leader went to the police station and gave them money, but that was not enough. [Name redacted] came to mediate, and finally the three were released today [date redacted]. As for the other four villagers from [name redacted], we don't know what happened; they have disappeared.” (Karen Male #058)

“The military was not allowed to kill [him] because, as a [position redacted] at the primary school, he was also government civil servant. They took him to the military camp and tortured him. Then military also gathered at their camp all the [redacted] from four villages around the area where the skirmish took place. Only [the man from the school] came back. All the others disappeared. [He] was seriously wounded. His family took him to the hospital, but his brain was damaged. He was extremely scared and was no longer normal, but he was able to tell me what happened. He said that he felt so sorry for my father and that he should die himself... I spent a few more days trying to get information from anyone including military intelligence. They told me that I was asking too many questions, and then they asked me if I wanted to be arrested myself. My mother spent a lot of money trying to find out what happened to my father; she gave money to intelligence officers in vain to get information. But we got no information. They all said they didn't know. We could not recover my father's body, and we could not hold a funeral.” (Karenni Female #067)

“If you don't give it to us or tell us where you got it, you will get in trouble!” The man continued to deny he had it. The leader told his soldiers to tie the man's hands behind a post. The soldiers then put a sharp knife to the man and said, “If you don't tell us, we will stab you.” They did not stab him, but they kept slapping him in the face. Then they made the man lie face down on the ground and stepped on him while his hands were still tied behind his back. They just kept interrogating him while they stepped on him. The man asked the leader to make them stop, and to loosen the ropes on his hands. Instead of loosening the ropes, the soldiers put a plastic bag to his face. The man could not breathe or shout. He just made muffled sounds through the bag. While they held the bag to his face they shouted “Tell us! Tell us!” They took off the bag so he could talk, but he just tried to breathe and he was too tired to say anything.” (Shan Male #073)

- ***Rape***

“The Burmese soldier followed her into the house, and then he knocked down the water [bucket] that she was carrying. There were a lot of soldiers around the house, and she ran away from the

house, and the soldiers followed her. They took her to another house where there was no one. Then, the soldiers took the baby away outside the house, and they took her into a room and raped her. The baby was crying at the time. People heard the baby crying, and they heard her shouting, “Help!,” but the villagers could not help her. These soldiers came from battalion #66.” (Shan Female #016)

“In June last year [2001], I went with five women to the jungle to look for mushrooms. We met soldiers as they were patrolling, and we all ran away. But one girl, my friend, failed to get away and got caught. That girl was raped by the soldiers. Her name is [redacted], and she is fifteen years old. We had to go back with more villagers to find her in the jungle and help her get back to the village; she could not walk. The girl said that she was raped by all seventeen of the soldiers. The headman complained to the military, but nothing happened.” (Shan Woman #019)

“The military raped [my cousin] and also [name redacted]. The military kept them in the jungle for four or five days, and they raped [them both]. [My cousin] was separated from the other women. They killed her because they had already raped her, and they did not want her to say anything. After four or five days, the other women were taken into town, and they got a message to her relatives that they should go to the jungle to try to find her. Our relatives found [my cousin’s] body in the jungle.” (Shan Male #022)

“Lance Corporal Tin Soe and another soldier raped a sixteen-year old girl from [name of village redacted]. They raped her at a corn plantation, killed her, and left the body with a corn cob in her vagina.” (Burman Soldier/Defector #036)

Child Labor

“Children had to work for the military when we were building the fence, too. Children as young as 12 years old had to work. The oldest people were around my age, but the older people were only men—not women. There were some women and girls, as young as 13 or 14 years old, also working. Girls would only go if their parents could not go.” (Shan Man #014)

“I also had to go serve as a village security guard in October 2001. It is a rotational system, and our turn comes once a month. The order comes from the village head and then our section leader, [name redacted], comes and tells me. We cannot refuse to go. If we don’t want to go on our own, we have to pay 200 *Kyat* to hire a person to go in our place. When I had to go, there were five other people besides me. They are [names redacted] and two other children about 12 years old. These children had to come because their parents could not pay money.” (Tavoyan Male #031)

“They [the police] asked for my ID. I was too young to have an ID; I was only eleven years old. The police said that because I did not have an ID I had to go to prison for six years. I did not understand the laws, so when the police said this to me I could not do anything. The police told me that if I was interested in joining the military, I did not have to spend six years in prison. I preferred joining the military. This happened to me in early 1999... When I was in Mingaladone, I heard that the people at the checkpoint were promoted when they recruited twenty new soldiers. I heard that for recruiting one man, a policeman was rewarded 3,000 *Kyat*

of cash and two tins of rice. I was in the Migaladone recruitment center for ten days. Officers from training camp #5 took us to the training place. There were about 2,500 new soldiers at the recruitment center in Migaladone. We did not have to do anything there because they were so worried that we might run away.” (Burman Male #039)

“The commanding officer’s name there is Bo Thoo Tain. He demanded that the headman arrange the villager’s work. The villagers who worked there included children as young as a twelve-year old girl; she went there because she did not have a father and her mother was sick.” (Karen Male #055)

Order 1/99 and Changes in the Organization of Forced Labor

“I never heard about Order 1/99. Instead, the military asks us to do opium farming and people can’t refuse to do it. The military has done this for a while; if people do not know how to plant opium, the military helps them.” (Shan Male #001)

“I never heard about Order 1/99. But I heard that in Taunggyi and in Kentung Townships there was a big sign saying there was no more forced labor. I was very sad and angry to learn that I had to work although they said there was no more forced labor. I learned about the signs from [name redacted], who owns a restaurant and travels around a lot. We learned about the signs while we were working on the military camp. [Another villager] and I were two of the people responsible for getting others to work. We asked ourselves why there were different rules in Burma, why those in big cities didn’t have to do forced labor while we still did. It made us angry and sad.” (Shan Male #003)

“I have never heard of anyone making a complaint about forced labor. I would not know how to make a complaint.” (Shan Man #014 2/2002)

“I have never heard of Order 1/99. I heard that we wouldn’t have any more forced labor. I heard that [at a meeting]. [A] General said they wouldn’t force the people to work, that they would pay us. But we were the only people paying—paying the soldiers... I don’t know anyone who complained. No one dared to complain, everyone was afraid. Even the headman was quiet. In the past if the military killed someone and people complained, nothing happened. We just got beaten. There is nowhere to complain; you [ERI] are the only people we can complain to.” (Shan Male #015)

“Nobody is allowed to use the word ‘*loy-ah-pay*’ anymore; the headman told us this is the order from the military.” (Shan Male #048 3/2002)

“[When] the military comes, they ask for “workers” (*ar ten thar mer*); they do not use the word “porters” (*bor ta*). The military do not use any written documents when they order porters; they now communicate with the villages only by sending someone or calling the headman.” (Karen Male #056)

“One time a commander from town came to our village and told us not to talk about forced labor if and when a delegation came and asked about it. That happened in April 2001, after the Water Festival. He called a meeting in our village, and he talked about it. Three days after he left, a delegation including one foreign woman came to our village and asked if there was any forced labor. No one dared to say yes because the soldiers had already told us not to say there still was forced labor. I saw a signpost outside the village [announcing] that there would be no force labor and that the soldiers could not ask for force labor. But nothing has changed.” (Karen Male #071)

“I never heard of anyone complaining and I don’t know how to complain about it. For me, I am scared to complain because all of the officers are [from] the same military group as those who force us to work. Even if I went to the local administration office, nothing would happen because they are controlled by the military also. I never heard about Order 1/99.” (Shan Male #074)

“General Mong Aye came to my township [and] gave some speech. I did not understand what he talked about because I don’t know Burmese. Someone told me that he said that the soldiers or and other kinds of government officer could not force the people to work. He also said that the soldiers could not come to the village and take people’s property without permission. After the General left nothing changed. We still have forced labor.” (Shan Male #077)

Emotional and Psychological Damage

The peoples of Burma live under a constant threat of violence which can cause depression and violence towards others.

“We could not refuse to go to work. We could not complain about the work. Even if you don’t complain, but you just don’t go to work, the soldiers can come and kill you.” (Shan Male #012 2/2002)

“When I think about this, I want to kill the people who arrested me and forced me to be a porter.” (Burman Male #044)

“The military does not need to use people to carry the letters because they have the soldiers and walkie-talkies already. It is just another way for the military to oppress the people. If something happens or it is busy, we sometimes have to go in the night.” (Shan Male #049)

“In early April [2002], Strategic Command Headquarters ordered [name redacted] to come to a meeting. When they call [him], it is usually about some work villagers have to do. But this time, they said that if the Karen terrorist group attacks the DKBA Mee Nee Gone camp that it is [this] village’s fault and that they would punish [them]. [According to him], the officer showed three big canons pointing at the villages; two canons pointed at [village 1] and one at [village 2].” (Karen Male #057)

“After the soldiers left, they put some landmines on the trail to where we stayed. The soldiers were laughing while they did that... Three months after that, a twenty-five year old monk

stepped on a mine... He put some of his robes around the injury to stop the blood and moved to the shade under a tree. He fell asleep there and the villagers found him. He never woke up; he died under that tree. It was a big loss for us because he taught the people and stayed in the temple. In our place [in the jungle], we only had this one monk. The monk was our refuge and we lost him.” (Shan Woman #072)

“I came to Thailand because the Burmese soldiers oppress the villagers. They force the people to work for them very hard. They do not allow the people to go outside the village. The people cannot work for themselves and they cannot work their farms or gather food outside the village. It is the same as if the military cut off your leg or arm.” (Shan Male #074)

PART TWO: INTERVIEWS

INTERVIEW #001 (2002) – REDACTED VERSION

Interview Date: January 2002
 Name: [redacted]
 Gender: Male
 Age: 25
 Occupation: Farmer
 Religion: Buddhist
 Ethnicity: Shan

State: Shan
 Township: Kun Hing
 Village group: [name redacted]
 Village: [name redacted]

Keywords: Forced Labor, Violence, Social/Economic Rights, Environment

I arrived in Thailand on January [date redacted], 2002. I came to Thailand because the Burmese military makes trouble for us. When the military comes to the village, we do not have enough time for our work and do not have security. The military always takes us to go with them, and then they beat us, and if we run away they shoot us.

I do not know the battalion number of the army unit in my area. It is the "Cut Off Ear" General's battalion.⁴ This battalion moved from Loi Gaw, and patrolled around Keng Tong. The General is known for treating villagers badly and beating them. There are around 300 soldiers in the battalion.

I have never had to do portering because I always run away. Sometimes the military takes villagers around the jungle as porters; if the villagers run away, the military shoots them.

I was forced to relocate, and then moved to the town. When I moved to town, I had to do forced labor. (The name of the village that I gave was the village I lived in before I moved to the city; it is my old village. I have moved to many villages since 1996 [when the relocation occurred].) In the last two years, whenever I got to a town, I had to work for the military. For example, I had to build a military camp about two years ago. I then moved back to the village, so I could be farmer. But, the military came to the village and made us give them chicken and pork. If we did not give them to the military, they would punish us and just take them.

I don't know why the military came to my area—maybe because they cut down teak in the area. The military came around three months ago. The villagers ran away because when we didn't, the military made us work as porters. If we didn't work as porters, we were beaten.

⁴ The general is apparently missing part of his ear.

The military came to my village [in the Kun Hing Township] around the end of December 2001. They came not just to take things, but also to burn the houses. Also they shot villagers, one of whom died. The military burned three houses. They also shot and killed one person named [redacted], around 35 years old.⁵ The houses that were burned were [a person: name redacted]'s, [a person: name redacted]'s, and [a person: name redacted]'s house. The villagers did nothing wrong, but the military wanted to control them. When the military comes into town the men run, so the military shoots at them. All of this took place at the end of December 2001.

I never went with the military, but they shot at me two or three times. They shot at me because I ran away. I ran away because I heard I would have to do portering and would be beaten.

The day before the military came, [the above-mentioned 35-year old man] was walking in his field, cutting bamboo and then cutting it into pieces. When he went home, he saw the military and ran. The military shot him in the back and he died.

There were problems before late December 2001; the military was patrolling during the rice harvest season [October/November 2001]. There was no forced labor, but they made people go with them and tortured them and beat them. They put a plastic bag on their head and put water in the bag. The military did this because they accused them of being in a resistance group or armed group. Even though we were working in the field, the military always accused us of being in a resistance group.

[A person: name redacted] was not killed, but was hung from his hands, had his face covered with a plastic bag, water was put in the bag, and was shot two times. That happened after they killed [the 35-year old man] in late December. I also heard that they shot people in other places.

People are not free to refuse to work. There is no payment for work done for the army.

I never heard about Order 1/99. Instead, the military asks us to do opium farming and people can't refuse to do it. The military has done this for a while; if people do not know how to plant opium, the military helps them. I never grew opium because I was living in the jungle. But, if I had a house in the village I would have to do it. Just recently, we had to go and cut the opium. One time, one army group forced us to grow opium, then another army group came and cut it down and destroyed it. I do not know the number of those battalions. The battalion who made people plant the opium is from Kun Hing. The battalion who cut it is the "Cut Off Ear" General's group. This was just recently, within the last three months, after rice harvest season. I think this was unusual. This happened at [a place: name redacted] and [a place: name redacted].

I do not know about portering fees or taxes. But I heard that when people are taken to do work and if they give money they can get out of work. This always happens, both recently and in the past.

People do not get money, food or shelter for doing work for the army. Not even in the cold season. People must make a fire and sleep next to the fire.

⁵ It is likely that this is the same man that is spoken about in Interview #7.

I do not know of other torture or killings since October 2001. The reason is that I always went to hide in the jungle after hearing about this.

The military was in the area because it is cutting down teak in the area.

I heard that the military from Kun Hing comes to this area to do logging. They started to come in the last three months. They always make the villagers go do work for them; the military does not do the work themselves.

I did not do logging because I was hiding. I was living in the deep jungle, and then when the military came, I went to hide in the mountains. In the past, when the military found my camp, they would take some of my food and cooking equipment, but let me stay there. Now, they are coming more often, so we had to move to another place. But the military follows us. So, some move to the town [name redacted], and some come to Thailand.

INTERVIEW #002 (2002) – REDACTED VERSION

Interview Date: January 2002.

Name: [redacted]

Gender: Male

Age: 45

Ethnicity: Shan

Occupation: Farmer

Religion: Buddhist

State: Shan

Township: Kung Hing

Village group: [name redacted]

Village: [name redacted]

Keywords: Forced Labor, Violence, Social/Economic, Environment

I arrived in Thailand on January [date redacted], 2002. I came to Thailand because I cannot live in the village; the military took me to guide them in the jungle and then I was beaten by the military. It was very painful.

The military took me to guide them three months ago. I worked as a guide for one day and one night.

I was not living in the village, I was living in a small house in the jungle. When the military came, they came to the houses, put the people all together, and took me and a woman to go with them. Then, the military asked us to show them where the old village and the new village were. They wanted to get more information about people living in the jungle. They did not burn the houses. There are about 20 houses there, but only the children and old people who cannot come to Thailand are left there. There are only about four houses with people left there.

They took us to guide them. After they got enough information, they let us go away. I was hit with the butt of the gun in the back of my head. They also beat, hit and kicked me. They beat me because when they asked about the old posts that show the boundaries for the township, I could not give an answer. They asked about the [name redacted] village and [name redacted] village; then they asked about the antique things. I could not answer, so they beat me.

What happened is that the Commander looked at a map, and the other soldiers surrounded me. I could not answer a question about the location of a place. The Commander then took another soldier's gun and hit me. Then, they hit and kicked me and yelled at me. I did not have any feeling. Then, they took me and made me work more. We went a wrong way because I was not clear about the question, and they hit me again until we got to [name redacted] village in the nighttime. They let me go the next morning.

What happened the time they hit me with the butt of the gun and beat me was that they asked me a question in Burmese. I do not understand Burmese, so they beat me. I had pain all down my back; it still hurts from it. They did not give me food or water. They let me eat only one or two meals a day, but only day-old rice and papaya soup with salt and chili. They did not pay me or give me shelter. I slept on the ground. I had to work from the morning through the night. They also told me not to live in the jungle and go back to my village. This all took place in late December 2001.

Since they hit me, my back still hurts very much, and I cannot move very well. I don't seem to be able to think very well after I received the beating [in the head].

For the second time in late December 2001, I guided the military for one day even though I did not know the location of the places they wanted to go to. We went to the [name redacted] village; and then I ran away. This is a different time than the earlier time, when the military let me leave. The second time, I went to get food in the jungle with the army, and when they went to [a town: name redacted], I ran away. During this time, I guided them to the [name redacted] village. The military showed me a map and asked me if I knew a village on the map. I did not know it, so they beat me. When they asked me to guide them, I did not know the way because they asked me to take an unusual, overgrown route.

It was the same military group both times; I do not know the number of the battalion, but they came from Loi Gaw and had about 300 soldiers. It is the battalion with the General with a cut off ear. I heard about the General; I did not see him. I was afraid to watch them or see their faces; if I did I would get in more trouble.

A woman guided different soldiers to a different place. I didn't hear about the soldiers beating or raping her. I guided around 60 soldiers each time.

Those are the only two times that I had to work for the military. I do not know why they were looking for the villages or sign posts.

Around the same time that I worked as a guide [December 2001], I heard that [a person: name redacted] was arrested in [name redacted] village. They put him in cold water for one night, the next day and the next night. After they let him go, he ran away. I don't know why that man was arrested.

I could not refuse to work for the military, and I did not want to go. If I did not go, they would beat me with a stick. Then, they would take everything in my house, including my pots and big knife. I had to go with them. I was afraid of them.

I never heard about Order 1/99. But I heard from the people in town that they continue to do forced labor for the military.

I have not heard about getting out of work by paying fees.

I heard that the military was coming to do logging. Now they are building a road to cut teak. I heard that villagers had to help build the road, but I don't know about it because I have been living in different places.

“Maybe my hometown, my village, my land will never be peaceful, and I will never get to be just a farmer.”

INTERVIEW #003 (2002) – REDACTED VERSION

Interview date: January 2002.

Name: [redacted]

Gender: Male

Age: 26

Ethnicity: Shan

Occupation: Farmer

Religion: Buddhist

State: Shan

Township: Kun Hing

Village: [redacted].

Keywords: Forced Labor

I arrived in Thailand on January [date redacted], 2002. I have come to Thailand because we do not have freedom to work. Every third day, each person has to go work for the military. Each day, twelve to fifteen people have to go work for the military. This started at the beginning of November 2001, and continues today. From November 2001 until the beginning of January 2002, the work was very heavy. Now, it's maybe two weeks of the month that we have to work.

People cannot refuse to work. One time when I was too busy, I sent my children to work instead of me. The military sent the children back, saying that I couldn't do that. The village headman is in charge of making people go. If they don't go, the military will come to the headman, who will make the villagers speak to the Commander to explain why they did not go to work or got others to do the work for them. If they do not have a good reason, maybe they will get fined, beaten or tortured. Even if you show up late, you get punished. For example, they may hit you with a big stick more than three times.⁶ Villagers are scared, and do not show up late. If the military is kinder they won't hit you with a stick but will only make you work more. For example, the military normally forces people to work from 7-11 a.m. If your punishment is working extra, you may have to work until 2 p.m.

I never had to porter.

The army battalion in my area was LIB 524. The Commander is Zaw Mo. He is a two-star general. He has six soldiers. He is the one in charge of building the camp. I heard of a general with a cut-off ear, but I do not know the division's number. I simply heard that general is very terrible and around [a town: name redacted] and [a town: name redacted].

I had to dig a trench around the camp—deep one so the soldiers could hide in the trench and shoot out if someone attacked the camp. I also had to clear the ground and cut down overgrowth. I had to make fences for the army camp, build a watch tower that is 30 meters high, and cut up bamboo to make it into a pipe for taking water to the army camp for planting vegetables.

⁶ It is a traditional Burmese punishment where you stand up, fold your arms and are hit on the thigh.

I do not know the total number of days that I had to work for the army, but it was at least 20 days. During the three months of building the military camp, [my village] had ten work groups. Each day, three groups had to go to work. The groups rotated; I went every third day.

Men between 26-40 years old were made to work; it was the same for women. Children did not have to work. I am not sure about 15 and 16-year olds, but 18-year olds were made to work. Only children under age ten were not made to work.

I did not have to do this kind of work for the military before November 2001. But, I had to drive my tractor to carry water for the military. I had to do this once a month, but someone from the village had to do it every day. This started around three or five years ago, and we still do it. This work started as soon as tractors showed up in town.

I also had to pull an ox cart to [a town: name redacted] village to transport military supplies. That started around three years ago and continues today. The trip takes maybe one day because it's far away. I had to do this for a long time because the military patrolled around [a town: name redacted], and they had to take food from Kun Hing. Every time the military needed more food or a new battalion came in, I had to drive the cart. Sometimes it was once a month, but during September through December, we had to do it often. When the army goes around [a town: name redacted], [a town: name redacted] and [a town: name redacted], they always get their food and shelter from an army center at the Kun Hing township. The road to [a town: name redacted] is not good; a car can't drive in the rainy season, so they need the villagers' ox carts.

The army took over a banana farm, of about ten acres, for its military camp.⁷ The landowner is [name redacted]. He was not paid for his land, but the army told him that he could take the fruit when it's ready for harvest. I do not know the exact value of the land taken by the army, but my own land—one and a half acres—was worth 250,000 *Kyat*.

I never heard about Order 1/99. But I heard that in Taunggyi and in Kentung Townships there was a big sign saying there was no more forced labor. I was very sad and angry to learn that I had to work although they said there was no more forced labor. I learned about the signs from [a person: name redacted], who owns a restaurant and travels around a lot. We learned about the signs while we were working on the military camp. [Another villager: name redacted] and I were two of the people responsible for getting others to work. We asked ourselves why there were different rules in Burma, why those in big cities didn't have to do forced labor while we still did. It made us angry and sad. We did not ask the military this question, but if we had there still would have been no answer. That is another reason that I left for Thailand, I felt guilty having to get the others to work. Also, the military would wake me up in the middle of the night to get me to help with their needs, and I could not sleep.

I did work for the army only, not other branches of the military. But, one day I had to help clean the village (for the local officers).

⁷ See also Interview #8.

People could hire someone else to go work for them, and I did that myself. But, I was scared to try to get out of work by paying fees to the military, and I did not hear of anyone doing that.

No payment or food was given.

INTERVIEW #004 (2002) – REDACTED VERSION

Interview Date: January 2002.

Name: [redacted]

Gender: Male

Age: 32

Ethnicity: Shan

Occupation: Farmer

Religion: Buddhist.

State: Shan

Township: Kun Hing

Village group: [name redacted]

Village: [name redacted].

Keywords: Forced Labor

I arrived in Thailand on January [date redacted], 2002. I have come to Thailand because it is very difficult to live in my village; the cost of living is very high, rice is very expensive, and I am afraid of the military. When the military comes, they force us to work as a guide for them, and if we do not know the places that they want us to take them to, they will beat us.

I did portering 10 years ago. I had to work as a guide for the military once, about a year ago.

Recently, I had to clean and cut overgrowth around the pagoda. I had to go twice every month to clean the pagoda. This started when the military started to build the pagoda five years ago, and that continued until I left Burma in January 2002. The military ordered the headman to have villagers clean the pagoda, and then the headman ordered people to do so. We rotated who had to do the job. Cleaning the pagoda took from 8 a.m. to 12 noon. I do not know why the military made us clean the pagoda, but the military built the new pagoda and then made the villagers clean it.

Other people had to work for the military with ox carts or tractors. I did not have to do that job because I did not have an ox cart or tractor. Others had to build a military camp, but I did not have to do that either.

Each day, the military has 40 to 50 people working at the pagoda. The soldiers control the people and tell them what to do. You are not allowed to take a rest; if you do, the soldiers will yell at you. Normally, the workers are half men and half women. The workers were 16 to 30-years old, but sometimes 40 to 50 year olds had to do the same work.

I could not refuse to do the work. If I did not go, the headman would make me pay some money—around 150 *Kyat*. There would be no other punishment.

I do not know the army battalion's number because I live on other side of the town.

I have heard about “General Ear Cut Off,” but I never saw him. I heard that he patrols around [name redacted] village, and that he really oppresses the villagers and many villagers are scared of him. I do not know where that General was before he came to [a village: name redacted].

I never heard of Order 1/99. I never heard that forced labor was banned. Every time the military gives the order, the villagers cannot refuse to do the work. The military gets a budget for development, but they keep the money for themselves and make us do the work. We never complain because maybe we will get in trouble. We cannot leave the house after 10 p.m. But, if the young people go out around 8 p.m. and are seen, then the military slaps the young people.

I never heard of labor/portering fees.

No one receives payment for the work they do for the military.

INTERVIEW #005 (2002) – REDACTED VERSION

Interview Date: January 2002

Name: [redacted]

Gender: Female

Age: 30

Ethnicity: Shan

Occupation: Farmer

Religion: Buddhist

State: Shan

Township: Nam Zarng

Village group: [name redacted]

Village: [name redacted]

Keywords: Forced Labor, Violence, Social/Economic Rights

I arrived in Thailand on January [date redacted], 2002. I came to Thailand because the military forced me to build a road and forced [my relative] to act as a watchman for the local bridge. We did not have enough time to work for themselves.

People in the village have not had to do portering recently, but when new soldiers come to the village they try to get people to do portering for them. Everyone already worked for the military; so the soldiers for whom we already worked stopped us from working for the new soldiers.

We cannot not refuse to do the work ordered by the military. If I refused, the military will go to the headman. No one refuses to work because they're scared of the military. If the soldiers come to the house and ask for rice or chili, we must give it to them. If we don't, the soldiers will yell.

One time, [my relative] was [acting as a sentry]. One of the soldiers said: "You can go back, old man, it is 4 o'clock already." When the soldier's supervisor saw [my relative] walking away, the supervisor yelled at him to come back to work. [My relative] did not hear what the supervisor said, so the supervisor told his soldier to bring the old man back. They took a knife and cut into [my relative deeply]. The knife was sharp and [the cut was very deep]. [My relative] could not walk, and the villagers had to come get him. When the headman asked the soldiers why they cut [my relative], they said that they were just playing with him. This happened in August and September 2001. I do not know who the supervisor was, but he comes from LIB 246 and his uniform has two stripes. It was the supervisor who cut [my relative] with the knife. We tried to complain to the General. The General yelled two or three words to the supervisor who cut [my relative], but did nothing else.

Different battalions [acted as sentries]. Sometimes it is LIB 246 from Kun Hing, sometimes it is a battalion from Nam Zarng. I do not know the number of the Nam Zarng battallion.

My family has had to clean the side of the road and [act as sentries]. I was responsible for making sure my family did their jobs.

For the road work, my group had to cut down the overgrowth next to the road between [a town: name redacted] and [a town: name redacted] (about 20 miles). Another group had to do the portion of the road from [a town: name redacted] to [a town: name redacted] (about 14 miles). This work started when the military's forced relocation program began three years ago, and was continuing when I left the village in January 2002.

I cut the overgrowth every fifth day from 8 a.m. to 4 or 5 p.m. I did not have to work at night. If the road being worked on was very far, I had to leave earlier and come home later. Sometimes, I had to walk three hours to get to the location where I had to clean the roads. Sometimes we had to take our children with us, so we had to walk slowly. Twelve people would work on the road at the same time; almost all were women because the men had to work in the fields for their family. The age range of the women working on the roads was 15 to 60.

For [acting as a sentry], [my relative] would work every other day. The work started three years ago, when we came to live in this village. It started as soon as we put a post in the ground to start building our house, and continued up until the time I left. [My relative acted as a sentry] every other day from 8 a.m. to 5 p.m.

Only two people [acted as sentries] each day. One was my 60-year old [relative]; the other was a 12-year old child who [acted as a sentry] because his mother had to take care of the family's four children and his father had to work in the fields. [The place we had to watch] was about one and a half miles from the village. They had to [act as sentries] because it was on a main road and the military wanted to make sure no one did anything to destroy it. Her family had to take responsibility for the [place] because they didn't have ox cart or other things that they could do for the military.

Since October 2001, the forced labor situation has stayed the same or gotten worse. Since October 2001, other people have had to carry water to the military camp and make fences for military camp. This work is for the same military group that makes us [act as sentries] and clean along side the road.

I have never heard about Order 1/99. I never heard that there was no more forced labor. I did not know forced labor was illegal.

I have heard about people paying to get out of work; you can hire someone else to do the work or you can give the money directly to the military. But, it would cost me 100 *Kyat* to hire someone to do the work for me, and I would have to pay the military 200 *Kyat* to get out of having to do the work.

I never received any payment for my work for the military.

I do not know of any violence against women or rape by the soldiers.

INTERVIEW #006 (2002) – REDACTED VERSION

Interview Date: January 2002

Name: [redacted]

Gender: Male

Age: 30

Ethnicity: Shan

Occupation: Farmer

Religion: Buddhist

State: Shan

Township: Kun Hing

Village tract: [name redacted]

Village: [name redacted]

Keywords: Forced Labor, Social/Economic Rights

I arrived in Thailand on January [date redacted], 2002. I came to Thailand because the military forced us to live in town. There are not enough jobs in town and people cannot earn enough money, so it is very difficult to stay in town. So, I left for Thailand.

I have not had to do forced labor for the military because I always gave money to the military instead. I and others had to pay money to the military every month so that they could hire an ox cart to work for them. The poor people had to pay 200-300 *Kyat* per month, and the rich people had to pay 1000 to 2000 *Kyat* per month. The headman decided how much people had to pay.

I had to pay money to the military ever since we were forced to move to Kun Hing Township in 1997. This practice ended at the end of the past rainy season [between October 2001 and January 2002] because the road is dry now and a car can travel on it. Once the road again becomes too difficult for cars, the military will again make us pay for the ox cart.

Other people had to clean the pagoda or cut down overgrowth beside the road. Cleaning the pagoda started in 1997 and continued until January 2001, when they put the top on the pagoda. Cutting down overgrowth started in 1997, and still continues today. Now the military makes those who have farms near the road take responsibility for keeping the road near their farm clear of overgrowth.

Two or three years ago, people had to work for the military camp. I heard about people having to build a military camp more recently.

The situation seems a little better since October 2001, because there is a little bit less forced labor and less money is paid for ox carts.

I never had to do work for the military because I always paid money instead. But in my village, there are five families that are responsible for working for the military. Those families are not paid by the military, so the villagers have to pay money to those families.

The headman asks people for money to pay for the military's ox carts. The order to get money for the military's ox carts came from the village group. I think the village group got the order from the military.

Here is an example of how the system of collecting money works: there are six villages in my village group. If the village group had to pay 100,000 *Kyat* a month [not the real amount], my village might have to pay only 1000 *Kyat* because it is a small village with new families. That 1000 *Kyat* would then have to be paid by 25 of the 30 families in the village, because the other five families do work for the military instead of paying money.⁸

This process was controlled by the village heads. If people do not pay or do their work, the military talks to the headman. I did not see anyone not doing their work, so I don't know what would happen if they did not do their jobs. Now, the situation is changing a bit. People who own farms near the road have to take responsibility for clearing the road near their farms.

The money for the military's ox carts is given to the headman. The headman uses the money to hire the cart. The cost of the cart varies depending on whether it is the dry or rainy season. In the dry season, it is only 5000 *Kyat* to rent the cart part-time; in the rainy season, it may be 10,000 *Kyat* for a part-time cart.

I could not refuse to pay the money for the ox cart because the order came into the village. If I refused to pay, the other people would be mad at me and yell at me. If I did not pay, I would have to go work for the military. No one ever refused to pay the money. The whole village had to pay the money.

LIB 524 and LIB 246 are the battalions that made people clean the pagoda and cut down growth by the roadside. Those are the battalions responsible for all Kun Hing. I do not know the general of those divisions. I have heard about "General Ear Cut-Off," but I do not know his battalion or where he came from. I heard that when the forced relocation program was going on and villages destroyed, "General Ear Cut -Off" was one of the ones doing it.

I never heard about Order 1/99. I never heard there was no more forced labor. I do not know the reason there is less forced labor now.

I had to pay money instead of working for the military. People do not get paid for doing work for the military.

22 people came together from Burma to Thailand with me— seven men and fifteen women. Some were younger than 25 years old, and Burma's immigration rules say those under age 25 cannot come to Thailand. Those people had to pay money to immigration so that they would be

⁸ For example, they clean the road once a month from 8 a.m.-1 p.m.; they are responsible for five miles of the road that goes to the township.

allowed to immigrate. At the [name redacted] checkpoint, they had to pay 1000 *Kyat* for each person who is younger than 25. In [name redacted] township, they had to pay 300 *Kyat* for each person under 25. Then in [name redacted], they walked to [a town: name redacted] a half-day.

INTERVIEW #007 (2002) – REDACTED VERSION

Interview Date: January 2002

Name: [redacted]

Gender: Female

Age: “around 17”

Ethnicity: Shan

Occupation: Farmer

Religion: Buddhist.

State: Shan

Township: Kun Hing

Village group: [name redacted]

Village: [name redacted]

Keywords: Forced Labor, Violence, Civil/Political Rights, Social/Economic Rights

I arrived in Thailand on January [date redacted], 2002. I came to Thailand because the military came to my village around the end of December 2001, and they treated people very badly.

I do not know why the military came to my village, but they always arrested the men and made them go with them. The military also took women to be guides for them. Sometimes the military lets the women go back home, but they do not let the men come home—the men have to continue carrying things and working for the military. My family went to live in the jungle, but the military followed us into the jungle and treated us badly, so we had to run away again.

If we don't run away, the military always says the villagers support the resistance group. But when the military sees people run away, they shoot at them.

About three months ago, the military shot one man named [redacted].⁹ He was 30-years old; they shot him in the back and he died.

One month later, the military arrested two villagers: [a person: name redacted] (18 years old) and [a person: name redacted] (20 years old). They took them for three days and investigated them. The military asked: “Do you know SSA [Shan State Army] people come around here? Do you give them rice?” [The arrested villagers] said they do not; they said, “Even if you kill us, it doesn't matter because we do not support them.” Then the military tied their hands and hung them from a lemon tree. Then the military put a plastic bag on their face and put water in the plastic bag. When they poured water in the plastic bag, the villagers hanging from the tree moved back and forth. The rope cut into their hands, leaving a scar on their wrists. Their wrists were sore and red for about two weeks. The military beat the older of these villagers in his eye, and he has red blood in his eye. I know this because the villagers are my neighbors. This all happened maybe two months ago.

⁹ He is likely the same man that is mentioned in Interview #1.

The military comes often to my village and takes things to eat, such as pork. The military comes and goes from my village—they just left my village again when I left to come to Thailand.

The military's torture of the villagers happened during the harvest season [October/November 2001]. The two villagers went to the field to harvest the rice. The military was hiding in the jungle, and when they saw the villagers they arrested them. The military took them to [name redacted] village. I know this because another villager followed the military to see where they were taking the arrested villagers. Another villager (20 years old) also went to talk to the military about getting the villagers released. She told the military that neither she nor the arrested villagers were in the resistance group. She said, "If we are, you can kill me first. We do not go to the jungle, we just work at our farms." The military then took the arrested villagers to another village, [name redacted], which is a three-hour walk away. The military made each of the arrested villagers carry a very big bag of rice, and said it was to be donated to the temple. But when they got to the village, the military sold the rice to the villagers. Then, the military let the arrested villagers go home.

At the same time as this incident, the military burned [a person: name redacted]'s house. His house had a place where they stored rice, a press to make oil, and a device to get rice from its hull. The press costs maybe 500,000 *Kyat* someone said. It was all destroyed when the house was burned. The military said they burned his house because he supports the resistance group, but he does not. About 40 *lang* of rice was destroyed. A lot of oil was also destroyed. This all happened about two months ago.

There has been so much mistreatment by the military that I could not finish if I had to tell everything that they have done. They take shirts, food and cooking equipment. Also, they take women's clothes, maybe for their wives. Sometimes the owner doesn't even have any clothes to wear because the military took everything.

My husband never went with the military, but they shot at him three times. He was never hit. One time, he went with others to catch fish in the river. They took off their clothes so they could dive deeply in the water. Then, the military came so they ran away – they had to run without clothes. They were very embarrassed, so this was sad even though they were happy to get away.

People are not able to refuse to work for the military. If they are arrested by the SPDC, they need to do what they are told to do. If they don't, they are beaten.

I do not know the number of the battalion that did all these things, but they come from Loikaw in Karenni State. It is always the same group that comes to my village.

I have not been a guide for the military. My husband has not had to do work for military because we run away.

I do not know others who recently have had to do forced labor because we always run away. But sometimes, men have to guide the military and carry things for the military. I know that [a person: name redacted] had to do guiding and portering in January 2001.

I never heard of Order 1/99. I never heard forced labor was illegal. The situation is still terrible. People always hope it will be better; if I knew what the situation would be like, I would have come to Thailand last year.

I never heard of people paying to get out of doing work for the military. No one gets paid for their work.

I have not heard about abuses against women by soldiers.

INTERVIEW #008 (2002) – REDACTED VERSION

Interview Date: January 2002

Name: [redacted]

Gender: Female

Age: “around 17 or 18”

Ethnicity: Shan

Occupation: Farmer

Religion: Buddhist

State: Shan

Township: Not known

Village group: [name redacted]

Village: [name redacted]

Keywords: Forced Labor, Violence, Civil/Political Rights, Social/Economic Rights

I arrived in Thailand on January [date redacted], 2002. I came to Thailand because [my relative] was arrested by the military and another man was killed. Then I did not have anything to do in the village. I was also afraid of the military. I came with other people to Thailand.

[My relative] was arrested and the other man killed around early December 2001. The military accused [my relative] of bringing food to the resistance group. They arrested him while the villagers were all harvesting rice in the field. [My relative] went back to the house to get food for them. He met the military in the village, and they took him to the village temple. The military arrested him and asked for information about the resistance group. At night, they would take him out and ask him questions. Then, they tied him up with a rope and laid him down in a small house in the temple. After ten days, they let him go home. [My relative] wasn't killed, but someone else who was arrested with him was killed.

Eleven people were arrested with [my relative], I didn't know their names. But I know that someone named [redacted] was killed. He was very old with gray hair, but I do not know how old. [My relative] was woken up two nights and tortured.

[My relative]'s wife went to bring food to the old man, but I was not allowed to visit him. The wife asked if [my relative] had been killed. The soldiers said no, but wouldn't allow her to see him. The soldiers did not give [my relative] the food; they just ate it themselves.

All of the eleven were tortured by the military; only one was killed. They hit [my relative] with the butt of the gun in his back. On [date redacted] December 2001, they hit, tortured him and knocked him unconscious three times in the same night. [My relative] was already thin, but when he came home he was even thinner, his skin was yellow and his body was very sore and bruised.

They interrogated [my relative] every night for five days. The torture before the [one] night was very severe. The next day, the military came to [my relative] again, but he was not tied up and he ran away. He was gone for a total of ten days.

I don't know the battalion's number, but it is the "Short Ear General's" battalion. This General is known for hitting people and giving people trouble in other places. Then he came to my village.

One person in the village wrote a letter to complain about the military's arrest of the eleven people; they wrote to the township. The military still does not care about the complaint, they still beat and torture people until they all run away.

One man, [name redacted], who was arrested, was separated from the other people. They took him to [name redacted] battalion camp, which is about a two-day walk from village. He was arrested by the "Short Ear" military group. The military group wrote a letter to [the man]'s family saying that if they paid 200,000 *Kyat*, the military would free him. The village headman, [name redacted], brought 100,000 *Kyat* to the military to try to get the man freed, but they did not free him. I do not know if the military took the 100,000 *Kyat*, but I heard someone say 100,000 *Kyat* was not enough. I don't know why they arrested [the man].

I don't know of more military abuses.

I don't know what would happen if someone refused to work, I never did it.

I heard about people having to build a new military camp. I heard that the military took over someone's banana farm and built a military camp on the land.¹⁰ The military started building the camp around November 2001. I do not know who had to help build the camp because I live far away from the town (to the south), and I just heard about it.

I do not know about other kinds of forced labor.

I never heard of Order 1/99 or that forced labor was prohibited.

I don't know about portering/labor fees.

I always heard that people do not get paid for their work.

¹⁰ See also Interview #3.

INTERVIEW #009 (2002) – REDACTED VERSION

Interview date: January 2002

Name: [redacted]

Gender: Male

Age: 36

Ethnicity: Shan

Occupation: Farmer

Religion: Buddhist

State: Shan

Township: Murg Nai

Village group: [name redacted]

Village: [name redacted]

Keywords: Forced Labor, Social/Economic Rights, Environment

I arrived in Thailand on January [date redacted], 2002; I left my village around January [date redacted], 2002. I came to Thailand because I did not want to work for the military, and because I cannot make enough money to live in the town because everything is too expensive.

Farmers are forced to sell rice to the government at a greatly discounted price. My sister and brother-in-law grow rice. This year, they produced 50 lang. They had to sell seven *lang* to the government. The government paid 300 *Kyat* for one *lang*; if they had sold the rice to others, they would have gotten 3000 *Kyat* for one *lang*. They could not refuse to sell their rice to the government. If they did not have enough rice to sell the amount that the government wanted, they would have had to buy rice at the market price and sell it to the government at the reduced price. I do not know how much of the land's yield must also be paid to the government in taxes. All I know is that however much rice they are ordered to sell to the government, they must sell. The last time they had to sell rice to the government was two months ago. I do not know who had to buy rice to sell it to the government, but I heard about it. I talked to someone whose fields did not produce a lot of rice, but they still had to sell rice to the government at a very low price. The people who came to enforce the sale of rice did not have a gun.

I had to help build the main road to a place, [name redacted]. I do not remember how long the road was, but it was far away from my village. I had to work during the rainy season. I am not sure exactly when I worked, I only worked three days on the road, but other people had to work on the road until November 2001. I had to go every fifth day and work from 8 a.m. to 5 p.m. I had to bring my own food for lunch. Eight people worked on the road at the same time. We dug up the soil, so we had something to put into the holes in the road. We also had to cut the sticks to put into the holes. Some people had to cut down the trees and bring them to the side of the road.

Women sometimes worked with us, but I do not recall how often that was. The women were 15-40 years old, and they had to do the same work as the men. The men were also 15-40 years old.

The military from [name redacted] village—I do not know the battalion number—gave an order to the headman that people work on the road; the headman then told the people to do the work. The headman could not refuse the order. Maybe the headman could not refuse because the military has the power.

I could not refuse to do the work. If I could not go to work, I had to hire someone and pay them 200 *Kyat*. I do not know what would happen if I did not go to work and did not pay for a replacement. I did not want to do the work. I did not get paid for the work. I only had to do a total of three days work on the road because I then went to work with the logging crews.

The work on the road ended in November because the road was dry. The government officers—I don't know if it was the army—then brought machinery to smooth out the road and then a steamroller to make it flat. Also, if there was some place with a big hole in the road, the government used a machine to dig up dirt and put it in the hole.

[About logging work,] I did not cut the trees because I was afraid; I saw people die when a tree fell down on them. Also, I saw people carrying logs on a truck; when the logs rolled down over them, they died. I only went to cook for the loggers. I got paid 500 *Kyat* per day; I did this work for seven months and wanted to do the work.

The owner of the logging company is [a person: name redacted], who lives in [name redacted] village. I am not sure where [the owner] got the logging contract; maybe from [a person: redacted]. They were cutting teak trees. I do not know if the military was involved in the logging. The logs were taken with a six-wheel truck; I do not know where they went, but then Chinese people came to the village to try to buy the logs. I do not know what company the Chinese people were from, but they wanted to buy as much teak as could be cut.

[About cleaning the market] I had to do this for four days during the first Shan month [around December 2001]. I had to cut down the grass. There were around 60 people working in the market. The military made us do the work. I am not sure how the order was given, but it came to me from the headman. The soldiers came from [a place in the Murg Nai Township: name redacted] military camp. I did not want to do the work. If I didn't go, I would have had to pay someone else to go. I had to go whenever the military wanted me to go. I am not sure what would have happened if I didn't go and didn't pay someone to go for me.

I talked to someone who had an ox cart and had to carry things for the military into the military camp. It only happened in the rainy season.

I never heard about Order 1/99. I never heard that forced labor was banned.

Sometimes, generals came to my town from Taunggyi in a helicopter. I recall one time that a general came around June 2001. I do not know why the general came. Before the general came, the headman told all the villagers and we had to wait for and greet the general. I had to go. The general came to visit the soldiers. Also, the area officials above the village headman had to meet

with the general. There was no change in forced labor practices after the general came out to the village.

INTERVIEW #010 (2002) – REDACTED VERSION

Interview Date: January 2002

Name: [redacted]

Gender: Male

Marital Status: Unknown

Age: 19

Occupation: Unemployed

Religion: Buddhist

Ethnicity: Shan

State: Shan

Township: Murng Nai

Village Tract: [redacted]

Village: [redacted]

Keywords: Forced Labor, Civil/Political Rights, Social/Economic Rights

I arrived in Thailand on January [date redacted] 2002. I came to Thailand because I was afraid of being recruited to be a member of the village militia. I always saw the villagers who went to work for the military. And then I thought that one day I might have to work for the military myself just like other villagers.

Being so young, I lived with my mother and sister; no one works for our family. My father died when I was five years old. I thought that Thailand would be a better and safer place to live. My mother and my sister allowed me to come here so that I can live safely and also send money to them.

Recently, I saw villagers work on the [military's] sesame farm, make a rice paddy field and build the military camp. There are more than a few kinds of work related to the military. All of the work was forced by the military. The orders come to the headman and then the headman gives them to the villagers. They cannot refuse to go; they are afraid of the military. I'm not sure what would happen if they refused. I did not see anyone refuse, but they don't want to work for the military. They do not get paid, and they have to bring their own food.

I saw each household in the village sending someone three times a week to work for the military. That is one of the reasons villagers flee to Thailand. I don't want work for the military because I might have to be part of the local militia.

I saw villagers working on the sesame farm from around November [2001] to the time I left. The work on the farm never finishes until the harvest time. The beginning part is particularly difficult; you have to clear the land, cut down overgrowth, dig the ground, and plant seeds. Working for the military makes it difficult for the villagers to attend to their own work. They worked hard at the sesame farm for about one month. After that, the villagers still had to take

care of the farm by cutting down overgrowth. And then the harvest time comes and that too is a lot of work.

During an intensive work time, villagers have to work every third day. Each day eight villagers have to work. This includes women and men; there are more women working than men because most men have to work for their own families. I saw women under eighteen working. I saw men under eighteen working, too.

I never had to work because I have been a novice monk since I was twelve years old. I just disrobed this December [2001], being the only man in my family. My mother is too old, and my sister is two years older than I am; she is twenty. The villagers do not expect my family to go work for the military, but I am not sure about the future. I may have to work for the military, like other men in the village. Most young men like me come to Thailand or get married.

Last October [2001], the Burmese military brought prisoners to our area [in Kun Hing Township). I heard the people in my village say that they were the battalion LIB #281 and LIB #282, but I don't know the name of the [commanding] General. I know that the prisoners moved [here] from Kachin State. Those military units had about 200 soldiers, and they brought about 40 prisoners with them. They were divided into four groups, which patrolled around the villages. Each group had about 40 soldiers and about eight prisoners with them. I came to understand that the soldiers wanted to take the prisoners to work for them like porters.

When the soldiers patrolled, I saw the prisoners follow them carrying things; the soldiers were holding and waving guns so that the prisoners would not run away. I had not known that the soldiers would take prisoners to go with them. The first time I saw the prisoners, I thought that they too were soldiers because they were in green uniforms. They wore green shirts, green *longyi* [a traditional Burmese skirt for men], and green hats with a symbol on it. They looked like officers. I did think it was a bit strange that they did not have guns.

One month later, the soldiers in the green uniforms came to stay at my house. So I had a chance to talk with them and found out that they were in fact prisoners. I talked with two Shan prisoners. One came from Tachileik Township. He was slightly over 30 years old. He was found guilty of driving [into a restricted area]. One day a "Do not enter" sign was put up by [a place redacted], but he did not notice it and entered the area. He was arrested by officers, and he was not given a chance to explain. They put him into a prison and later sent him to Mandalay. He stayed in Mandalay for about one year and then he was sent to be with the soldiers.

The other prisoner was a man too. He was about 28 years old. He lived in [a town in Kun Hing township]. He was found guilty of fighting with youths in his town. After the incident, officers came to arrest him. He said that he had been moved around many times, until he was eventually sent to a big prison in Mandalay. I do not know if he had a lawyer or who decided to send him to a prison. I don't know if the officers were from the military or the police. I just remember the stories the prisoners told me.

They also said that they had to carry things and cook for the military. They also said that they never had enough food and that they had to eat after the soldiers. They were always watched by

soldiers with guns. If they stayed in a house, soldiers would sleep with guns at the door. When they needed to go to a bathroom, they had to get permission from the soldiers.

I did not see any chains on the prisoners' wrists or feet. I just saw the soldiers use a gun to monitor them. Last month, I saw three prisoners try to run away. Two people were able to get away, but one got caught. They tied his hands behind his back. I heard one soldier say that the man might be killed because he had tried to escape like this twice already. He is a Burman and seventeen years old.

I also saw prisoners working on a road project. They had to carry and break rocks. I never talked with them. The road project started after the rain season, when the soldiers came to my village. A different group came to build the road; they brought a grader, a shovel car, and a road-roller. I think they are government officials because they worked with the soldiers. Before the prisoners came, the villagers themselves had to build the road. This was during the rainy season [in 2001]. After the people come to build the road, the villagers did not have to work. Only the prisoners had to work on the road by breaking up and carrying rocks.

I am not sure why they come to build the road. I am not sure whether or not it is related to logging. Now a lot of groups come to do logging in our area. Some groups are Shan. There were also some groups called the Chinese group or the "White Star Group"; they have four or five sawmills. They are located in Nam Hoo village, Nei Hin village, and Khun Kham village, and there are more in the jungle.

I don't know where they got the contract. I don't know if it is connected with the Burmese military. Whenever they do logging, a lot of soldiers come around our village and they go everywhere. They go deeply into the jungle; they force the local villagers to move to town and then destroy their houses. I don't know who buys the logs. After they process the logs at a sawmill, they just bring them into town on a truck.

Before November 2001, the villagers had to work a lot for the military. Now we do not have to work much. I do not know why. It might be because it is not a work season or they are finishing a farm season.

I have never heard of Order 1/99. I have never heard that the military will end forced labor. I do not know about giving money to the military to avoid the work because I have never worked for them myself. I know that if someone cannot go, they have to hire someone else to go instead. I do not know if they give money to the headman or the military directly.

INTERVIEW #011 (2002) – REDACTED VERSION

Interview Date: February 2002

Name: [redacted]
 Gender: Female
 Marital Status: [redacted]
 Age: 43
 Occupation: Farmer
 Religion: Buddhist
 Ethnicity: Shan

State: Shan
 Township: Murng Nai
 Village Tract: [redacted]
 Village: [redacted]

Keywords: Forced Labor, Environment

I came to Thailand because the Burmese soldiers oppressed us. I arrived in Thailand last week. We did not have enough time to work for ourselves because we had to work for the military. I had to cut the trees to build the road for the military. My husband or I had to go one day out of every six days. I had to go many times myself. Each time, about twenty to 30 villagers were forced to go. There were also villagers from other villages, and sometimes more than 40 people altogether. We had to build the road between Keng Tong and Murng Pan, and the road is about 60 kilometers long. All the villages in the village tract had to go to build the new road. It was a brand new road, and the villagers had to cut the trees first. Some trees were two feet in diameter. The youngest people working were eleven or twelve years old. The oldest were about 50 or 60 years old. Some women who were three months pregnant went to work as well. Later, the military brought in big machines, like tractors, to build the road. I do not know why they built the road.

The headman told us to go work for the military. He told us to go do forced labor, and he told us to go to a place called [name redacted]. We had to bring our own food. We had to bring our own tools, including saws, machetes, axes, and hoes. The Burmese soldiers watched us while we were working. They walked around while we worked, and if someone took a rest, they said they could not take a rest. They yelled at us, and they pointed their guns at us sometimes to make us work. The Burmese soldiers also threatened to hit people with the butt of their guns. The people were afraid when they were threatened. The Burmese soldiers ordered us, telling us how many kilometers we had to finish in one day. For example, the soldiers might tell us to finish two kilometers in one day.

Sometimes we had to travel for two days to get to the work site, and carry three liters of rice, oil, and salt. We would get food by the side of the road.

One man who ran away from the work site had his livestock taken by the Burmese soldiers. The soldiers came to his house after he ran away from the work site. The soldiers went to the headman's house first, and they asked him to take them to the man's house. The headman could not help the man. This happened in another village, [name redacted], in [name redacted] tract, in Murng Nai township, which is near my village.

This all happened around December 2001, the first month of the Shan year. The last time that I had to go work was in the second month of the Shan year, around January 2002.

The military battalion that made us work was #99 from Murng Pan Township. The battalion has 250 soldiers. I don't know the general's name, but he was big and tall, and he had a big stomach. Battalion #99 came around August 2001 for the first time, and they came to patrol two or three times before they started to build the road.

We could not refuse to go. I don't know what would happen if we refused to work. We did not want to go work. We wanted to work for ourselves. We did not get paid. The military would give us medicine or an injection if we got sick. All we had to do was ask the elder for the medicine, and we could get it. We did not have to pay for the medicine.

I do not know about Order 1/99. I did not hear that forced labor would end. Anyway, we still had to work for the military.

I also heard about "Cut Off Ear" General, but he was from a different battalion than the one that made us work.

One time I saw a Burmese soldier hit a monk with the butt of his gun.

I heard that there was logging in Murng Nai, and that important people connected to the authorities were involved. After the trees were cut, they were put in an ox cart. I do not know if the people were forced to give their ox cart, but they were paid 1,000 *Kyat* for one trip. When I left, they had already cut about one-third of the trees in that area. They sent the logs to Saikow and then to Kun Hing, and after that, I don't know where the logs went.

Forced labor is not different compared to before October 2001.

INTERVIEW #012 (2002) – REDACTED VERSION

Interview Date: February 2002

Name: [name redacted]
 Gender: Male
 Marital Status: [redacted]
 Age: 48
 Occupation: Farmer
 Religion: Buddhist
 Ethnicity: Shan

State: Shan
 Township: Murng Kerng
 Village Tract: [name redacted]
 Village: [name redacted]

Keywords: Forced Labor

I first came to Thailand after the relocations in 1996. My relatives told me that the situation in [name redacted] was very bad, and that I should go back to pick up my two children. I returned to Shan State again to pick up my children, and I just returned to Thailand on February [date redacted], 2002. When I went to pick up my children, I stayed in [name redacted] village, [name redacted] village tract for about one month.

During the one month that I was back in Shan State in the village, I saw the villagers go to work for the military. The villagers had to build a camp, build a road, and be sentries. The villagers had to go on a rotational basis to do these things. About 25 villagers had to go at one time, one from each household. The Burmese soldiers organized the work. At first, they asked the headman to organize the villagers, but he was afraid. So the soldiers came to the houses directly and gave each house a number (1-25). The villagers had to build a camp, and the villagers also had to be part of a *Pyi Thu Zyat*, which is a village militia. The soldiers asked for villagers to come work two times during the month that I was in the village. I saw this with my own eyes.

I also had to go do work for the military when I was in the village for one day. I was staying with my nephew, and the military came to the house and said, “you have to go work.” I said, “I am too old, and it will make me too tired.” I still had to go make the fence for the military at the their camp. We also had to supply the materials for the fence; the headman had told each household that they had to give 100 pieces of bamboo, and then carry it to the military camp to make the fence. 25 people, including me, had to build the fence that day. The next day I was afraid to stay in my nephew’s house, so I moved to the town.

Most of the people were around 25-28 years old. Some people were old like me, and some were younger than 25 years old. Women did not have to go work at this time; if women came, the military would not allow this, and the soldiers would hit the women with a stick and then send

them to find a man to replace them. One woman who was hit was named [name redacted]. All the men in the village had to go at one time or another except for the village headman.

People had to work between 6 a.m. and 4 p.m. We brought our own food. Even if we wanted to drink water and take a break, we were not allowed. You could only drink water, go to the bathroom or smoke during the break time, which was at 11 a.m. for a few minutes. We also had a short break to eat food. It was very bad, and I really hate them and I don't want to see them.

We were always watched by the soldiers, who were walking around. If a soldier saw someone who was not working, the soldier would slap the villager. I did not see this happen personally, but I was told by other villagers that this happened. I was afraid to look at other people while I was working, so I did not see it personally. The way that we were treated depended on the soldier—some were more kind than others.

The battalion that made us do this work was #98. There were more than 100 soldiers in the camp. The headman told the villagers this information. I saw the #98 on the soldiers' arm badge.

We could not refuse to go to work. We could not complain about the work. Even if you don't complain, but you just don't go to work, the soldiers can come and kill you. This happened to a villager from [name redacted] village in [name redacted] village tract [in Murng Kerng township]. The man did not go to work, and the military came and killed him. The village headman told me. It happened before I went back to Shan State, within the past three months.

In the town, there is a place where you can complain, but they are paid by the same people as the military, so they will not do anything. People should not dream like that [about forced labor ending].

I have never heard of Order 1/99 or that forced labor is illegal in Burma. The only thing that I can see that is better is that now if the military ask for a guide to show them to another village, the guide only has to go to that village. Then the guide can return home, and the soldiers will find another guide in the village that they just arrived in.

[Name redacted], my old village, was destroyed and burned about three years ago by the Burmese military after there was a fight between the Burmese military and the Shan State Army (SSA) in the area; one SSA soldier dropped a piece of paper that included the name of the village as a place to collect rice, and the Burmese military found the piece of paper and then burned the village.

When I used to live in my old village, I saw written orders from the Burmese military because I had to help arrange to have villagers come and work. The villagers did not want to go work. Since I was helping to arrange the villagers, if I did not ask the villagers to work, the soldiers could make me spend ten years in jail.

This rule is not the same now. If a village headman does not arrange for the villagers to go, the village headman has to go work every day for two weeks. I did not hear about the village headman having to spend ten years in jail.

The situation now is worse than before. Someone from Murng Kerng Township came to Thailand and told me, “the military killed my father because my father did not let the Burmese soldiers know that the SSA came into our village.” This happened about six months ago.

When I went back to my village in February 2002, I did not have to do anything for the SSA. They did not make me do any work for them. I did not see any SSA either.

INTERVIEW #013 (2002) – REDACTED VERSION

Interview Date: February 2002

Name: [name redacted]
Gender: Female
Marital Status: [redacted]
Age: 37
Occupation: Farmer
Religion: Buddhist
Ethnicity: Shan

State: Shan
Township: Kun Hing
Village Tract: [name redacted]
Village: [name redacted]

Keywords: Forced Labor, Violence

I came to Thailand because my husband, [name redacted], was killed. He was 30 years old. I came to Thailand [around mid-February 2002]. The Burmese soldiers oppressed us and killed my husband. It was very difficult to stay in the village, and I was very sad to stay in my village. I also have small children, who cannot work, and the head of our family died, so it was very difficult.

My husband was killed about four months ago, during the 12th month of the Shan year. My husband had to go and porter for the military. When he returned, he was sick, and he was weak, and he could not move very well. Then one day, the military came to the house, and they took my husband away and killed him.

My husband had to go porter often for the military, and I don't know why they killed him on that day. The soldiers that killed my husband were from battalion #246 from Kun Hing. They came around 8 p.m. in the evening, and I was sleeping and taking care of the children. I wondered why the military took my husband late and why he did not come back. In the morning, other villagers told me that my husband was arrested and killed at [name redacted] village. Only my husband was arrested.

I was crying, and because I had small children, my relatives did not let me go to see the body because they thought that I would go into shock.

My husband was the only one that was arrested in the village.

The headman knew about my husband's case, but he could not help me. The headman did not stay in the village. They, including the headman, did not want to get in trouble. They kept quiet.

I could not complain to anyone; I did not know a place where I could complain.

After that I came to Thailand with my villagers. My relatives helped me a lot. They gave some me money so that I could come to Thailand. It was not enough money. I had to stop and work to get more money, so it took me two months to get to Thailand.

I saw people having to work for the military. They had to go build a military camp and road. I did not have to go myself because I had a baby to take care of. My husband had to work for the military, too often—until he died.

I have not heard about Order 1/99. I did not hear that forced labor was no longer happening. There has been no change about forced labor. It is all the same before and after October 2001.

INTERVIEW #014 (2002) – REDACTED VERSION

Interview Date: February 2002

Name: [name redacted]
Gender: Male
Marital Status: [redacted]
Age: 55
Occupation: Farmer
Religion: Buddhist
Ethnicity: Shan

State: Shan
Township: Kun Hing
Village Tract: [name redacted]
Village: [name redacted]

Keywords: Forced Labor, Violence, Social/Economic Rights, Children's Rights

I arrived in Thailand [about in the middle of February 2002]. I came to Thailand because there were so many Burmese soldiers around my village. I did not have freedom to go work in my field. If I went to my field, the Burmese soldiers might come to hit me or give me trouble. The soldiers also came to ask for chicken or pork, and the soldiers also controlled our land. We also had to give the military money depending on how big a piece of a land we had.

Last year, I had to pay 1,000 *Kyat* to the soldiers for my land. The headman asked for the money after the military asked him.

I also had to give food to the military. The headman asked for the food.

During the twelfth month of the Shan year [December 2001], the soldiers shot one person, [name redacted], and he died. The Burmese soldiers came to search his house, and they were stealing the things in the house. Seeing the soldiers, the man took his valuables and tried to run away, and he was shot in the head. I also ran away. They did not take my things at that time. [Name redacted] and I are from the same village. It was battalion #246, but not the sergeant's group [see below]. There were 40 or 50 soldiers. It was a patrolling group.

Around December [2001], before [name redacted] was killed, soldiers also killed [name redacted] in [name redacted] village [in Kun Hing township]. He was the headman. The military investigated him. They accused the headman of being connected with SSA, and they killed him. People from [name redacted] village told me about this. The battalion was #246.

I don't know any cases of women being mistreated.

I had to do a lot of work for the military. I had to go and cut bamboo for the military. I had to clear around the military camp. I never had free time to work for myself. I had to go work for the military very often since I moved to Kun Hing Township four or five years ago. The work for the military never ends. People have to work the whole year on a rotational basis. In the last two years, it got a lot worse because people have been tortured and killed. It was a very terrible situation, and many villagers want to come to Thailand a lot.

The last time that I had to work for the military was three days before I left for Thailand. I left for Thailand [around late January or early February 2002]. I had to cut the bamboo that time. I had to do it because the soldiers asked me to do it. The bamboo was for a fence for a military camp that was near our village. The military camp was for six or seven soldiers, which was led by Sergeant [name redacted]. I know his name because I heard the other soldiers calling his name. The soldiers were from battalion #246, which was based in Kun Hing. The bamboo was also for a bridge that was around the military camp. Even though the fence was not very old and it was good enough, the military still asked us to make a new one. We also had to cut overgrowth around the military camp. They just wanted to use the villagers. I had to go three times, but villagers were working every day on a rotational basis. Each person had to go one day out of every three days. Every day eight people worked on this.

Children had to work for the military when we were building the fence, too. Children as young as 12 years old had to work. The oldest people were around my age, but the older people were only men—not women. There were some women and girls, as young as 13 or 14 years old, also working. Girls would only go if their parents could not go.

We also had to dig the ground in the military camp. The last time I had to do this was around August [2001].

We also had to porter for the military. I did not personally have to porter this winter. About seven days before the Shan new year [early January 2002] I saw people having to porter. I saw the porters carrying heavy things. There were about 80 soldiers and about twenty porters. Some of the porters were from my village; others were from different ones. The battalion was #303, from Myinthina [in Kachin State]. The headman heard this information from the soldiers; the headman told me this. I don't know why they were there [in Shan State]. I don't speak Burmese. They had to porter for five days.

Since the last rice harvest [around October/November 2001], I saw villagers have to porter twice. The other time was around December [2001]. The battalion was #246. There were about fifteen soldiers and two porters. The porters had to work for about eight days.

We also had to gather firewood for the military. After October 2001, I still had to collect firewood. For each household, we had to give 50-70 pieces, each of which was about one meter long and a-few-inches in diameter. The soldiers would take us to the jungle with a truck, we cut trees, and then they took the wood. A few days before I went to cut the bamboo [for the last time], I had to gather firewood.

We also had to clear the road for the military. The last time I had to work for the road was around September 2001.

The Burmese soldiers treated us very badly, and we lost a lot of our things and property. For example, when the soldiers called me, other soldiers came to my house and took money and other valuables in my house. We could not stop them. This happened to me during the 12th Shan month last year [around November 2001].

Sometimes if we were in the jungle, we were afraid. We heard that if the soldiers found us, they would ask us questions. I was afraid they would torture us, and if we gave them the wrong answer, they would kill us. This really happened, and we heard about it, so I would run away if the soldiers came.

We came to Thailand to live in peace and get a better life.

Since the last rice harvest [October 2001], the situation has been the same.

I did not want to work, but because they forced us, we had to go. I want to work on my own. If I did not have to work for them, I could grow enough food for myself, but because I had to work so much, I could not get enough food.

If I did not go work, they would slap or beat me. This happened to me twice. They slapped me in the face around September.

I have never heard of paying fees in order to avoid working for the military.

I have never heard of Order 1/99. I have never heard that forced labor is supposed to end.

I have never heard of anyone making a complaint about forced labor. I would not know how to make a complaint.

INTERVIEW #015 (2002) – REDACTED VERSION

Interview Date: February 2002

Name: [name redacted]
Gender: Male
Marital Status: [redacted]
Age: 45
Occupation: Farmer
Religion: Buddhist
Ethnicity: Shan

State: Shan
Township: Murng Nai
Village Tract: [name redacted]
Village: [name redacted]

Keywords: Forced labor, Social/Economic Rights, Environment

I arrived in Thailand [in late February 2002]. I came to Thailand because there was too much “*loy-ah-pay*” [forced labor]. I did not have enough time to work for myself. There are so many kinds of *loy-ah-pay*, like building the road, building a bridge, carrying wood, doing work for a military camp, and making a farm.

I had to go every other day to work for the military. The work was always changing. One day I had to go work for the camp. Another day I might have to go carry the wood. I don’t remember when this started exactly, but I had to go not less than 100 times. Since the last rice harvest [around October/November 2001], I had to go about 50 times.

There were several battalions that made us work. It was #44, #55, #66 and #99, and they were always rotating and changing from month to month. They would come and stay in the area in the camp. #66 is from Nam Zarng Township. #44 is from Kun Hing Township. #55 is from Murng Nai Township. #99 is from Larng Kher Township.

There are larger military camps in Ton Hoong, Ta Koong, Ba Sar, and Wiang Kao, and there are also small camps near many villages. I had to work at Ton Hoong, Ba Sar, and Wiang Kao camps. At the military camps, I had to do many different things, including building a fence, dig the ground, carry the wood, carry water, gather firewood, cut down the overgrowth, and build the barracks or huts, and getting materials to make ropes. When I was working at the military camps, I was working with between 30 and 40 people. We separated into small groups to do the different kinds of work. The people were from many villages, including [names of six villages redacted].

The military gave orders to the headman of the village tract, and then, this headman told each village headman in the tract to organize the villagers.

I did not want to go. They forced us to go. If I did not go, I had to pay 500 *Kyat*. If I could not find someone to go for me, I had to give the money directly to the soldiers who forced us to work. I did this last month [around late January or early February 2002], and I paid 500 *Kyat*. Then I went to find my buffalo for three days, and when I came back, it was already my time to go again. I wanted to get my buffalo to sell it to have money to come to Thailand. When I went to find my buffalo, I found out that the Burmese soldiers had already killed it and eaten it. Because I was late in coming back, I had to pay about 1,000 *Kyat*. About three days later, I left for Thailand. In June or July 2001, I also had to pay 2,000 *Kyat*.

The Burmese soldiers told us (to scare us) that if their military camp was not completely finished, we might have to go to jail or pay money.

I had to work on more than one road. I helped to improve the roads to the military camps at Ba Sar, Wiang Kao, and Ton Hoong. Before it was an ox cart road, and we had to make it better.

Other roads were being made for logging for about three months starting in July. 30 to 40 people from three villages worked on the roads at one time, and this was organized by the headman. The people working on the road were aged around fourteen to 45, including men and women. The fourteen year olds included these people from my village named [names of 3 women and 2 men redacted]. No one over 50 worked on the road. We do not want to work for the military; if we wanted to work for them we wouldn't come to Thailand. Many people still want to come to Thailand. The military was building roads to several places including from Ton Hoong, Ba Sar, and Nam Toom.

The Burmese soldiers told us they are building these roads to get logs for building the camp, but I know that the logs were for selling because after cutting the logs we just took it to the truck and the truck took it away to Nam Zarng. To build the camp the soldiers only used bamboo, so I know they didn't use the logs for the camp. The wood was only teak, some logs were so big that two people could not reach around them [about one meter in diameter]. The length of the logs was about eight meters; some logs were even longer than the body of the ten wheeled truck. This project was done by battalion #99 and #66 from Ton Hoong.

The villagers had to process the scrap wood that the military cut down, and take away all the scrap wood in ox carts. Then they had to use the scrap wood to fix spots on the road. General Kyaw Aye ordered people to build the road and fix the road, so the military could bring bigger trucks.

A high position military person from Rangoon (I think from the strategic command) organized a meeting about the logging around July or August 2001. This military person said the villagers could join the project on contract. The project was to develop the Keng Tong area. Some villagers went to cut trees. Zan Hla was the Burmese contact person that the villagers had to ask permission from to cut the trees. The villagers had to give a tax to Zan Hla. I don't know the details of the system. The headman went to the meeting and told the villagers about it. Zan Hla lives in Mak Lan, near Ton Hoong.

I have never heard of Order 1/99. I heard that we wouldn't have any more forced labor. I heard that [at a meeting]. [A] General said they wouldn't force the people to work, that they would pay us. But we were the only people paying—paying the soldiers.

I don't know anyone who complained. No one dared to complain, everyone was afraid. Even the headman was quiet. In the past if the military killed someone and people complained, nothing happened. We just got beaten. There is nowhere to complain; you [ERI] are the only people we can complain to.

On February 15th one person from my village, [name redacted], 45 years old, went to sell his buffalo. He got [a lot of money] for selling them. [He] had already given tax to the military, but on the way back from selling the buffalo he ran into General [name redacted] from [name redacted] battalion #99. The general had ten soldiers with him. The general took all of [the man's] money.

I don't know about events outside my village.

INTERVIEW #016 (2002) – REDACTED VERSION

Interview Date: February 2002

Name: [name redacted]
 Gender: Female
 Marital Status: [redacted]
 Age: 22
 Occupation: Farmer
 Religion: Buddhist
 Ethnicity: Shan

State: Shan
 Township: Nam Zarng
 Village Tract: [name redacted]
 Village: [name redacted]

Keywords: Forced labor, Violence, Social/Economic Rights, Women's rights, Children's Rights, Environment

I came to Thailand around February [date redacted], 2002, and it took about three days to get here from my village. The Burmese soldiers oppressed us. It is very difficult for us to stay in our village. For example, we cannot go out in the evening. If we go out, they might shoot us. Also, we have to do work for them. And we cannot go freely to our farms. If we go to the farm, they always investigate us, and accuse us of being SSA [Shan State Army]. Also, sometimes, we need to stay at the fields of our farm, but we are not allowed to do this. It is also very difficult to go in the jungle. The military is also cutting all the big trees on the hills and mountains.

I had to make a farm for the military, starting by clearing the land and the place. Then, we had to dig the holes to put the seeds in. Then, we had to take care of the plants, and make sure that weeds do not grow. Then, we had to harvest the farm. We had to grow a crop called "*toe heh*." After the harvest, people who had ox carts or cars had to let the military use them to transport the crops to the military camp. We had to plant these things at least for the last five years. The last time we did this was last year between around July 2001 until around October 2001. The villagers had to go every day on a rotational basis. Each rotation had to go one day a week or about four times in a month. Each time, twenty villagers had to go work for them. Men and women had to go. I only had to go a few times, and my sister and other relatives went other times. I had to dig out the tree roots. The farm was two acres, and it was in an area called [name redacted]. It was a three mile walk from my village to the farm; it took about one and half hours to walk there. We had to work between 8 a.m. and 3 p.m., and if we arrived at the farm late, we had to stay later. Shan, Pa-O, Karen, and Burmans all had to work on the farm. There was more than one farm like this. Each battalion in Nam Zarng had three large farms. There are four battalions in Nam Zarng. The battalion numbers are #66, #99, #116 and the "Youth Battalion." I'm not sure why it is called the "Youth Battalion."

Children as young as eight years old had to work watching the cows in my village. The military stole these cows from other villages and brought them to our village, where the children had to watch them. The military also made a stable for the cows because there were seventeen or eighteen cows. The children had to come every day around 9 a.m. until 5 p.m. The children did not get any payment. The children got a little bit of food and some clothes from a Burmese man, named [redacted], in the village, and he is a relative of a General [name redacted]. This General is based with battalion # [redacted], and he often comes to the village. He always asks to buy cows from the villagers; if the price of the cow should be 10,000 *Kyat*, he will only pay 5,000 *Kyat*. Or if the cow should be 5,000 *Kyat*, he will only pay 1,000 *Kyat*. The General will always only pay a very low price for a cow. If a villager did not sell the cow, the General would just take the cow. I saw the General take the cow from a villager in our village one time; the General took two of [name redacted]'s cows in May 2001, and one time during the past rainy season, he took [name redacted]'s cow and paid only a very low price. The children's names, who watch the cows, are [names of four children and ages redacted]. The children have been working for two years already, and they were still working when I left the village. The parents know, and this is organized by the headman. If the children do not watch the cows, the military would ask for money to hire someone to watch the cows.

During the rainy season after helping to start the “*toe heh*” farm [around August 2001], I went to stay on my farm, and I was not in my village very much. The military was still asking villagers to do things, but I was not there, so I don't know the details.

During this time that I was on the farm, I met with Burmese soldiers from battalion #66. The soldiers, “why are you staying here?” I said, “because we need to work on our farm.” The soldiers said, “why do you need to stay over night?” I said, “because we have to work for you so much building a fence and making your farm, and we just want to finish our own farm.” The soldiers said, “no, you cannot stay here over night because you might support the SSA.” So we had to pick up all our things and go back to the village. There were three families staying there at this time. If we did not go back, the soldiers would have killed us or raped us. All but two of us went back to the village at first. My husband, [name redacted], and [name redacted]'s husband, [name redacted], stayed behind to wait for a few buffalo that had not come back yet. When the soldiers returned again and found [the two of them] there, the soldiers said, “why don't you listen to us? Do you want to die?” Then, the soldiers took a piece of bamboo and hit [name redacted] on the back of his neck and on his back. They hit [name redacted] on his back and on his leg. Then [both of them] came back to village and did not dare stay over night again.

I know about one rape that happened recently. In the second month of the Shan year [around January 2002], the Burmese soldiers raped [name redacted]. She is 18 years old. She is the [name redacted] wife in [name redacted] village in Nam Zarng township. At that time, [she] was carrying water back from the well, and she was carrying her six-month old baby on her back. When she arrived at the fence of the house, one soldier said, “‘Pi Nang’ [Sister], stop one moment.” She said, “No, I have a lot to do,” and she continued to go into her house. The Burmese soldier followed her into the house, and then he knocked down the water that she was carrying. There were a lot of soldiers around the house, and she ran away from the house, and the soldiers followed her. They took her to another house where there was no one. Then, the soldiers took the baby away outside the house, and they took her into a room and raped her. The

baby was crying at the time. People heard the baby crying, and they heard her shouting, “help,” but the villagers could not help her. These soldiers came from battalion #66. I know about this because my older sister came to tell me. My older sister stayed next to her house, so she knew about the rape. My older sister heard the baby crying, and she heard [her] shouting, but the soldiers’ covered her mouth. Two soldiers raped [her]. Her husband, [name redacted] could not complain because the soldier told him that if he complained, he would shoot him. Her husband told me this at my house. He wanted to get other people from the village to go complain with him, but everyone was scared except for one man, whose name was [name redacted]. They went to complain to the military, saying, “your soldiers raped my wife, and I am not happy. You need to deal with this case.” After that, the general called the soldiers that raped [his wife] to investigate. The general punished the soldiers by hitting them with a stick. One soldier, who was a sergeant, was demoted. Then the soldiers told [him] that they would kill him, and whenever he sees these soldiers, he is very scared.

Two months ago [in late 2001 or early 2002], the military went to meet people who were staying over night at their farms, and the soldiers said, “you are not staying here to take care of your farm but to help your Shan soldiers. If you do not go back, we will kill you.”

I did not have to do forced labor myself since the end of the last rainy season because I was traveling around to other villages and visiting relatives, and then we came to Thailand. I have seen other people doing forced labor though up until when I left for Thailand.

I have never heard of Order No. 1/99. A Burmese soldier came to the village one time and told my brother and brother-in-law at a meeting, “you villagers are not happy to give Shan State to us, so we have to make you do forced labor.” At that time, the soldier said, “we will not use your free labor. We will pay you for your work.” The soldier did not say how to complain about forced labor, and I do not know how to complain. I did not see anything change after that. The people still have to work for free.

INTERVIEW #017 (2002) – REDACTED VERSION

Interview Date: February 2002

Name: [redacted]
Gender: Male
Age: 18
Occupation: Farm Worker
Ethnicity: Shan
Religion: Buddhist

State: Shan
Township: Kun Hing
Village Tract: [redacted]
Village: [redacted]

Keywords: Forced Labor, Social/Economic Rights

I came to Thailand on the February [date redacted]. I fled from the Burmese Army.

There was a military camp in the village since I was a boy. I don't know the battalion number. Six years ago the soldiers told the villagers they had to leave the village. Many more people—about thirty households—used to live in my village, but only twenty people are left now. Many people left for the jungle. I was afraid that the soldiers would hit us, so I hid in the jungle. Living in the jungle, I only went back to the village for food when the military was not around. I couldn't travel around because I was afraid. I didn't want to live hiding and running away any more, so I came to Thailand. I had to leave my mother behind in the village.

The villagers who stayed have to work for the military. They have to build a military camp and a road. The army called the headman and told the villagers when to work. Young and old people, men and women had to work. They never got paid for the work, and they had to bring their own tools.

Portering happened for the whole six years since the military came. I don't know many details because I was in the jungle, but I heard this from many people.

The soldiers sometimes patrol or pass through the jungle. If the soldiers found someone in the jungle, they will ask people questions and if they don't answer properly they will be hit. I know this because people told me, but I never saw someone getting hit.

I never heard of Order 1/99. We cannot complain about forced labor because the officials ordered the headman and the headman ordered the villagers what to do.

INTERVIEW #018 (2002) – REDACTED VERSION

Interview date: February 2002

Name: [redacted]
Gender: Female
Age: 38
Occupation: Day Laborer
Ethnicity: Shan
Religion: Buddhist

State: Shan
Township: Murng Nai
Village Tract: [redacted]
Village: [redacted]

Keywords: Forced Labor, Children's Rights, Environment

I came to Thailand [in late February 2002]. I came here because it is difficult to survive in my village. We have to work all the time for the military. We had to build a camp and road and build the roof for the military camp. And we had to work for the Forestry Ministry of the government too. We had to work every three days for eight years—until I left for Thailand.

I used to work for the military camps, but I began to work for the Forestry Ministry about two weeks before I left; I had to carry teak logs in my ox cart. I could not refuse to do this work, because they ordered us to come. The soldiers said they would punish you—for example, tie you up—if you didn't go to work. We did not want to do the work. But everyone was afraid. There is no way to avoid the work.

Starting about one year ago, the military started this logging project in Keng Tong. The poor people in the village—about 50% of the villagers, that is, about 75 people—were paid 1,000 *Kyat* per day to cut teak logs. They worked every day. They had to bring their own food and tools. The soldiers gave the money to the headman, and he gave it to them.

The logs were about one meter wide and 6 meters long. We had to carry the logs from the jungle to the Forestry Ministry's building. Then the soldiers put the logs on big trucks and drove them out of the village. There are four military camps in Keng Tong, about 500 soldiers; the Forestry Ministry's building was separate from the camps. I don't know the battalion number.

The military started making a road in May of last year [2001]. This road was a shortcut made for the logging project. When I left, the military was still building the road, making the road wider, so trucks could go through.

Every rainy season, the military tells the headman and the headman in turn tells the villagers they have to work on a road. No one, not even the headman, can dare to refuse the order. All the

villagers have to cut and gather wood for the road during the rainy season. The youngest to do this work was fifteen and the oldest was over 60. Even pregnant women had to do this work. This work takes about a half day to do, and we had to do it three times. The oxcart owners have to haul the wood.

In August or September I had to gather leaves in the jungle for the roof in the military camp. I had to use our ox cart to carry the leaves. Every three days I had to use our ox cart. I went to work for the military, so my husband could work on our farm. Everyone who owned an ox cart in the village—about fifteen of us—had to go and gather leaves for the camp roof.

We have heard about Order 1/99. General Maung Aye came last March [2001] and told us about 1/99 at a big meeting, but when he left the situation remained the same. And there was no place to complain about forced labor.

If a stranger comes to the village, the military will ask him or her questions and sometimes hit them. This is very common. The soldiers patrol around the village looking for strangers.

INTERVIEW #019 (2002) – REDACTED VERSION

Interview Date: February 2002

Name: [redacted]
Gender: Female
Age: 29
Occupation: Farmer
Ethnicity: Shan
Religion: Buddhist
Marital status: [redacted]

State: Shan
Township: Murng Pan
Village Tract: [redacted]
Village: [redacted]

Keywords: Forced Labor, Violence, Social/Economic Rights, Women's Rights

I came to Thailand almost two months ago. I came to Thailand because the military forced me to work.

I usually had to work in five day periods twice a month. The work starts at 8 a.m. and ends at 5 p.m. with one break for lunch. One or two soldiers watched us when we worked. Sometimes even pregnant women had to work. I had to work on the farm for the military, growing a variety of food. I also had to dig a well and built things at the military camp near my village. I had to harvest rice, thresh rice, take the rice to the camp, and fry the rice. I had to work for the military just before I left for Thailand. It was camp #2; about 150 soldiers were based in the camp when other soldiers were on patrol. Camp #1 was even bigger than this camp.

The military would order the headman, and the headman would order the villagers. Sometimes the military gave written orders to the headman, and sometimes they just talked to him.

I did not want to work for the military, but I could not refuse to do the work. If I refused, the headman would come to get me. If I was sick, the military themselves would come to get me. If I really could not go, I had to find someone to go in my place, or I had to pay 2,000 *Kyat* to the soldiers so they could find someone else to take my place. I had to pay this myself. We had to bring our own food, drinking water and tools. About 70 villagers were working. They included both men and women. The age of the people working ranged from fifteen to 30. The military chose the young people to work because they wanted stronger people. The military also used the villagers' tools and machines for the work. We had to work all year round, there was never a rest; in the dry season we grew soy beans, and in the rainy season we grew rice.

The soldiers take things from the rural people like cows and other livestock. Everyone knows this. I saw the soldiers bring cows into our village and re-sell the meat to the villagers. This was still happening when I left.

I never heard of Order 1/99. We cannot complain about forced labor; there is no one to complain to, not even the headman. Even the headman cannot refuse to take the orders from the military.

In May of 2001, I went with my husband to the jungle to find bamboo shoots. We ran into more than twenty soldiers. They caught my husband. They interrogated him, asking him about SSA [Shan State Army]. They made him dance in front of the soldiers. If he said he didn't see SSA, they pushed his head into the water in a pond. They repeated it until he died. I saw this with my own eyes. Later the soldiers told the villagers to bury my husband. My husband name was [redacted], and he was 31 years old. The soldiers also interrogated me about the tracks of the SSA army in the jungle. Sometimes we see the SSA passing through in the jungle.

In June last year, I went with five women to the jungle to look for mushrooms. We met soldiers as they were patrolling, and we all ran away. But one girl, my friend, failed to get away and got caught. That girl was raped by the soldiers. Her name is [redacted], and she is fifteen years old. We had to go back with more villagers to find her in the jungle and help her get back to the village; she could not walk. The girl said that she was raped by all seventeen of the soldiers. The headman complained to the military, but nothing happened.

People from [Murng Nai township] moved to my village last year because they were pushed out by the military. But now some have gone back to [Murng Nai township].

In my area, if people try to go back to their old village to get food, the soldiers are waiting for them in the jungle. The soldiers will rape the women and make the men porter. This happens all the time. It happened last year as well. My cousin saw one man who came back from portering last rainy season and his foot was all swollen and diseased with worms.

INTERVIEW #020 (2002) – REDACTED VERSION

Interview Date: February 2002

Name: [name redacted]
Gender: Male
Marital Status: [redacted]
Age: 58
Occupation: Farmer
Religion: Buddhist
Ethnicity: Shan

State: Shan
Township: Kun Hing
Village Tract: [name redacted]
Village: [name redacted]

Keywords: Forced Labor, Social/Economic Rights

I came to Thailand [around the middle of February 2002]. I came because the Burmese soldiers oppressed us, and we could not stay in our house or in the village. We had to hide in the jungle, and if they found us, they would hit us and sometimes torture us. If we ran away, they would shoot at us. I lived like that for more than two years, and I was just too scared to stay there any more. We didn't have anything either—no food, no clothes—so we came to Thailand. For a few years, we thought things would get better in Shan State, but they did not, so we finally came to Thailand.

Before I had to live in the jungle, I lived in [name redacted] village, and we were forced to move to [name redacted] village. We lived in [name redacted] village for about one year, but we could not live there because it was so different from my old village. So we moved to live in the jungle in a place called [name redacted]. It is little far away from any village and on a hillside. The main reason that I moved to this area was to get away from the Burmese soldiers.

The soldiers thought that the villagers were the same as SSA [Shan State Army] when we stayed in the jungle. The soldiers accused the villagers of supporting the SSA when we were in the jungle.

In [this place], it is very difficult to get the water. We had to get the water at the [name redacted], which was an hour walk from [name redacted]. When we came to get the water, we had to hide and make sure that there were no Burmese soldiers around.

In [this place], there were two or three huts, including about twenty people. This included children and old people.

Between [name redacted] village and [this place], there were about ten huts along the way in the jungle.

When we were staying in [name redacted], we always had to listen for the Burmese soldiers. If we heard them, we ran away. I never met with them while I was staying in the jungle. During the last two years, the Burmese soldiers found my younger brother, [name redacted] (35 years old), and they burned his hut, and killed him.

I could not sleep well while I was staying in [this place]. I was always thinking that the military would find us.

We always had to be ready to move, and we could only carry a few things.

We had to cook the food very early in the morning because at other times the Burmese soldiers could see where the smoke would come from. During the day time, we just had to stay quiet, and we could not allow the children to make any noise.

Sometimes we wanted to plant rice, but before we could harvest it, we had to move again. Sometimes, we wanted to buy rice and food, but we could not find a place to buy anything. Sometimes, we didn't have anything to eat. It happened often. In my old village in [name redacted], we had enough food to feed ourselves.

Sometimes, we went to work as day laborers, but there were so many people like us hiding in the jungle, so we could not get work easily. In the past two years, I was only able to work four or five days.

We only had very old clothes, which had very big holes. In the cold season, we had to build a fire to stay warm, but we could only do it in the night time and in the early morning, so the Burmese soldiers would not see the smoke.

A lot of people got sick. The only medicine that we had was Shan traditional medicine. If the medicine did not work, people died. Some people got sick and died. I know about seven or eight people who died from being sick during the last two years.

The children did not have any education, but we did not have a school in [name redacted] village either.

In [name redacted] village, we had a temple, but we did not have anything in [this place].

There were also landmines in the area. I know about three people who stepped on landmines and died. One person was a monk, and two people were villagers. I don't know their names.

We had to move around a lot. We cut the bamboo to make a small place to stay, and sometimes during the rainy season, the roof would leak. During the last three months, we moved around probably four or five times.

I don't know about the military making the people do anything for them because I was staying in the jungle.

I have never heard of Order No. 1/99. I did not know that forced labor is now illegal in Burma.

INTERVIEW #021 (2002) – REDACTED VERSION

Interview date: February 2002

Name: [redacted]
Gender: Female
Age: 43
Occupation: Farmer
Ethnicity: Shan
Religion: Buddhist
Marital status: [redacted]

State: Shan
Township: Nam Zarng
Village Tract: [redacted]
Village: [redacted]

Keywords: Violence, Social/Economic Rights

I came to Thailand one and a half year ago [Fall 2000]. I went back to my village in August, and I just came back on the [date redacted] of this month [February 2002]. Last August the Thai immigration authority made us migrant workers register, but we could not get work permits because we did not have money; so we had to go back to Shan State. While we were back, my husband was killed by the [Burmese] military.

In my village, we worked on a rice field during the day. The field was located next to the river and the forest. It was about one kilometer from the village in which we lived. We had been working on the field for two years. Villagers farmed everywhere around the village, and the headman knew where we were working. Soldiers sometimes patrolled near the field; but nothing had happened to us before.

In the night, my husband stayed with [two relatives] in the hut in the middle of the field to protect the rice field from animals. One night they cooked fish, and the light from the fire alerted soldiers. The soldiers surrounded the farm and began shooting into the hut. My husband in the hut was hit and died immediately. My [relatives] ran away but got caught; the military hung them upside down from a big tree near the field and hit and beat them to death. They were beaten for about a half an hour. This happened on the [in November 2001: specific date redacted].

I learned all of this from my fellow villager, [name redacted]. He is from my village. He rushed to me in the morning and told me what had happened the previous night. [He] was a porter with the soldiers and saw the whole incident. He ran away from the soldiers by pretending to get water for them. He had been portering for a half month. The battalion is #247.

When [the fellow villager of mine who had been a porter] told me, I went to the headman, and with the two men's wives we went to the field. The soldiers had burned the hut and all the fences around the field. I saw two holes in my husband's chest. We had to bury him in the ground near the field. I could not afford a coffin.

We saw the bodies my [relatives] still hanging from the tree. We first thought that they were still alive. But when we got them down we saw that they were not breathing. [The fellow villager of mine who had been a porter] said that when the soldiers were beating my [relatives] he told the soldiers that the two men were from his village, but the soldiers insisted that they were from SSA and did not stop beating them. They let the horses eat the rice. They shot our relative's buffalo and the villagers' two cows and took the meat to the camp.

The two widows and I along with our children fled to Thailand. We had to sell our valuables to make the journey. We could not stay.

INTERVIEW #022 (2002) – REDACTED VERSION

Interview Date: February 2002

Name: [name redacted]
Gender: Male
Marital Status: [redacted]
Age: 20
Occupation: Farmer
Religion: Buddhist
Ethnicity: Shan

State: Shan
Township: Lai Ka
Village Tract: [name redacted]
Village: [name redacted]

Keywords: Violence, Civil/Political rights, Social/Economic Rights, Women's Rights

I came to Thailand [in late February 2002]. It took me six days to get here from my village. I came here because the Burmese soldiers forced us to live in the town, but our work is not in town. We want to work on our farm in our village, but the soldiers want us to live in town. We do not have any relatives in town, and the cost of living is higher. We went back to work in the village, even though it is very risky and dangerous. If the military comes and finds us, they may call us to porter. Sometimes, they will investigate us to find out if we saw any SSA (Shan State Army). If they do not like our answer, they will beat us until we die.

In early August 2001, my brother was beaten by the military until he died. My brother's name is [redacted]. He was 22 years old. My brother went to the jungle to get wood posts to put in his ox cart and bring back to build his house. On the way back, he met with a group of Burmese soldiers, who stopped him. They took my brother to go with them. At first, we did not know what happened to my brother, and we were very worried about him. The soldiers had taken him for three days already, and we did not have any news about him. One day, a person from another village found a dead body in the jungle. The man came to our village and said, "I saw a dead body in the jungle." My brother was already missing for three days, and four or five people, including me, went to see the body. It was my brother. The birds were already eating his body, and we could not recognize him. We recognized his clothes, so we knew it was my brother. I do not know the number of the battalion that killed my brother. I only know that the battalion came from Lai Ka township. No one complained to the authorities that my brother was killed. Everyone was too scared to complain or say anything.

In December 2000, the military from Lai Ka came and raped and killed my cousin. My cousin's name was [redacted]. She was eighteen years old, and she was not married yet. My cousin was living in the jungle with [some] other women, and the military found them. The military burned the hut in the jungle where they were, and then they arrested them. They arrested [name

redacted] and the other women [names redacted]. The military said they were supporting the SSA. The military raped [my cousin] and also [name redacted]. The military kept them in the jungle for four or five days, and they raped [them both]. [My cousin] was separated from the other women. They killed her because they had already raped her, and they did not want her to say anything. After four or five days, the other women were taken into town, and they got a message to her relatives that they should go to the jungle to try to find her. Our relatives found [my cousin]'s body in the jungle.

[All the he women] were put in jail for [a duration: redacted]. After they were let out of jail, the women were upset, and they complained about [my cousin] being killed. The military was not happy, and arrested them again, putting them in jail for [a longer duration]. The jail was in the military camp. The camp name is [redacted], and it is in southern part of Lai Ka township. I do not know the number of the battalion.

People were forced to build roads, give their tractors to carry things, cut overgrowth on the military's farm, make a fence for the military, and cut bamboo to make a fence. In the last two months during the second Shan month [around January 2002], I had to cut bamboo to make a fence for the military. Eight houses were ordered to each give 300 pieces to make the fence. The order came from the town of Lai Ka. The order might have come from the military at [name redacted]. I think this because my uncle brought the bamboo to that military camp with his ox cart. If I walk from my village to the town, it will take all day.

During the same month that we cut the bamboo, we also had to cut 30 wood posts for the military's fence. It took us all day to do this work.

After giving the bamboo, I did not do anything else for the military before coming to Thailand.

After cutting the bamboo [around February 2002], the military came to our village and shot a cow and ate it. It was the same military group that made us give the bamboo, but I do not know the number.

On the way to Thailand, my wife and I were traveling in three cars, which were stopped by the military [a place in Murng Pan township: name redacted]. It was around 3PM, and the soldiers were drunk. They were yelling at the car drivers and all the passengers, and they checked all the ID cards. The military said that my wife could not go to Thailand because she was too young. She is only sixteen years old. Another woman, who was also not allowed to go, is 23 years old. I cannot speak Burmese, so I could not stay and help. I was in the first car, and the driver also did not want to stay because the soldiers were drunk, so we had to go ahead and wait along the way. But after that, the other two cars came, but my wife and the other woman were not among them. I did not know what to do, and it was dark. No one wanted to go back to help me find my wife. So I came to Thailand because I did not know what else to do. I have been waiting here for my wife. I have not heard news of her for five days.

I have not heard of Order No. 1/99. I have never heard that there is not supposed to be forced labor. I did not know that it was illegal. I do not know how to complain about it.

INTERVIEW #023 (2002) – REDACTED VERSION

Interview Date: February 2002

Name: [name redacted]
Gender: Female
Age: 32
Occupation: Farmer
Ethnicity: Shan
Religion: Buddhist
Marital status: [redacted]

State: Shan
Township: Murng Nai
Village Tract: [name redacted]
Village: [name redacted]

Keywords: Forced Labor, Cultural Rights

I came to Thailand [in late February 2002]. It took me nine days by car to get here from my village and then I even walked for one day at the end. I came to Thailand to visit my mother who moved here five years ago. My mother moved to Thailand because she was forced to relocate five years ago.

The military is building two roads: one from Keng Tong to Kho Lam in Nam Zarng and the other from Keng Tong to Murng Pan. They started working on them during the last rainy season. They were building the roads with a tractor, a back hoe, and a steam roller. I know this because I saw them; they never used them before. This was in the [name redacted] town. The soldiers say that the road is for the [name redacted] villagers. I myself never worked on the road. I do not know the battalion number of the soldiers involved; I cannot read.

My own village now has no forced relocation, and things are pretty good now. After they started building the roads, the military began letting people go back to their old villages in the [name redacted] area, places like [name redacted] village and [name redacted] village. The soldiers said that our country needs to catch up to other countries and develop the country.

The people can walk about more freely, and they are happier these days. We can walk without being stopped and investigated by soldiers. People are not as scared as they used to be. People can walk to the fields; they couldn't before. I only know about the [name redacted] area [in Murng Nai township]. I don't know other areas because I don't leave my area.

The military comes to my town sometimes, but I am usually at work, farming. There are about 70 households in my village. It's an entirely Shan village. I don't know the number of the battalion because I cannot read, but they wear a red scarf around the neck. The military talks to the headman. The headman does not have a good relationship with the military. If they don't

come, he does not go see them. If the military comes to see the headman, I think he is a little afraid. The situation used to be very bad, so he is probably afraid that it might get bad again. The headman's name is [name redacted]. I bet he is no longer the headman now. They change frequently. Nobody wants to be the headman, because as a headman you are too busy, no time left for yourself; you have to work for the villagers all the time. I know why they don't want to be the headman. I feel scared when I see the military because of our experience in the past. [She says animatedly].

The military improved the school; they asked the carpenters from the village and paid them. The military brought the materials for the school from a saw mill. I know the owner of the saw mill; he said he was paid 100 *Kyat* per piece—this was a regular price. I don't know where the military got the money. The villagers were happy about the school being improved. The name of the teacher at the school is [name redacted]. It is in [name redacted] town, near the market. They only teach in Burmese in the school; they don't teach Shan. They only teach Shan in the summer; but the students teach each other. Teacher [name redacted] also helps in the summer, because she is a Shan. This is organized by the government.

Some rich people—four or five of them—are building new houses and buying more land in my village. People who have come to Thailand are jealous, as they are mostly poor.

The poor people in the village have to work on their farms, or they have to go work as day laborers. The poor grow rice, but that's not enough for them to make money. The poor people have to sell the rice to the military. They don't have irrigation, so they are dependant on the natural season. The rich people also sell to the military, but they have extra. Sometimes the rich people help the poor. Some rich people have moved to [name redacted] town. Some moved to [name redacted] town, and some moved to [name redacted] town. I have no idea how long it takes, but [name redacted] town is three miles from where I live.

I am poor myself. If I was rich, I would not come here [Thailand]. I have just enough to eat.

Around my village there are now more things to buy. For example, now you can get a small bag of salt for 100 *Kyat*, while you had to buy a large bag for 700 *Kyat* before.

I did not hear about Order 1/99. But I did hear that there was not supposed to be any more forced labor. This was December 2001. A man of a high position came in a helicopter from Rangoon to the village and had a meeting with headmen. Then our headman told us that there was not supposed to be more forced labor. They said that when they asked for work they would pay for it. My daughter (15) went to the villagers' meeting with the headman. The villagers were happy there would not be more forced labor. Before that, during the rain season, they had to work, clearing small roads. For the work, a woman would get 200 *Kyat*, and a man 300-500 *Kyat*. I never went to work, but my daughter had to. My daughter was forced to do it, although she did not want to. Sometimes she got paid, sometimes she didn't. She had to work around five times. We sent our daughter because she would not have to do as much. Since the important man came, I don't know anyone who has had to work for the military.

They said that we can complain if the soldiers make the villagers do forced labor, that we can complain to the major at the [place: name redacted] camp.

I don't know about the future, and if we have to do forced labor. If we compare to the situation in the past, now it seems to be better.

INTERVIEW #024 (2002) – REDACTED VERSION

Interview Date: February 2002

Name: [name redacted]
 Gender: Female
 Marital Status: [redacted]
 Age: 42
 Occupation: Farmer
 Religion: Buddhist
 Ethnicity: Shan

State: Shan
 Township: Kun Hing
 Village Tract: [name redacted]
 Village: [name redacted]

Keywords: Forced Labor, Violence, Social/Economic Rights

I have been living in Thailand for a while, and I returned to Shan State in May 2001. I went back to see my ten cows and sell them. When I got back there, I did not see any of my cows. I returned to Thailand again [around late January 2002]. When I was back in my village, I saw that a lot of people were living in the jungle. When my relatives first saw me, they said, “why did you come back? The Burmese soldiers always try to find us, and we always have to run away. We want to go to Thailand very much. Why did you come back?”

When I first got there, I was living for two weeks when I heard the villagers say, “the Burmese military is coming,” and everyone ran away. In that place, there were three houses and about eleven people. Only two old people stayed in the village—[name redacted] and his wife [name redacted]. They could not run away because they were old. The Burmese soldiers came and went in their house. The soldiers took their stuff and threw it away, and they hit him. We were hiding on the hill, and we heard his wife yelling, “Help! Don’t beat my husband!” After the soldiers left, I went back to the village, and I saw [him]. He could not move, and he could not speak. His wife was crying and very sad. About ten days later, [he] died. The soldiers came from Kun Hing, and it was battalion #246.

[His wife] was very sad after [he] died, and she died about one month later. [She] was not beaten by the military, but while [he] was being beaten, she went to help him. The soldiers pushed her away. She tried to help again, and the soldiers threw her aside. I felt very bad for this old couple because they did not have relatives in town to help them, and they only had one niece to help them. When the old couple died, another family adopted the niece. It is a very sad situation for them.

Around August or September 2001, the Burmese soldiers came and shot [name redacted] and he died. [He] was around 28 years old. Before that, [he] had to do a lot of portering for the

soldiers, and he got hit by the Burmese soldiers. He was blind in his left eye from the beating. I heard [him] talk about wanting to come to Thailand, but he could not see very well, so he was afraid that no one would hire him. Around August or September 2001, the Burmese soldiers came, but [he] could not move very quickly like a normal person. When he tried to run, they shot him, and he died. The soldiers came from Kun Hing, and it was battalion #246.

Whenever I see the soldiers, I feel like I have died. My body is very cold, and I do not know how to do anything because I am very scared. I was shaking very badly because I am so scared.

I returned to Thailand again because the Burmese soldiers were coming, and I was scared to live there.

If the Burmese soldiers saw us and found us, they would just arrest us and make us porter for them. We did not know how long they would take us. I personally did not have to go because I ran away. We would tell each other where the soldiers were, so we could avoid seeing them.

We were not supposed to stay in the jungle where we were. That is why the soldiers came to find us, and why we had to run. We tried to get food and sell it in Kun Hing. Sometimes, we would also go back to the old village and get food to sell. For example, we could get coconuts and sell each one for 50 *Kyat*. This gave us some money to buy food in Kun Hing. Whenever we were in Kun Hing, people would ask, “are you are still staying in the jungle?”

One time when one woman, [name redacted] (28 years old), went back to our old village to get food, the Burmese soldiers found her and her twenty-month old baby. They took a lighter, and they held it under [a part of her body], and they said, “where is your husband? Your husband is an SSA [Shan State Army] soldier, right?” And then they tortured her like that with the lighter. She begged the soldiers, “please let me live.” And then the soldiers let her go back. This happened one week before I went back to Shan State around May 2001. It was a battalion from Kun Hing, but I do not know the battalion number. When I saw [name redacted], I saw the burn on her [redacted].

When I went to town in Kun Hing, people told me that they had to work on the military’s farm to grow corn for the military’s horses. People still had to do work for the military besides this, and there are still many people that want to come to Thailand because they do not have enough time to work for themselves. People still had to work right up until I came to Thailand, which was around January 2002.

I have never heard of Order No. 1/99. I have never heard that forced labor was supposed to end. I do not think that it will ever end.

INTERVIEW #025 (2002) – REDACTED VERSION

Interview Date: February 2002

Name: [name redacted]
 Gender: Male
 Marital Status: [redacted]
 Age: 45
 Occupation: Farmer
 Religion: Buddhist
 Ethnicity: Shan

State: Shan
 Township: Murng Nai
 Village Tract: [name redacted]
 Village: [name redacted]

Keywords: Forced Labor, Social/Economic Rights

I got to Thailand [around late February 2002]. It took me about one week to travel here from my village. The military forced us to sell rice, and I was upset, so I came to Thailand. My son, who was already in the Thailand, also called me to come to Thailand. There was also too much work to do for the military.

I was ordered to sell eight *lang* of rice. I got this order when we were planting the rice last year. This year, I was going to grow 30 *lang*. My cost from investing were twenty *lang*, which left only ten *lang* for me, and I had to sell eight *lang* to the military. This would leave only two *lang* for me, and it takes three *lang* to feed one person for one year. This is the reason that I was upset, and why I came to Thailand. I gave the rice to the military just two weeks before I came to Thailand [so I gave the rice in early February 2002]. They wanted more rice than I gave them, so we (my son and I) had to pay another 17,000 *Kyat*.

Since July 2001, we had to work on the military's farms for a few months. It was in the [place: name redacted] military camp's area, but I don't know the battalions number. Villagers had to go everyday on a rotational basis. I had to help build a small irrigation system for the military's farms, which I did for two days. The military occupied peoples' farms to make their farms. Some of the farms belonged to people who came to Thailand, but I don't think the military will give it back to them if they come back. Other farms belonged to people who could not work on the farm themselves. They forced the people who had tractors to plow the farms. We had to re-plant seedlings on the military's farms, which I did for two days. People who had ox carts had to carry these seedlings to the military farms. About 30 people worked on the irrigation system and the re-planting. There were four tractors that worked each day that they had to go. Some children, both girls and boys as young as ten years old, helped with the irrigation system.

During the harvest time [around December 2001 and January 2002], we had go harvest the crops on the military's farm. We were paid, but we were forced to go. The military gave the money to the headman, and the headman gave the money to the villagers. For my village, we had to send four people every day, and it could not be fewer than four people. Altogether, there were would 40 or 50 people that had to go everyday for about two weeks.

Starting before October 2001 and continuing until I left my village [around the middle of February 2002], the military started to build the road in early October 2001. They were building the road between Kong Mong in Murng Nai township to Kho Lam in Nam Zarng Township, which is about 40 or 50 miles long. I worked there around December 2001. I had to dig the ground, and I had to cover the potholes, and some people had to cut bamboo and then to put it on the road to make it stronger. In some places, there was a lot of mud, we had to take the mud out of the road. There were around 40 or 50 people working the road. It was only men. Two people from our village had to go, and other villages had to send villagers as well. Some villages had to send five, six or even ten people. My village only had to send two people because it only has eight or nine houses. I worked three times on the road. Two times I went by myself. One time I hired a person for 500 *Kyat* to go for me. I got the order to go one time each month. I got the order from the headman. My headman got the order from the headman of the village tract. And the village tract headman probably got the order from the military camp at [a place in Murng Nai township]. I don't know the number of the battalion. I had to bring food and a hoe and an axe to work on the road. At the work site, we were not really controlled by the military, but the soldiers would mark the place where we had to finish the road to. We had to finish up to the mark, or we could not go home. If someone came from very far away, they had to bring food for several days and stay over night, but I did not get an order like that.

I did not want to do the work for the military. The other people did not want to go either. If you did not go, the soldiers would take you to porter. I did not see this happen, but the soldiers threatened us like this to make us scared.

I did not hear about any violence by the military recently.

I have never heard about Order No. 1/99. The headman told me that forced labor was not supposed to happen. But we complained to each other that the military still made us work. For example, on the road, maybe there was money for the project, but the military still made us work for free. If I wanted to complain, I think I would go to Murng Nai, but I do not know how to complain about forced labor continuing.

INTERVIEW #026 (2002) – REDACTED VERSION

Interview Date: February 2002

Name: [name redacted]
 Gender: Male
 Marital Status: [redacted]
 Age: Around 15 years old
 Occupation: Parents are day laborers
 Religion: Buddhist
 Ethnicity: Shan

State: Shan
 Township: Murng Nai
 Village Tract: [name redacted]
 Village: [name redacted]

Keywords: Forced Labor, Violence, Children's Rights

I came to Thailand [in mid-February 2002]. It took me about three days to get to Thailand from my village. I came to Thailand because the Burmese soldiers oppress us, and they hit the people, and we are not free to work. The soldiers hit the people, and sometimes if they saw people in the jungle, they hit the people.

About five days before I came to Thailand [around mid-February 2002], they hit [name redacted]. I don't know how old [he] is or why they hit him. I saw him when he came home. I heard people say that the soldiers from Nam Zarng hit him. I don't know the number of the battalion. He [name redacted] is from [a place: name redacted]. I saw that [his] back was injured. He had large blisters (about four inches in diameter) that had burst. He got these because he had to porter for the soldiers, and the things that he carried were very heavy. I don't know how long he had to porter. [He] had to porter with two other people from my village who were also beaten and tortured by the Burmese soldiers.

People told me that [name redacted] (about fifteen years old; a little older than I am) was tied up by the soldiers and hung by his hands, which were over his head. Then the soldiers made a fire under his feet. The Burmese soldiers did this because they saw [him] with a [material] that the soldiers use, and they wanted to know where he got it from. He got the [material] from a hut in a field. After that, [he] could not walk very well, and I saw rope marks on his ankles. The other person that went to porter with [name redacted] was [name redacted] (about 40 years old). People told me that he was hit, too.

After [name redacted] was injured and before I came to Thailand [around mid-February 2002], I heard the Burmese soldiers shot one man at [name redacted] village. I heard people say that the soldiers shot one man who was 48 years old. The man was trying to find his buffalo. I do not know the man's name.

My father was killed by the Burmese soldiers when I was a very young baby. My mother said that my father went to stay over night on our farm, and the Burmese soldiers came and shot him, and he died. My mother is taking care of me and my brothers and sisters by herself as a day laborer. I have been working to help my mother as a day laborer for about one year.

I had to work for the military not long before I came to Thailand [in February 2002]. At that time, I had gone to harvest the corn on a farm, and I was paid 200 *Kyat* for each day. On the way back, I met some soldiers, and they took me with them for four or five days. I had to carry a bamboo backpack, and it was too heavy. It was too heavy, but I still had to carry it because they forced me. I was carrying clothes and bullets. I don't know any of the soldiers' names. I don't know where they came from or what battalion they were from. I don't speak any Burmese, and I cannot read Burmese either. I got food from the soldiers, but it was not enough. They fed us in the morning and in the evening. We did not get to eat in the daytime. We did not eat the same food as the soldiers—the soldiers had meat, and they just fed us vegetables. We never got a chance to go near the meat. The soldiers would just shoot the villagers' cows. I saw them shoot about five cows. There were around 50 soldiers. There were around five porters. One was around 40 years old, and the others were young like me. I cried, and then they let me go home. I did not want to go with the soldiers. I was not paid. If I had not gone with them, the soldiers would have hit me, and if I ran away, they would have shot me. About three days after I came back, I left for Thailand. That was the first time that I had to do work for the military.

I do not know much about the military building new roads. I saw the big machines that they were using to build a new road in [a place: name redacted]. The road was being built to bring the logs.

I have not heard of Order No. 1/99. I have not heard from the headman that there was not supposed to be more forced labor.

INTERVIEW #027 (2002) – REDACTED VERSION

Interview Date: February 2002

Name: [redacted]
Gender: Male
Age: 66
Occupation: Farmer
Ethnicity: Shan
Religion: Buddhist
Marital status: [redacted]

State: Shan
Township: Murng Ton
Village Tract: [redacted]
Village: [redacted]

Keywords: Forced Labor, Social/Economic rights, Children's Rights

I came to Thailand [in mid-February 2002]. My daughter lives in Thailand, and my son is in [a town in Murng Ton township: name redacted], so I have been coming back and forth [between Burma and Thailand]. I went back in December to [my son's village: name redacted] in Murng Ton township because I missed my family. I had to move to Murng Ton from [my village in Kun Hing township: name redacted] five years ago.

In [the village in Murng Ton] when we cleared the rice field, it was O.K. But when we were going to plant the rice, the military did not let us go to plant because the fields were in the jungle. I did not know how I was going to eat. I came with many people, my neighbors. The soldiers told us we could not go to the fields. The fields were about two miles from the village. We grew rice, sesame, and soybeans. We had been working on those fields for one year. The military did not bother us about going there during that year; but I know that the military kept some other people from going to their fields in the jungle. The soldiers saw SSA [Shan State Army] tracks in the jungle near the farms, and since then they no longer let us go to the fields. The soldiers told us if we went into the fields they would shoot us. The soldiers who told us not to go were from battalion #225. There were four battalions in Murng Ton: #277, #519, #65, and #225. I know this because the numbers were on sign posts. Each battalion had not more than 100 soldiers. All these battalions patrol around the area. They are looking for their enemies. Some of my family is still in [the village in Murng Ton], but they cannot farm. Now they have to buy their food, so they work as day laborers, harvesting the rice and onions for other people in the village.

In July of last year the military forced us to clear the roads from [a village: name redacted] to the gate of the military camp #225.

In December, I had to work for six days clearing the grounds at the airport. I had to clear an area about 100 meters long and very wide. The first day there were about 100 villagers, the next day we split into groups of 50. We worked from 9 a.m. to 3 p.m. We never got paid. I have worked for the military since I was fifteen years old, and I have never gotten paid by them. We also had to bring our own food and tools.

The military ordered the governor, who in turn ordered the headman; then the headman ordered the villagers to do the work. One person per household had to go; usually my son went for my family, but I went when he couldn't. If we refuse to work we have to pay 500 *Kyat* per day to the military. The youngest who worked was twelve year old and the oldest was about my age. Both men and women, boys and girls, worked. Even pregnant women worked. The military made the headman or tract headman watch us while we worked. No one dared to complain, because the order came from the military. After that I had to work once a week clearing the grounds at the military camp, hospital and airport.

I have never heard of 1/99. I never heard that forced labor was supposed to end.

In some areas of Murng Ton the military is killing people. In [name redacted] village, some people were cutting trees so that they can sell them for themselves. Eight people got killed. But one Karen and one Lahu got away. These two told people, and people in my village were talking about it. This happened about four months ago. I myself have never seen someone getting killed; I am always prepared and try to get away from the military when they come.

I was forced to move in 1996 from my village. When we were forced to move we moved at midnight.

There are fewer soldiers in Murng Ton now than before. But as long as the Burmese Army controls the country, the situation will never get better. The military even steals chickens and clothes from the people. I know this because the villagers would never steal from each other. In the afternoon the military watches the village and then at night they come to steal things. I myself have had food stolen from my house. I realize it is gone in the morning. If people forget to pick up their laundry that is drying in the day, the soldiers will steal it in the night. They steal everything, even soap powder, toothbrushes, and toothpaste.

INTERVIEW #028 (2002) – REDACTED VERSION

Interview Date: February 2002

Name: [name redacted]
 Gender: Female
 Marital Status: [redacted]
 Age: 55
 Occupation: Farmer
 Religion: Buddhist
 Ethnicity: Shan

State: Shan
 Township: Kun Hing
 Village Tract: [name redacted]
 Village: [name redacted]

Keywords: Forced Labor, Violence, Civil/Political Rights, Social/Economic Rights, Environment

I came to Thailand [around mid-February 2002]. I came to Thailand because the Burmese soldiers killed my husband, and I have no one to help me. The only person who can help me is my [relative] in Thailand, and she came to get me.

The Burmese soldiers killed my husband around the beginning of October 2001. My husband's name is [redacted], and he was 57 years old. At that time, he went to visit his relative in [name redacted] village, [name redacted] village tract, Murng Nai township. He went to visit her because her husband had just died. He was killed when a tree fell on him. When [my husband] got to [this] village, he went to visit the headman's assistant to tell him that he was a guest of [name redacted], [name redacted] village tract in [name redacted] township. He said he would stay at his [relative's house]. In the evening, the Burmese soldiers came to search for guests in the village, and they found him. [He] did not have an ID card, and the soldiers arrested him. [He] said that he had a travel document and that he had already told the headman's assistant that he was going to stay in the village with his [relative]. But the soldiers did not care, and they took him away. At that time, his relative went to visit the headman and his assistant to get help for [my husband]. The headman went to talk to the soldiers, but the soldiers said: "We will only take him for one night. Tomorrow, we will let him return." But he did not come back the next day. His [relative] went to visit him at [name redacted] military camp, and she did not recognize him because the Burmese soldiers had put cloth over his head (along with three other people that she saw). After one week, [my husband] died.

I heard from the other people that were arrested with [my husband] that he was hit by the Burmese soldiers. The two men were both Lahu, one of them was from [name redacted] village and the other from [name redacted] village. [The first] one of them was named [redacted], and he was about 40 years old. He was hit and tortured by the Burmese soldiers too. [He] told me

that the first night he saw the Burmese soldiers kick [my husband] twice and hit him on his arm and his back more than three times. [My husband] told [him]: “I am hurt very badly. I think my arm is broken.” In the daytime, the Burmese soldiers covered their heads with cloth and brought them to the jungle and asked them questions. In the evening, they brought them back to the military camp, and the soldiers accused [my husband] of coming to [his relative’s] village in order to guide the SSA [Shan State Army] soldiers. [My husband] always said that he was not doing that. On the sixth night, [my husband] was very sick and weak from the beating, and it seemed like he was already dead. The soldiers thought he was dead, and they were going to take him away, but he started moving again. [My husband] said to [this Lahu man]: “I will die now. I will not have a chance to see my daughter and my wife.” He died around midnight on the seventh night. The soldiers took his body out at 3 a.m. in the morning.

The husband of [my husband’s] relative is named [name redacted]. He was 32 years old. [He] got an order to do logging for the Burmese soldiers around the rainy season of last year [2001]. He went with three people, [names and ages redacted]. They went to do the logging because that way they would not have to go to help build and repair the military camp all the time. If they went to do the logging, they could finish their work for the military in a few days, and not have to do more work.

The men started to cut a tree, and the tree fell down on [one man]’s head, and he died. The other three people went back, and they decided not to continue to do logging. They went to do the logging because they were forced by the military. They got nothing, no payment, for their work. They had to bring all their own food and tools to go logging. I do not know the battalion’s number that made them do the work. I do not know how many trees they were supposed to cut. I heard this information from [my husband’s relative].

Ten days later, the Burmese soldiers forced other people to go carry the logs that [the husband of my husband’s relative] and the other men had already cut down. It is far from the village—about four and a half hours by foot. Another man, who was also named [name redacted], was ordered to bring back the logs with his ox cart. On the way back, the ox cart fell over, and the logs fell on [name redacted], and he died, too.

When I came to [name redacted] town to see my husband’s body, I saw a lot of logs piled up. The logs were about half way between [a place in Murng Nai Township: name redacted] and [a place in Kun Hing township: name redacted], and there were about 4,000 to 5,000 logs I would estimate. Some of the logs they were being moved around with a big machine for moving logs. I also saw them move the logs onto a big truck to bring them to town. I don’t know who was doing this, and I don’t know where they were going to bring the logs.

The Burmese soldiers came to our place in the jungle called [name redacted], which is around [name redacted]. It was around the 12th month of the Shan year [around December 2001]. There were around 50 huts in that place and around 70 people. There were about 30 children and about seven old people. At that time, about twenty soldiers came, and they came to search our place and the huts. When they got there, the soldiers surprised everyone. One man was sitting in my house, and when he saw the soldiers come, he jumped off the house and ran into the jungle. The soldiers said: “Who is he? Why did he run away?” I said: “I am old, and he came here to take

care of me. He is just a normal villager.” I cannot speak Burmese, but the soldiers could speak Shan, so they said: “That man is a bad guy if he ran away.” They were not satisfied, so they tried to burn my house. But it was early in the morning, and there was moisture on my hut, and one soldier tried to use a lighter, but it did not work. I asked them: “Don’t burn my house.” They tried to burn it three times, but it did not work, so they went away. They were in [name redacted] for about one hour.

Two days later, the soldiers came again, and there were about 80 of them. At that time, most of the people in [the place] ran away. Only three old women, including myself, and three children stayed. The military arrested three people as they ran away that day: [names and ages redacted]. After that, the soldiers searched the area and looked for any houses. The soldiers said that we had to move into [name redacted] village within two weeks. The soldiers said: “If we come back, and you are still here, we will burn all of your huts.” The soldiers burned one hut that day. The soldiers also took people’s things, like chickens (about 30 soy, and each soy is worth about 500 *Kyat*), tea leaves (about twenty packs and each pack has two soy, and each soy is worth about 1,500 *Kyat*). I personally lost 8,000 *Kyat* that was under my sleeping mat, and that my daughter in Thailand had sent to me. I also lost one big sac of rice, fourteen chickens and four packs of tea leaves, all of which I had prepared to sell to people from [name redacted] village tract. The three men who were arrested had to carry the things to [name redacted] village for the soldiers. The three men came back the next morning. I don’t know where the soldiers came from.

After that, I moved to [name redacted] village with some people. Other people moved to [name redacted] village tract and only four families stayed in the jungle, but they moved deeper into the jungle. The people did not want to live in [name redacted] village because they did not want to work for the soldiers, they did not have relatives there, and they did not have a place to work.

I lived in [that] village for about two weeks. During the two weeks that I was there, the villagers had to clean a canal and make a fence for the whole village. I saw a lot of people working. They had to do this work for the military, and the villagers did not want to do the work. There were different groups of people (some big and some small) doing work on the fence.

Then I moved to [my husband’s relative’s] village, [name redacted] village tract in Murng Nai township. I lived in [the] village for about three weeks. I saw the people working in groups of seven to ten people. They were carrying tools, like hoes and machetes. They were also carrying food. They went in the morning about 9 a.m. and came back around 4 p.m. in the afternoon. I heard that they were going to dig the ground for the [name redacted] battalion camp. They also said: “We never have a chance to work for ourselves. We have to work for the military every day.” I don’t think the people wanted to go work for the military. Everyone had to go on a rotation, twice every ten days. I did not have to go myself, so I did not see them do the work because normal villagers were not allowed in the battalion camp.

In [name redacted] village tract [in Murng Nai township], if someone lived near the big road, they had to go work on the road like the people in [name redacted]. I heard this from the people in [my husband’s relative’s village].

Around October 2001, I heard the military arrested three people. The soldiers arrested three men: [names and ages redacted]. The three of them went with an ox cart to carry rice from another village, and they met soldiers along the way. The soldiers accused them of sending the rice to Shan soldiers. They arrested them and treated them like prisoners. They tied their ankles and forced them to work on the road near Gu Saw Wo (near Murng Nai battalion).

Also around October 2001, I heard that [name redacted] disappeared. He was a headman from [name redacted] village near [my husband's relative's] village [in Murng Nai township]. The soldiers accused him of being connected to SSA [Shan State Army]. His wife and another village leader went to find him in [name redacted] village. The soldiers in [name redacted] village told them that he was sent to Nam Zarng. The two then went to Nam Zarng, and the soldiers there said that the high level officer in Taunggyi wanted to see [the headman], so he was sent there. They still had not been able to find [the headman] when I saw them in [name redacted] village tract around January 2002.

Around December 2001 in the last month of the Shan year, I heard that the military soldiers burned [name redacted]'s house. He is about 60 years old, and he lived in [name redacted] village near [my husband's relative's] village [in Murng Nai Township] too. He lost a lot of cooking oil and sesame seeds, and he had a machine that used to process these things. He also had a rice husking machine. I heard that he lost a lot of money, but I don't know how much exactly.

I have never heard of Order No. 1/99. I have never heard the headman tell us that there will not be anymore forced labor.

INTERVIEW #029 (2002) – REDACTED VERSION

Interview Date: February 2002

Name: [redacted]
 Gender: Female
 Age: 19
 Occupation: Farmer
 Ethnicity: Shan
 Religion: Buddhist
 Marital status: [redacted]

State: Shan
 Township: Larng Kher
 Village Tract: [redacted]
 Village: [redacted]

Keywords: Forced Labor, Social/Economic Rights

I came to Thailand [around late 2001/early 2002]. I came to Thailand because in my town everything is expensive and we cannot get enough for the family. I came with my husband and son. Things have been getting more expensive gradually for about three years. Rice and seasoning powder have particularly gotten expensive, and also clothes. A small pack of seasoning powder here in Thailand is five baht, but it is 100 *Kyat* in my village. It used to be twenty or 30 *Kyat* three years ago. Many people are gradually leaving the village, especially young people. They are mainly leaving because of the prices. The people who were already rich can still afford these things. Mostly people in my village grow sesame and sugar cane on their own farms.

There are about 30-40 households in my village. There used to be a military camp in our village, but the former MTA [Mon Tai Army] burned down the camp about nine or ten years ago. The soldiers have not come back. The village is peaceful, but things are expensive. There is a primary school; they teach only in Burmese. There are very few students because the teacher is not very good and only teaches for half the day. The school is run by the government. There are no other government people in the village. There is no hospital or clinic.

The military sometimes asks the headman for materials such as leaves, wood, bamboo to make a roof or house in the military camps. The military writes a letter to the headman, and the headman asks the people for the materials, and the villagers take the materials to [a town: name redacted] for the military. The town is about one hour walk on a narrow shortcut or three hours with an oxcart on a wider road. Only the people who are not so poor have to do this; those that have an oxcart or a farm have to do it. I have not had to do it since I don't have an oxcart. All the villagers who have an oxcart or a farm (about twenty households) split up the amount needed among the households; they have to cut down the wood or bamboo themselves. They never get paid for the materials or get food for the journey; they are just lucky if they are not punished.

I've never seen or heard of someone getting punished though. This kind of order comes about twice a month. This was still happening when I left two months ago. People also had to bring chickens to the military. Sometimes the military asks for farm machinery like a tractor. Once a year during the soybean season two villagers have to take their tractor to the military farm near the military camp in [the town] and work until the project is done, usually for about ten days. The villagers never got paid for this. People who have a farm also have to pay tax (money) to the government through the headman.

I've never heard of someone refusing the work; they have to do it, but they don't want to do it. We cannot complain. I have never heard of Order 1/99; no one came and told us about it. I never heard of anything else the villagers had to do for the military.

I only see soldiers when I go to the market in [the town]. They never come to my village. We do not like the soldiers because they ask people for so many things, and then the people don't have time to work on their own.

[The town] now seems to have many people. Ten years ago some houses were burned in the town. Now there has been construction of new houses. There is some other construction happening in [the town], and they are building a new bridge over the river. I think that the people in the town are rich, and there are many merchants.

[The following is a commonly told legend in the area]:

The military is building the bridge over the river; they started building it this year. The military hires some Burmese men to go to the villages to get two children. These children are to be beheaded and their heads buried underneath a pole at each end of the bridge. The heads will act as a ghost and protect the bridge. If the man gets a child, the military will feed him for the rest of his life. Villagers go to get bamboo shoots in the jungle; the Burmese men meet people in the jungle and look for any children who are alone without their parents. The men sometimes come dressed as a monk. Whenever the military is going to build a bridge this happens. My parents too told me about this when I was a child. It happens all over Burma. Often one or two Burmese men come to our village and go to the temple for food. They are looking for children who are alone. They will allure the children with sweets. Whenever a bridge is being built all the villages tell each other to be careful and keep their children close to them. If children are not found, they behead the Burmese man and use his head. I have never seen these men myself. I have only heard of this. I heard that some parents lost a child in Mung Nai Township.

INTERVIEW #030 (2002) – REDACTED VERSION

Interview Date: February 2002

Name: [redacted]
Gender: Male
Age: 25
Occupation: Farmer
Ethnicity: Shan
Religion: Buddhist
Marital status: [redacted]

State: Shan
Township: Larng Kher
Village Tract: [redacted]
Village: [redacted]

Keywords: Forced Labor, Social/Economic Rights

I came to Thailand [in late 2001/early 2002] with my wife and child. I came because everything is expensive in my village, especially clothes and food. Three years ago things started gradually getting expensive. I work as a day laborer to make money; I work for other villagers.

Sometimes when an order comes from the military to the headman, the headman will give me a letter to carry to another village. I walk to the next village with the letter. This is how the military sends out orders to all the villages. An order comes from the military almost every day to the headman in my village.

Sometimes I have to carry supplies or food to the [name redacted] military camp in Larng Kher. The villagers take turns doing this; I have to do it very often. The villagers get together and split up who can provide the supplies. An order for food supplies comes usually once a week. It takes me about three hours to go and come back to Larng Kher, and I have to carry everything myself. I never got paid or food for this work. I think there are about 300 soldiers in the camp.

Soldiers have come to my village to collect vegetables. It depends but two or three of them come every three or five days, in the day or sometimes at night. They just go into the fields and take what they want. They are non-ranking soldiers; they come in uniform and carry guns. The villagers don't know Burmese, so the soldiers don't talk to them. Nobody dares to complain about it. If we complain, they will come to punish us. Villagers are afraid of the soldiers.

The soldiers built a new camp in [name redacted] village, across the river from our village. It was finished in November or December. The people in [the village] have to help build the camp. I also had to go to help build this camp. I don't know the battalion number, but there was about 20-30 soldiers in the camp. They patrol around the area, and sometimes they come to my village and take vegetables. I did this about two or three times before I left. I never got paid; I almost

starved doing this work because they didn't feed us. I had to bring my own tools. I had to work from 8 a.m. to 5 p.m., building fences and barracks. Every household in the village tract had to send someone. Some days there were twenty, 30 or 50 people working. There were young people—maybe as young as fifteen—and old people, no women. I could not refuse to do the work. If I don't go, the military will tie up the headman and kill him. A long time ago I saw my headman tied up and beat at his house; he was then taken to the camp.

Sometimes villagers have to go for one or two months at a time for portering. People can hire someone else to go to work; the amount of money depends on the work and bargaining.

I myself had to porter for a whole day two months ago. On the way to Thailand, I had nothing to eat when we arrived at [name redacted] village. So I did portering all day, carrying a bucket of rice with 50 or 60 soldiers to [name redacted] village; there were two porters including me. For this work I received a bucket of rice from the villager who would have had to do the work.

I have never heard of Order 1/99. Right before I came to Thailand, I still had to do forced labor.

Larng Kher looks the same as before. The military is building a bridge across the river. Sometimes the military will hire people to work on the bridge; maybe they get paid, but I am not sure.

INTERVIEW #031 (2002) – REDACTED VERSION

Interview date: February 2002

Name: [name redacted]
 Sex: Male
 Age: 32
 Ethnicity: Tavoyan
 Religion: Buddhist
 Position: Farmer
 Marital: Married
 Children: [redacted]

State: Tenasserim Division
 Township: Tavoy
 Village tract: [name redacted]
 Village: [name redacted]

Keywords: Forced Labor, Violence, Children's Rights

I came to Thailand to look for a job in December 2001. It was not the first time for me to come here. I was here one time ten years ago. But I did not stay here for a long time, and I went back to my own village.

Before I came here, I was in my village for two months because I just got back from the [name redacted] along the Thai-Burma border. I was there [by the border] for about a year and a half looking for a job because I could not get one in my own village. My wife was also working in Thailand, but I don't know where she is. We did not come together. Our children stayed in the village and are studying. In our village, there were about 1,000 households, and [name redacted] is currently our village headman.

The situation in our village right now is sometimes good and sometimes bad. It is good when we have time to work for our family and our business, but it is bad when we have to work for the soldiers. Sometimes we have to work on the road in our village. People still have to porter for the soldiers. It happens once a month, and each time the soldiers order about two porters. Sometimes the villagers arrange the money, and they hire other people to go as porters. The last time this happened was in November 2001.

The last time we had to work for soldiers, I did not have to go. But my wife's sister, only fifteen years old, had to go. It was for harvesting rice paddies from the LIB #401's field. The field was located in western part of [our] village. The order from the military comes to our village headmen first. I do not know how the order comes to him. The order came to our section leader, [name redacted], who went house by house, telling people. It only took one day and about 30 people. I did not see people get paid for the work. Moreover they cannot refuse to go. If we don't go, we have to hire other people for us. My sister told me that they had to work under the

hot sun, and they could not rest unless they were told to rest. They have to bring their own tools and food for the day. I was not sure about how many acres of paddy field it was, but they were able to finish the harvest in one day.

I myself have had to work on the village road and clean the pagoda sometimes when I was there [in the village] for two months. We could not refuse to go clean the village road, which happened about twice a month. If we didn't go, we would have to pay 300 *Kyat*. The last time that I had to go was in November 2001, and it took one day.

One time, I also had to go serve as a village security guard in October 2001. It is a rotational system, and our turn comes once a month. The order comes from the village head and then our section leader, [name redacted], comes and tells me. We cannot refuse to go. If we don't want to go on our own, we have to pay 200 *Kyat* to hire a person to go in our place. When I had to go, there were five other people besides me. They are [names redacted] and two other children of about 12 years old. These children had to come because their parents could not pay money.

In November 2001, there was a case when two of our villagers were killed by Burmese soldiers. The soldiers were from LIB #401. There were about 30 soldiers from this battalion at that time. I knew one of the two villagers that were killed by the soldiers. His name was [redacted]. I did not know the other man. Both of them were about 30 years old and married. They were killed because they were seen by the soldiers with a cow and suspected to be black market cow traders. The soldiers arrested them at about noon. I was not there at that time, but people saw them arrested. Every one knew that these two villagers were not black market traders; they were very poor.

The soldiers suspected them because the two villagers borrowed cattle from their friends in order to carry firewood. Each of them borrowed two oxen. The soldiers tortured the villagers and asked them many questions: Where they got the oxen? Where they were going to sell it? Where did they hide other cattle? As I said above, these villagers were poor, and they were not black market traders, so they could not answer the questions. They were detained by the soldiers, and in the evening, about 7PM, we heard two rounds of gun fire. In the morning, the village head and some other villagers went to the LIB #401 to ask about those two villagers. They did not see them, and when they asked the soldiers, they were told that the men were sent to the battalion outpost. But the villagers did not believe it because they also saw blood in the area as well as freshly dug-up earth. The villagers wanted to know what had happened, but the officer said that under martial law that if people dig up that ground they would be killed. So no one dared do anything more, and they went back home. Not satisfied, the village headmen and the villagers tried to talk to officers from the LIB #[redacted] again in order to get the bodies and find out the truth. There was a discussion between the officers of LIB #402 and LIB #401 over what to do. The officers from LIB #402 overruled those from LIB #401, so the villagers were able to have the dead bodies exhumed. This was done by Tavoy police officers, three doctors (one man and two women) and village headmen and some villagers.

I saw this myself because I was there when people exhumed the dead body. Both of the bodies had their hands tied behind their back, and one of them was shot in the head. The other person was shot in the stomach. Both of them were tortured before they were killed according to the

examining doctor. One of them has his hand, ribs, and thigh broken. After that the villagers were able to bury the bodies properly. We haven't been able to learn if the officer and soldiers have been brought to justice.

INTERVIEW #032 (2002) – REDACTED VERSION

Interview Date: February 2002

Name: [name redacted]
 Sex: Male
 Age: Unknown
 Ethnicity: Karen
 Religion: Christian
 Occupation: Farmer/Oxen trader
 Marital: Single

State: Tenasserim Division
 Township: Tavoy
 Village tract: [name redacted]
 Village: [name redacted]

Keywords: Forced Labor, Violence, Civil/Political Rights, Social/Economic Rights

The current headman of our village is named [redacted]. The situation in our village has become better in some ways, but has gotten worse in others. We don't have to go porter as frequently as we did before [prior to mid-2001], but there are still other things that we have to do. For example, we have to clean the road between our village and the neighboring [name redacted] village, which is about a half-hour walk away. We have to repair the military outposts, work as messengers for them, and provide them with money and food.

Our village had to go porter about three times during 2001. We had to go with IB #280, IB #25, and IB #373. Each time, they took several people to go with them. We had to go on a rotational basis. Now LIB #402 is patrolling our village, but it changes all the time. The soldiers come to our village very frequently. They would come and stay in our village for a week, leave for about two days, and then come back again. So we see soldiers in our village almost every day. Each time, there were about 20-40 soldiers. Sometimes they stay in our village for a month and do not leave.

In January 2002, IB #25, which is based [a place: name redacted], ordered us to go work on the road between our village and the neighboring [name redacted] village. They ordered us to work every weekend. They did not order us directly, but they came to our village headman, and then he had to give the order to the villagers. We had to level the rocks along the road, fill in the holes, and clean the road side. I personally had to go three times in three weeks. Each time, the work took one day. Our village headman came and told me at my house that we had to bring our own tools and food. We did not get paid for the work. If we did not want to go, we could hire another person to go. Normally, a day of work in our village costs 500 *Kyat*, so we had to pay 500 *Kyat* for each time we sent someone else. There were about 40-50 people each time [working on the road]. The first time I went there, there weren't any guards around, but the other two times there were soldiers. I saw a couple soldiers standing over us while we were working.

We were not allowed to take a break if it was not the time that they designated as our rest time. I saw the soldiers shout at some villagers because they stopped to rest.

Our village is not the only one where we have to work on the road. People from my village had to work on the road between their village and the neighboring one, so they sometimes had to walk a long distance to do the work.

Last year [2001] during the raining season, we had to go and repair the fence for the soldiers. We had to go for three days. It was an order from the soldiers to our village head, and he gave the order to us. Our villagers had to rebuild the fence by getting bamboo and woods from the other villages. We had to do this on a rotational basis. I had to go for three days.

The villagers were allowed to work on their land outside the village. But every Friday the villagers working their own land outside the village had to come back to the village and report on the situation of the area to the soldiers. Every villager had to come back and report. If someone fails to come, the soldiers will suspect them of supporting the rebels. The soldiers have threatened to punish them [if they fail to report]. As for me, my farmland is a two hour walk away from the village. So every Friday, I had to come all the way back to report to the soldiers. We have to report on whether we saw rebel groups carrying out any activities or not.

Another thing that we had to do was provide the soldiers with food and money. Whenever they come to the village, they will order food, and then we have to give it to them. For example, the soldiers will steal and eat a pig or cow, and so the owner goes to the headman to ask for help, then the headman asks us to contribute some money, about 500-1,500 *Kyat*, to help reimburse the owner for his loss. It happens every week when the soldiers arrive in our village. We cannot say anything about it.

At the beginning of February 2002, about ten soldiers from LIB #402 came to our village and arrested one of our villagers, [name redacted], as a suspect as he had a gun. They hit him, although I did not see it myself, and then they took him to their base. They also took all of his belongings, too. Later on, the soldiers let him go, but only when the villagers gave them money in order to have him released. I do not know how much money they paid.

INTERVIEW #033 (2002) – REDACTED VERSION

Date: February 2002
 Name: [redacted]
 Gender: Male
 Age: 32
 Place of Birth: [redacted]
 Occupation: Farmer/Day-laborer
 Religion: Buddhist
 Ethnicity: Tavoyan
 Marital Status: Married
 Children: Three

State: Tenasserim Division
 Township: Tavoy
 Village Tract: [redacted]
 Village: [redacted]

Keywords: Forced Labor, Children's Rights, Violence

I came to Thailand to look for a job in December 2001. It was not the first time for me to come here. I came here once ten years ago, but I did not stay here for a long time, and I went back to my own village.

Before I came here I was in my village for two months because I had just returned from [name of village] on the Thai-Burmese border. I was working there for about one and half years because I could not get a job in my village. My wife also [had the same problem]; she is working in Thailand right now, but I don't know where she is. We did not come [to Thailand] at the same time. Our children stay in the village and are studying. In our village there were about 1,000 households and [name redacted] currently is our village headman.

The situation in our village right now is sometimes good and sometimes bad. "Good" is when we have time to work for our family and our business. "Bad" is when we have to work for the soldiers and/or on the road in our village. People still have to porter for the soldiers. This happens once a month and each time the soldiers order about two people to porter. Sometimes the villagers arrange money, and they hire other people to go and work as porters. The last time this happened was in November 2001.

The last time that we [i.e. someone in my family] had to work for the soldiers, I did not have to go, but my wife's sister, who is only fifteen years old, had to go. It was for harvesting paddy for LIB #401's paddy field. The paddy field was located in the western part of [name of village redacted]. The order from the military comes to our village headmen first. I do not know how the order comes to him. But then our section leader, [name redacted], comes house by house to tell us. It only took one day, and about 30 people had to go. I did not see anyone get paid. Moreover they could not refuse to go. If we don't go, we have to hire another person [to go in

our place]. My wife's sister told me that they had to work under the hot sun, and they could not rest unless an older person told them to rest. They had to bring their own tools and food for that day. I am not sure how many acres of paddy field [they had to work], but they finished the harvest in one day.

When I was in the village for two months, I personally had to work on the village road and clean the pagoda sometimes. We could not refuse to go clean the village road. Cleaning happened about twice a month, and if we didn't go we would have to pay 300 *Kyat*. The last time that I had to go was in November 2001 and it took one day.

I also had to go [be] the village security guard one time in October 2001. It was by rotation, and once a month it was my turn. The order came from the village head and our section leader, [name redacted], came and told me. We couldn't refuse, and if we didn't want to go we had to pay 200 *Kyat* to hire a person. The time I went, there were five people, including me. They were [two names redacted] and two other children about twelve years old. These children had to come because their parents could not pay money.

In November 2001, there was a case where Burmese soldiers killed two people from our village. The soldiers were from LIB #401, and there were about 30 soldiers at that time. I knew one of them; his name was [redacted], but I did not know the other one. Both of them were about 30 years old and married. The reason why the soldiers killed them was because the soldiers saw them with a cow and they suspected that they were black market traders. The soldiers arrested them at about noon. I was not there at the time, but people saw them arrested by the soldiers.

Everyone in the village knew that the two men were not black market traders; [in fact] they were poor. They had borrowed the cattle from their friends to carry firewood. Both of them borrowed two oxen each. The soldiers tortured them and asked them questions like, "where did you get this oxen?" "Where were you going to sell it?" "Where did you hide the other cattle?" As I said, the men were poor and they did not do that [i.e. black market trading], so they could not answer the questions. They were detained by the soldiers and then about 7 p.m. we heard two rounds of gunfire.

In the morning, the village head and some other villagers went to LIB #401 and asked for the two men, but they did not see them. They asked the soldiers, but they said that they sent the men to the battalion outpost. The people did not believe them, and they also saw blood around the area. They also saw that the earth had been dug up and then filled back in. They wanted to make sure, by digging it up, but the officer said that they would kill whoever did that. So no one dared, and they had to come back [to the village].

But the village headmen and the villagers were not satisfied with this, so they tried to talk to an officer from LIB #402 to get the dead bodies back and find out the truth. LIB #402 won [i.e. LIB #402 over-ruled LIB #401], so the villagers were able to take out the dead bodies. This was done by a Tavoy police officer and three doctors (one man and two women), along with the village headman and some villagers.

I saw it myself because I was there when the people were pulling out the dead bodies. Both corpses had their hands tied behind their backs and one of them was shot in his head. The other person was shot in the stomach. Both of them were tortured before they died according to the doctors who examined them. One of them had his hand, ribs, and a thigh broken. After that, the villagers were able to bury the bodies. As for justice, there hasn't been any punishment for the officers or soldiers [involved] yet.

INTERVIEW #034 (2002) – REDACTED VERSION

Date: March 2002
 Name: [redacted]
 Gender: Male
 Age: N/A
 Place of Birth: [redacted]
 Occupation: N/A
 Religion: Christian
 Ethnicity: Karen

State: Karenni
 Township: Lwe Kaw
 Village Tract: [redacted]
 Village: [redacted]

Keywords: Forced Labor

I left my village in February [2002] with nine other villagers because I was afraid of the Burmese [soldiers] whenever they came to the area. Among us there were seven adults and three children. We did not have food, so I decided to leave the village to go to the refugee camp.

The villages that are located close to my village are [names of five villages redacted]. These villages are situated in the resistance area. When the Burmese troops came, the resistance group let us know, and we ran away to hide. When the Burmese troops left the village, the villagers went back to their villages.

There are twenty households in [my village], and all the villagers are farmers. I had to walk four days to [village 2], cross the Salween River, and then walk another seven days to the Thai border.

Our village used to go and get food from [names of three villages redacted] in Lwe Kaw Township.

In June 2001, the Burmese troops, I do not know the battalion number, came and arrested two villagers from [my village] and three villagers from [the neighboring village]. The porters had to carry the military supplies from [my village] to [village 3]. One of the porters was [named redacted]. He was 80 years old. He was arrested in [village 2] and forced to be a porter. They had to carry supplies for the Burmese troops for two days and were released when the battalion got new porters to replace them.

INTERVIEW #035 (2002) – REDACTED VERSION

Interview Date: March 2002
 Name: [redacted]
 Location: Karenni State
 Topic: Survey of Shwe Gin Kyaut Nagar Dam Project
 Keywords: Forced Labor, Civil/Political Rights, Environment

Dam Construction

The SPDC wants to have [more] hydroelectric power, so they will build a dam on the Shwe Gin River [between Kyaut Nagar Village and the pagoda]. The eastern side of the river runs by Mo So Kho Mountain. The western side of the river is the Ter Ther Kho (Se Le Taung) Mountain. They will make the dam between the two mountains and let the water flow to the flat area on the west side. This way, people can use the water for orchards. The western mountain is 850 feet high, and the dam will be built across to the western side at the same height. The water will be funneled through a big pipe to generate electricity for Shwe Gin Township and the surrounding areas. This project started in 2001 with a survey conducted by four Japanese people. They have already surveyed the dam site, and they are supposed to finish [constructing] the dam in 2005.

The SPDC built a car road from Kyuat Nagar village to Shwe Gin town as well as a helicopter pad and a surveillance post on the western side of the dam area which are used by the military and the Japanese company. Below this are two barracks for the workers. Below the barracks is the big office for the dam project and a guest-house. There is a truck stop below that, and then a market. On the eastern side of the site they built two warehouses. In the lower warehouse is a big truck stop. Below the truck stop is a market. The military camp for the Strategic Command is located on the eastern side of the dam site also.

To accomplish this project they had to dig seven post holes. On the eastern side of the river they dug three holes, while on the western side they dug four holes. They dug all these holes until the water comes up. When they dig the hole, they take the soil out for testing every 12 inches. They record the section of every 12 inches of soil and put it in a bag and keep them separately. The Japanese people test it.

The SPDC already spent three million *Kyat* for the rocks and sand to build the dam. The head of Energy Department of the SPDC is U Aung Than. The Energy Department gave the responsibility for carrying out the dam project to U Sern Htin. He lives in Shwe Gin, Pyin Ma Bin section, and his father's name is Hla Htoe Gyi.

Security

Kyuat Nagar and Aw Mae Saw villages are situated close to each other. The military provides security for the dam in Kyaut Nagar area. The SPDC soldiers made one of their military outposts in Aw Mae Saw, and they keep one platoon in the camp. On the east side of the river at

the base of Mo So Kho Mountain is an old village that people used to call Bwe Poe Village. The SPDC built their strategic command headquarters there. The strategic command headquarters is built on the east side of Kyaut Nagar Village. Besides this, the SPDC had special troops to provide security for the dam. One section is from IB #57, one from LIB #349 and the third is from LIB #350. These three sections are controlled by two sergeants and two sergeant majors. When the Japanese came to do the surveys for the dam, the police and the troops from Shwe Gin Township provided security for them.

We don't know exactly how high the flood will be when the dam is constructed and finished, but we think that from Kyuat Nagar village up to Sumuhte will be flooded out. The east and west sides of the river, starting from the dam will be flooded. The orchards [currently] on both sides of the river will be flooded. The villages like Tnaype, the Buddhist temple, and the coconut and betel nut farms will be flooded too.

Relocation History

In 1975, the Socialist Party of Burma tried different techniques and strategies to attack the Karen National Union (KNU). They used the "Four Cuts" operations up through 1982.¹¹ The "Four Cuts" operations took more than five years. During those five years, all the villages for five miles around Shwe Gin River were forced to relocate. Some villagers moved to the relocation site, but some did not want to, so they set up villages in the jungle. During that time, people were hiding in the jungle. After the "Four Cuts" operations stopped, the villagers in the jungle and some from the relocation site returned to their old villages. They started making gardens and farms and resumed their normal lives. Then in 1988 the Burmese military regime started a big operation against the KNU, and these villages were destroyed again.

Prior to the "Four Cuts" Operations, the following villages were located in the area around the Shwe Gin River:

1. Teneype	2. Wameikyo	3. Thae Pa Day
4. Sue Mu Tha	5. Po Lo	6. Bu Paw
7. Ka Hsaw Wa Kwi	8. NyamuKwi	9. Htee Thu Hta
10. Ler Wah	11. Ko Ka Loe	12. Maw Tha Mei Ser
13. Balw Loe Klo	14. Ler Klaw Hta	15. Pray Maw Kee
16. Mae Si Kee	17. Sae Bu Lay	18. Der Wee Kho
19. Saw Thae Kee	20. Hsaw Au Hta	21. Ta Say Der
22. Kaw Kee	23. Asaw Oo Kee	24. Baw Tu
25. Tadwee Kho	26. Htee Klay Kee	27. Baw Hsee Hta
28. Htee Bla Hta	29. Htee Ler Hta	30. Saw Ther Hta
31. Doe Po Hta	32. Mae Ro Kee	33. Day Pgaw Hke
34. Thay La Kaw Kee	35. Ma Yaw Kho	36. Ta La Tho
37. Tha Day Pu	38. Kho Pae Kee	39. Htee Nya Hte
40. Htee Wah Kee	41. Ta Ri Kyo	42. Htee Pa Nwe
43. Nwe Lah Mae Kee		

¹¹ The "Four Cuts" was an anti-insurgency technique used by the Burmese military during much of the 1990s to cut the links between civilians and the resistance groups by stopping the flow of food, money, intelligence information, and recruits.

Now, most of the above villages are empty.

Gold Mining

At the beginning of 2001, when the SPDC started working on the dam, the military also opened the area for a lot of gold mining. The military opened the mining project in order to get money for the military in Pegu Division. The soldiers said that some of the villagers' land does not belong to them, but to the government. So they opened this land for mining also. They didn't give any compensation to the villagers for digging on their land. When the workers came to do gold mining, they sometimes cut down the fruit trees and/or anything else growing on the land. Since they already had permission to mine there, the owners of the land could not say anything about the damage to their land. Some of the landowners complained to the workers [miners], but since they cannot prove it is their land, they could not do anything. These landowners work the land where the old village was. They had to get permission from the military to plant crops and then they need to get permission every time they want to go to check on their crops.

In some areas a group of villagers work together (on a daily basis), and whenever they find any gold, they have to pay a tax. In other areas villagers get together to buy an area of land, and then they have to get a permit from Kala Po Baing and also from Thu Ra Maung Ni to do mining there. Anyone in the area who wants to do gold mining has to inform these two middlemen, or else they cannot do it. These guys will arrange things with the military. Even when you buy a piece of land to mine, you still have to pay a tax on whatever gold you find. To dig the gold there are around 100 machines in the (upper and lower) areas around the dam site. The machines come from the villagers and also from the military. Most of the villagers who are digging are Burmans from outside the township; the local ethnic people are not hired for this work. They pay the workers 400 *Kyat* per day for men and 300-350 *Kyat* for women.

Logging

In the dam area there is a lot of work removing the bark from trees. The villagers take bark from the *Ao Toe* (or *Tew Wie*) tree to make sawdust. They pack the sawdust and sell one viss [1.6 kg] for 90 *Kyat*. If they sell it they have to pay a tax to the military. The businessman who buys the sawdust also has to pay a tax to the military. Anyone who wants to do this work has to get permission from the military, and this is only possible once a week. To do this work, they have to get a permission paper which costs 50 *Kyat*.

The villagers also make charcoal from burning the trees. They have to pay tax on this too.

When they started to build the dam, the military told the villagers who live in Kyuat Nagar that they were not allowed to buy batteries and medicine. Whenever they got sick they had to go back to Shwe Gin Town to get medicine, and they could not bring the medicine to Kyuat Nagar.

Gold Mine Project and Kyuat Nagar Dam Project

Before the dam project and gold mine project happened there were more than two hundred orchards on the bank of the river, on the upper and lower part combined. In the upper part of the river alone there was more than 3,000 acres of *shaut* orchards [a kind of lemon-lime]. We know this because there is a record of how many acres of *shaut* there was. To survive most people

there work on the *shaut*. They can sell one *shaut* for 30-50 *Kyat*. One third of Burma's *shaut* crop comes from the Shwe Gin area. Other fruits like betel-nut and durian come from this area too. In the upper area of the dam there are rubber plantations that were planted during the British colonial period. Because of the gold mine projects and people digging holes around the orchards, many *shaut* trees have died. The villagers are only allowed to continue work on the orchards for three years into the dam project; after three years [2003] they will have to cut down all the orchards.

The military battalions based in this area told the headmen of the villages that if the village doesn't want to provide porters, each household from the village has to pay 5,000 *Kyat* per year. In order to get porters, the military arrests anyone who walks at night past the curfew. Also, whenever the villagers go out and are caught without any ID papers, they are arrested and sent to be porters. These are some ways for the military to get porters.

In Kyuat Nagar Village, the military and the village headman have worked together and opened a casino area with card playing and karaoke. The area is open from 7-11 p.m. every night. Each shop or club in the area has to pay 400 *Kyat* per night to the military. This started just after they started the dam project.

INTERVIEW #036 (2002) – REDACTED VERSION

Date: March 2002
 Name: [redacted]
 Gender: Male
 Age: 22
 Place of Birth: [redacted]
 Occupation: Day laborer
 Religion: Buddhist
 Ethnicity: Burman
 Marital Status: Single

State: Karenni
 Township: Lwe Kaw
 Village Tract: [redacted]
 Village: [redacted]

Keywords: Forced Labor, Civil/Political Rights, Violence, Children's Rights, Women's Rights

I ran away from LIB #72 on January [date redacted] 2002. I left the army because I was not happy with my company commander. He was always too demanding and never satisfied with our work.

I joined the military because my mother and I were not getting along. I joined the army in [month redacted] 1995. For a month I was in Maygaladon military recruitment center, where I had a medical check-up. There were about 1,000 new soldiers. From there I moved to Pin Laung military training camp. One of the trainers I remember there was Sergeant Kya Hla Wa. He always beat new soldiers when they made a mistake during the training. Many soldiers tried to run away from the training, but they all were caught and punished. They were beaten and then sent back to the training.

When I finished the training in early 1996, Sergeant Major Ba Gwat and a soldier from LIB #72, Kyaw Than, came to take me to their battalion. There were about 250 soldiers in the training camp at that time, but only 25 of them joined LIB #72. Other new soldiers joined LIB #530, LIB #54 and other battalions whose numbers I do not remember. Each battalion got 25 new soldiers. In LIB #72, there were four companies and I was in the first one. I remember some of the new soldiers' names: [names of five soldiers redacted].

My military number is [redacted]. My unit commander was [name redacted]. In section 1, the section leader was Sergeant Than Htoe Aung. In Section 2, the section leader was Aye Ko. When I first came to LIB #72, the battalion commander was Major Tin Oo Lwin. The battalion commander changed every three years. LIB #72's current commander is Major Min Naing. LIB #72 replaced LIB #530 in September 2001. Before the replacement, we were at a hydro-electricity power plant for security work.

At night, two soldiers had to be sentries for five hours, from 6 p.m. to 11 p.m. We were not allowed to sleep during the five hours, and if we did we got punished. The punishment consisted of getting beaten with a rattan [stick] ten times by each soldier. We also had to wake up for training with full gear at 4 a.m. I got sick very often because I had neither enough sleep nor medicine.

I was in the military for about six years, but I did not get promoted because there were too many senior officers in the battalion. I ran away from the military in Border Point (BP) #9 along the Thai-Burmese border. I ran away from the battalion, which was on the front line, with one of my friends. Before we arrived here in the camp, we had to sleep in the jungle for four nights. We surrendered to the Karenni resistance group, and now we are staying in the refugee camp. We planned to go back home, but we are not sure whether or not we can actually make it.

In 1996-1997, LIB #72 was based in Daw Da Ma Gyi village. When we were there, we were asking porters from the villagers to carry food and ammunition during our patrols in the area. If we were in the military camp, we asked villagers to carry water for us. Whenever we needed labor and porters, the battalion ordered the village head to arrange it. The villages from which we asked porters were [names of four villages redacted].

Around the raining season in 1997, we went back to the battalion headquarters for a three-month military training. In 1997-1998, we were in [name of village 1 redacted], Lwe Kaw Township for about one year. The villages close to it are [names of two villages redacted]. When we were based in [village 1], we always asked for porters from the nearby villages. We asked the villagers to carry food and ammunition for us while patrolling.

In winter 1998, LIB #72 was based in [name four villages redacted] in Dee Maw Hso Township. While we were there, we asked for porters from the surrounding villages. Having stayed in [this] village for six months, LIB #72 went back to [that] village—where the hydro electricity power plant was—to rest for one month. And then we moved again to [another] village in Sha Daw Township and stayed there for six months. [The last] village was forced to relocate at the end of 1998. The military destroyed the village because it alleged that the villagers were connected with the Karenni resistance group. The villagers moved to different places such as village [XXX] and village [YYY].

The battalions based in [the village] where the power plant is located, are LIB #72 and LIB #530. LIB #72's headquarters are there, but some of the units always had to be based outside the headquarters to do security work at the power plant. In November 2001, LIB #72 moved to the border close to BP #9. 280 soldiers moved to the border, but we were based in different areas. At BP #9, there were only twenty soldiers from Unit #1. The unit commander was Lieutenant Myo Thant. The second person in charge of the unit was Sergeant Khaing Oo. The soldiers that I remember in the company are [three names redacted] .

When we left the battalion headquarters at [that village], the headquarters for the region (*Da Sa Ka*) arranged porters from Lwe Kaw prisoners. They told us that we did not have to ask for porters from villages. They also said that we could not use prisoners as porters, but at the same

time they had already arranged prisoners as porters because they knew that porters would be needed for when we were travelling. When we moved to the border, *Da Sa Ka* arranged twenty porters from the Lwe Kaw Prison. From Lwe Kaw to Poe Chaung we went by truck, and from Poe Chaung to Thai-Burmese border we had to walk for four days. After we had arrived at the border, the prisoner-porters went back to the Lwe Kaw Prison. When we were at the border, we did not use porters and we did all the work on our own.

When LIB #72 was based at [the village], we always used potters to help us carry rice during our security patrols around the hydro-electricity power plant. When we were in the camp, we asked the villagers to come to the military outpost and work for us by carrying water, cutting bamboo, and cleaning the camp. We did not pay them for the work. If the villagers did not want to come to work, we closed the paths to their farms and plantation gardens. I think that LIB #530, which moved back to [the village] definitely used portering and free labor from villages like we did. The military outpost at [that village] is at Pa Lae Gu Gone.

I remembered that there were two cases of rape involving LIB #72. I do not remember the date and month. Lance Corporal Tin Soe and another soldier raped a sixteen-year old girl from [name of village redacted]. They raped her at a corn plantation, killed her, and left the body with a corn cob in her vagina. The villagers found the body in the corn plantation and brought the case to *Da Ka Sa* (the regional commanding headquarters). The villagers suspected that soldiers from LIB #72 raped and killed the girl because it was the only battalion based around the village. After *Da Ka Sa* found out that Lance Corporal Tin Soe and the soldier raped a 16 years old, they were sent to prison for 20 years and 5 years respectively.

Also, a soldier named Hla Min Naing raped a woman at [name of village redacted], which is a Pa O village. Sergeant Saw Lwin was in charge of this soldier as well as six other soldiers. Hal Min Naing was drunk when he went to the village in which he raped a woman. He was sent to prison for 20 years, and Sergeant Saw Lwin was sent to prison for one year too because his soldiers were not disciplined.

INTERVIEW #037 (2002) – REDACTED VERSION

Date: March 2002
 Name: [redacted]
 Gender: Male
 Age: 32
 Place of Birth: [redacted]
 Occupation: Day laborer
 Religion: Buddhist
 Ethnicity: Burman
 Marital Status: Married

State: Karenni
 Township: Byaw Bwe
 Village Tract: [redacted]
 Village: [redacted]

Keywords: Forced Labor, Civil/Political Rights, Women's Rights, Violence

I was sentenced to the Myin Cha Prison on December [date redacted] 2001 because of illegal gambling and fraud. My sentence was two years imprisonment. When I was in the prison, there were about 50 prisoners. After a few days there, I had to move to Lwe Kaw Prison. There were about 300 prisoners in there.

When I was in Lwe Kaw Prison, the head of the prison selected prisoners to be porters for the military. The first time I was selected as a porter, I paid 30,000 *Kyat* to avoid the work. My wife helped pay the money. The prison head told us that if we paid 30,000 *Kyat*, we would not have to go to do the work.

The second time was in early January 2002. *Da Ka Sa* [the headquarters for the region] came to get porters, but I did not have money. So I had to go with LIB #84 and carry their food. I had to do portering from [name of village redacted], Sha Daw Township to Ta Ta Maw military camp. I had to carry rice, sugar and fish paste everyday. We prisoner-porters were not allowed to carry ammunition. There were 25 prisoner-porters for LIB #84. There were some prisoner-porters who could not carry a heavy load. One of them was [name redacted]. He was beaten by Sergeant Major U Maung Maung. Even though [that prisoner-porter] was very tired and beaten with a gun, he had to continue carrying food to the military camp at Hill #3222 near the border. We carried the food to the military camp at Hill #3222, and then we headed back on the same day. We stayed at an old logging factory for a night, and the next day we carried more.

I ran away from portering on February [date redacted], 2002; I did not think that the military would send me back to the prison and I was worried that I might die while portering along the border. Before I started portering, the head of the prison told me that if we worked as a porter for one month our sentence would be reduced by fifteen days. He also told us that if we did portering for a year, we only have to be in prison in eight and half months.

I plan to go home, if I can find way. My family thinks that I am already dead.

INTERVIEW #038 (2002) – REDACTED VERSION

Date: March 2002
 Name: [redacted]
 Gender: Male
 Age: 37
 Place of Birth: [redacted]
 Occupation: Day Laborer
 Religion: Buddhist
 Ethnicity: Burman
 Marital Status: Marriage

State: Karenni
 Township: Nga Kun
 Village Tract: N/A
 Village: [redacted]

Prisoner No. [redacted]

Keywords: Forced Labor, Civil/Political Rights , Violence

I had to do portering after I was sentenced to Lwe Kaw Prison. When I was in [name of village redacted], a friend of mine and I got drunk and we had a fight. He hurt my hands, and I hurt his head. I was charged under law No. 354 and sentenced to Myin Cha Prison on December [date redacted] 2001. My sentence was two years imprisonment. I arrived at Lwe Kaw Prison on January [date redacted] 2001.

When I was in Lwe Kaw Prison, the prison authorities came to get porters for LIB #84; I was given to this battalion. When the authorities came for porters, they also told us that if we did not want to go, we could pay 30,000 *Kyat* to stay in prison. I did not have money, so I had to go with the soldiers to do portering. The authorities also told us that if we worked as porters, our sentences would be reduced by fifteen days per working month.

All the porters I worked with were prisoners. I did not know where we were. I only know that I had to carry rice for the soldiers from a food store to a military camp. I had to carry one and half tins of rice and it was heavy when we climbed mountains.

While I carried the rice for the soldiers, they told me that if there was fighting in the area I could go back in four months, and that if there was no fighting I would go back in six months. I did not get enough food, so I was very weak. The load was too heavy, and I could not carry it any longer. I ran away from the military on February [date redacted] 2002. I ran away with three other porters at the same time in [place name redacted], but only [Interviewee #033] and I made it to here. The other [two] lost their way, and we could not find each other. I will not say their names because I'm worried about their security.

INTERVIEW #039 (2002) – REDACTED VERSION

Interview Date: March 2002
 Name: [redacted]
 Gender: Male
 Age: 14 years
 Place of Birth: [redacted]
 Occupation: Shopkeeper
 Religion: Buddhist
 Ethnicity: Burman
 Marital Status: Single

State: Karen
 Township: Thaton
 Village Tract: N/A
 Village: [redacted]

Keywords: Forced labor, Civil/political Rights, Children's Rights, Violence

I ran away from LIB #246 in January 2002. I ran away from them at [place name redacted] by the Thai-Burmese border near Border Point #8. I left the army because I did not want to be in the military. The morale was down. I saw some soldiers beat porters while they were carrying food for the military. I wanted to go home. When I was at the border, we did not use porters.

I had been in the army because I got arrested by the Burmese police on the way back home from Rangoon. My mother and I had visited Rangoon. She left for home first, and I later. There are a number of gates into my village. The police stopped me on the way from Rangoon to my village (about one and half-hours outside of my village). They [the police] asked for my ID. I was too young to have an ID; I was only eleven years old. The police said that because I did not have an ID I had to go to prison for six years. I did not understand the laws, so when the police said this to me I could not do anything. The police told me that if I was interested in joining the military, I did not have to spend six years in prison. I preferred joining the military. This happened to me in early 1999.

When I was at the police station, the police put my feet in shackles from 9 a.m. to 2:30 p.m. Since I was very small, I was able to take my legs out of them. During detention, the police gave me milk and bread as they tried to persuade me to join the military. When I agreed, they informed the head of the station. To make me happier, they took me to a movie. After the movie, I spent the night at the police station. On the following day, around 2:30 p.m., two policemen with a truck came and took me to the Mingaladone military recruitment center.

When I was in Mingaladone, I heard that the people at the checkpoint were promoted when they recruited twenty new soldiers. I heard that for recruiting one man, a policeman was rewarded 3,000 *Kyat* of cash and two tins of rice. I was in the Migaladone recruitment center for ten days.

Officers from training camp #5 took us to the training place. There were about 2,500 new soldiers at the recruitment center in Migaladone. We did not have to do anything there because they were so worried that we might run away.

There were about six companies at the training camp; each of them had about 250 soldiers. The training lasted five and a half months. I was the youngest among the soldiers. One third of the soldiers were about fourteen years old. The trainers were Lt. Colonel Win Naing, Captain Khin Aung Ngwe, and Myo Oo.

While we were in the training, we had to get up at 5 a.m. We had milk and bread at 6 a.m. We started physical training, and had training from 8 a.m. to 10:30 a.m. We had lunch at 11:30 a.m. After lunch, we again had training until 5 p.m. We went to bed around 8 p.m. In the training, I learned how to use weapons, how to clear mines, and other obstacles and other military techniques. The training also covered how to do [official] ceremonies.

After the training, LIB #246 came to the training place and took eleven new soldiers including me to the battalion headquarters. I remembered some of the people who joined the same battalion with me: [names of six men redacted]. I was in company [number redacted] of the battalion, section [number redacted] in platoon [number redacted]. The battalion was based in Ko Hein Township in northern Shan State. And the areas we patrolled were Sa Lin, Ho Min, and Murng Su. We had to go to these areas for six months, and then we came back to the headquarters to rest for a month.

Before I ran away from the military, we lived on a hilltop not too far from the border. There were no villages nearby. Before we moved to the border, we were in Sa Lin area for six months from May to November 2001. We went back to the headquarters for one month to rest after that. In late December 2001, we moved to Ho Min area, on a hilltop not far from the Thai-Burmese border. When we were there, we did not ask for porters. We had to do everything ourselves.

Because I was in LIB #246 I know for sure that we always used porters when we patrolled in Sa Lin area. When we were patrolling in the area, from May to November 2001, we always asked the villages for porters to carry our food. The villages that I remember are [names of two villages redacted]. We, the soldiers from LIB #246, asked other villagers for porters. If we patrolled, we asked ten porters to go with us; we let them go back when we arrived at another village. We talked to the village head and he arranged porters on a rotational basis. Some villagers did not want to go, but it did not matter because the military and the village head had already made an arrangement.

I saw porters cry because the load was too heavy. Half of the porters suffered from carrying [the loads]. The load was one and half tins of rice. One of the men in charge of porters was named Khin Aung Than. He usually beat and kicked porters when they were tired. When the battalion moved to different places, we got about 50 porters from the surrounding villages. Most of the porters were Shan and Pa-O.

INTERVIEW #040 (2002) – REDACTED VERSION

Interview Date: March 2002
 Name: [redacted]
 Gender: Male
 Age: 70
 Place of Birth: [redacted]
 Occupation: Farmer
 Religion: Catholic
 Ethnicity: Kae Koe (Kayan)
 Marital Status: Married
 Children: [redacted]

State: Karenni
 Township: Lwe Kaw
 Village Tract: N/A
 Village: [redacted]

Keywords: Forced labor

I left my village on February [date redacted] 2002 and arrived here in the refugee camp on March [date redacted] 2002. It took me about one month to get here because I had to wait for a friend of mine to show me the way to cross the border. Before I left, the battalions that were based around my village were LIB #250 and LIB #261. LIB #250's base was close to my village, about [distance redacted] away. The soldiers came to the village once a week or twice a week for patrolling. They came to see whether or not any resistance groups were in the area.

Before I left my village, the Burmese soldiers were not asking for porters, but the villagers still had to do forced labor for them like digging the ground, cutting the grass, and other plantation work. For "*loy-ah-pay*," one person per household had to go for two months. We got the order from the village head [name redacted]. He received the orders from the battalion, and he arranged for the villagers to do the work on a rotational basis.

In November 2001, my village had to clean a military outpost. Each household had to send one person. If there was no man in the family, a woman had to go instead. I did not have to go, but my son did. The villagers had to work from 8 a.m. to 4 p.m. We had lunch at 11 a.m. to 12 p.m. We had to bring our own food and supplies. We could not refuse the order. If someone was not able to go, he or she had to hire someone else. To hire somebody, we had to pay 250 *Kyat*. When villagers worked in the military camp, the soldiers watched them and told them what they had to do.

In January 2002, my niece had to help build a military outpost for LIB #250. One person per household had to go this time too. They had to work for a day. The villagers had to bring food

and supplies from home. The village head received the order from LIB #250, and he told us to go. Villagers had to cut bamboo, cut wood, and build a fence.

In February 2002, the villagers had to build the car road to Taung Thone Lone. The order came from LIB #250 to the village head. The LIB #250 sent a letter to the village head saying that the work on the road had to be done for religious purposes. I remember one of the officers from LIB #250; his name was Major Htoe Htoe Oo. We had to complete three miles of the road. We had to put small rocks along the road from [name of village] to Taung Thone Lone. We only had to go one day because the work was done by a number of the neighboring villages on a rotational basis. When I left my village, the car road was already done.

In 2001, we had to do a lot of for the military. We had to build a hen house for chickens and cut bamboo to send to the camp. It took a whole day to cut bamboo and it took another day to carry it to the military camp. Other work including guiding [soldiers] along the trails.

We did not get any payment. Every Wednesday and Saturday, the village head or assistant village head had to report to LIB #250 about the situation in the village and if any visitors had come.

INTERVIEW #041 (2002) – REDACTED VERSION

Interview Date: March 2002
 Name: [redacted]
 Gender: Male
 Age: 45
 Place of Birth: [redacted]
 Occupation: Farmer/Village head (part-time)
 Religion: Roman Catholic
 Ethnicity: Karen
 Marital Status: Married
 Children: [redacted]

State: Tenasserim Division
 Township: Tavoy
 Village Tract: [redacted]
 Village: [redacted]

Keywords: Forced Labor, Violence

I live in [name of village redacted]. There are about 200 households in our village. My village headman is [name redacted]. The situation in my village is sometimes good and sometimes bad.

Villagers there usually farm and grow betel nut trees. But, there is no way to work on your own since we cannot move about freely.

The Strategic Command Headquarters (*Sa Ka Ka*) #8 is located near my village. Several times a week they order our villagers to work for them. We have to do forced labor, like repairing the fences, the road, and the outpost, as well as working on the military farm.

Mainly what we have to do is to send food for the soldiers by boat. Sometimes the soldiers come and order [the food] by themselves, but sometimes they write a letter to the village headman. This happens mostly during the raining season. Sometimes we have to go twice a week; sometimes we have to go every day. We have to go to Htee Hta from [my village]. It takes about a day on a boat. The soldiers ordered us and our village had to arrange [the food] on a rotational basis. I had to go several times. I know about it [the procedure] well because I had to arrange the boat whenever an order came from the soldiers.

I remember one time when we sent food and supplies to the soldiers in Htee Hta. I saw about 50 prisoners carrying supplies, which we had brought on the boat. They [the prisoners] took them to a storage place. I knew they were prisoners because their heads were shaved. They wore white clothing, and they were constantly watched by the soldiers. Also, a few of them escaped and we met them; so we learned who they were and where they had come from. The soldiers told the prisoners to work quickly, yelling at them. When the prisoners were carrying things, I also saw some of them fall because of the heavy loads.

We had to repair the road in our village and also the road to Taung Thone Lone. My family had to do it. I did not go because I didn't have time, so my son went instead. Last time it took three days. It was around November 2001. The order came from a Strategic Command officer that was based in [my] village. If you failed to go, you had to pay a 1,000 *Kyat* fine.

In our villager, those who owned a mechanical saw had to cut down trees for the military. The soldiers asked them to do it on a rotational basis. Each time it took about ten days. They have to bring their own food and tools during that time. I remember one of our villagers, [name redacted] who had a saw machine. He had to go and cut down trees for the military. He had worked for ten days already, but no one came to replace him; so he picked up his saw and left for the village. The soldiers found him and did not let him go; instead they beat and tortured him and took away his saw.

In December 2001, we had to repair the military outpost in our village. There are five sections in our village, and everyone had to go on a rotational basis. One person from each house had to go for two days. We have to repair the fence, the roof, and the walls of the [soldiers'] barracks.

In the beginning of 2002, a group of people—which, I think included one Indian, one white man and several Burmese—came to our village. They were looking for a place where they could mine coal. [Name redacted] had to guide them for a week. They said they would pay [him] 400 *Kyat* per day, but [he] hasn't received any payment yet. The place where they looked for coal was Htee Wa Tho Hta. In March, they started digging out the coal, and they hired four people a day from [my] village to work for them. They also said they would pay for the work. They took our villager's land, [name redacted], without any payment to him. I do not know exactly, but I think about five acres of his land were taken by those people without any payment or compensation.

INTERVIEW #042 (2002) – REDACTED VERSION

Interview date: March 2002
 Name: [redacted]
 Age: 37
 Place of Birth: N/A
 Gender: Male
 Ethnicity: Kayah
 Religion: Christian (Roman Catholic)
 Occupation: Farmer
 Marital status: Married
 Children: Four

 State: Karenni
 Township: Lwe Kaw
 Village Tract: N/A
 Village: [redacted]

 Keywords: Forced Labor, Civil/Political Rights

I came here to find work. I left my village on February [date redacted] 2002. I first went to Taung Gyi then to Lin Kay on Homon Road [in Shan State]. On the [date redacted] of February, I arrived in the Mae Hong Son area.

I have never heard of Order 1/99. Before I left, the SPDC asked me to do *loy-ah-pay* [forced labor] very often. They also asked for money, bamboo, and wood very often.

In early February, LIB #54 in [my village] made us build the fence for the military camp. There are five sections in [my village]. All of the sections have to work for the military camp. We also had to dig a bunker (1.5 meters deep, 1.5 meters wide, and 1.5 meters long); each group had to be responsible for digging it. Villagers had to bring food and supplies on their own. They could not refuse to work.

For *loy-ah-pay*, each household has to send one person. If there is no man in the family, they have to send a woman. Sometimes a child has to go. If no one can go, they have to hire someone else for 200 *Kyat*.

In January 2002, villagers had to clean the car road between Lwe Kaw and Lwe Lin Lay. Sections of the village took turns. They had to clean an area 1 *palon* [200 meters] wide for each side of the road. Each section had to clean a mile of the road. So our village, which consists of five sections, had to clean five miles.

In Lwe Lin Lay, the military hires one person as a messenger to send letters around the area. The military pays for this, but the money actually comes from the villagers; they collect 20 *Kyat* from each household every month.

The village has a sentry place. Every night, five villagers have to work as sentries. The sentries have to report to the military at six in the morning and at nine in the evening. If they fail to work, they have to give one *viss* [1.6 kg] of chicken and two bottles of whisky to the military. Every household has to send a person to do this work except widows. When I cannot go myself, my twelve-year old son goes, although he is still a student.

I need permission from the military even when I go to work on my farm. The military requires this so that they know where each of us works and how many acres we have; the information is written on the permission paper. If we fail to get permission, we get arrested and punished. After the harvest, the military asks the villagers to sell five *dins* [ten tins] per acre for half of the regular price. If a farmer uses irrigation water [as opposed to fields fed by rainfall], they have to give ten *dins* [twenty “tins”] per acre. The villagers who did not have a big enough harvest to do this have to buy paddy from other farmers at the regular price and resell it to the military at the half price. Those [people] who grow peanuts have to sell half of their produce to the military. The regular price is 800 *Kyat* per tin, but the military only pays half of the growing price.

After nine in the evening, villagers have to stay at their homes. If they have to go outside for emergency, they are not allowed to use a flash light; they have to use a torch or a candle.

When there is a visitor to the village, we have to let the military know. If we fail to do this, we have to pay 500 *Kyat*. The worst thing about travelling is having your ID cards checked. It costs 3,000 *Kyat* to obtain a photo ID; many villagers pay the fee to the immigration office, but after making the payment they still don't receive the ID or the photo. You have to pay the fee several times until you actually get one. Even if you have an ID, the military gives you trouble if you don't speak Burmese; they stop you, and then the village head has to come to verify your identity before they let you go.

There is one generator in the village. The military only allows us to use the electricity between six and nine in the evening. The military collects 100 *Kyat* per bulb per month.

The south-side of the military base is [built] on an uphill slope and the military says that it is mined. We don't know if that is really true, but no one dares to go there.

INTERVIEW #043 (2002) – REDACTED VERSION

Interview Date: April 2002
 Name: [redacted]
 Gender: Female
 Age: 31
 Occupation: Farmer
 Religion: Christian
 Ethnicity: Karen
 Marital Status: Married
 Children: Four

State: Pegu Division
 Township: Tantabin
 Village: [redacted]

Keywords: Force Labor, Economic/Social Rights, Civil/Political Rights, Religious Freedom, Cultural Rights

I came to the border with my family in March [2002]. I suffered from working for the military, so I left the village. When I lived in the village, I had to pay a porter fee and pay for the soldiers after they ate in the village. I could not farm for two years because the soldiers did not allow us to. The soldiers told us that the resistance group was moving into the area, so we should not be farming any more. The soldiers said that if we farmed the area that would mean we were working for the resistance group. Because there were so many problems with living in the village, I came to a refugee camp.

The village head [name redacted] asked permission from the government to build a middle school and high school, but the SPDC did not allow them to build the school.

We could not celebrate Christmas for two years, 2000 and 2001. The soldiers would not allow us to, and if we disobeyed they would come and disturb us.

In March 2002, before I left my village, soldiers came and lived in the village for three days. The food that the soldiers ate cost over 20,000 *Kyat*. Each family had to pay 500 *Kyat* this time. This happened very often in the past.

In my village, there are five sections. They are [names of the five sections redacted]. These five sections are called [name of village redacted]. I do not know how many households there are in the village.

In early January [2002], I had to do rock-breaking work for the military in Tantabin town. I had to break rocks into very small pieces and carry them to a place in Tantabin where they keep them. These pebbles would be used for the Zaya Gyi-Shan Zee Bo car road. I had to do this for the whole month of January. I had to carry my own tools except a large hammer. We had to be

at the work site at 6 a.m., and we came back home at 4 p.m. At noon, we rested for an hour. Each household had to send one person. The villagers divided into two groups. One group broke rocks and the other worked on the road. We worked two to three days and then rested one day. The headman arranged the work among villagers on a rotational basis. Workers had to bring their own food and water. The order came from a group called Shan Bu, which is [part of] the SPDC troops in the area.

The villagers had to get wood and bamboo for the fence along the car road from Lay Tid village to Zaya Gyi Town in February. Each household had to cut 50 pieces of bamboo and make 40 posts. The wood had to be twelve *pla* [six cubic meters]. The villagers had to make a fence with a spade. They worked for two days and then rested one day. They could not sleep at the work site because the soldiers did not provide enough security for them. The work place was about an hour's walk from the village. In order to get to the work site on time, we had to leave the village by 5 a.m. We left work at 4 p.m., so we arrived home around 5 p.m. The section of the road on which I had to work was from [name of village] to [name of village] through [names of five places redacted]. I had to go and work on the fence along the car road myself for four days. When I went to work, I left my children with my niece, who lives next door. Some people dug holes for posts, while others built the bamboo fence along the road. The age of the workers ranged from fifteen to forty.

I arrived at the refugee camp in April 2002. I left the village after I worked on the fence for the fourth time. After I left, the villagers from [names of eight villages redacted] had to build a fence along the road from Na Ywa to Zaya Gyi. These villages had to give wood and bamboo as we did.

Before I left, we broke and ground up rocks for the car road in January. In March, after I left, the villagers had to work on the car road by using stones and pebbles, which we had made in January. I knew this before I left. I left the village because I did not want to do the work any more.

When I arrived in the jungle, I heard from a trader in the area that people in my village had to rebuild the military camps at Tan Ta Bin, Ta Pyin and Zaya Gyi. For this work, the villagers had to cut wood and bamboo also. Cutting bamboo was allowed only at the bottom of the hill; it was not allowed on the slope or the hilltop.

After the harvest, each household had to bring one tin of rice to the Za Ya Gyi military camp. If someone did not have rice, he or she had to give two tins of paddy. If you could not send the rice and paddy on your own, you had to hire a carrier for 500 *Kyat*. The rice was for the soldiers' rations at Zaya Gyi camp.

The villagers could not buy medicine and batteries. If someone was sick, they had to go to either the Taung Goo hospital or the Zaya Gyi hospital. If anybody used a flashlight, the soldiers took it away and slapped him in the face.

I want to go back home, but dare not go back alone. If many people return home, I will go with them. I will not go back to [name of village redacted]. I will stay at [name of village two redacted] to work on a paddy field.

INTERVIEW #044 (2002) – REDACTED VERSION

Interview Date: March 2002
 Name: [redacted]
 Gender: Male
 Age: 27
 Occupation: Farmer
 Religion: Buddhist
 Ethnicity: Burman
 Marital Status: Married
 Children: One

State: Pegu Division
 Township: Thayawadee
 Village: [redacted]

Keywords: Forced Labor, Economic/Social Rights, Civil/Political Rights, Violence

In my village, the military does not get people to porter, but *loy-ah-pay* [forced labor] still goes on.

I did my first portering for the military in December [2001]. In mid-December, I went out to a coffee shop. When I arrived, the police and soldiers arrested me in front of the store. They forced me to get onto a truck without saying anything except they told me to put my head down in the truck. I got on the truck with other people, and they drove the truck from my village to Shwe Gin Township. They drove in the night, so I did not know where I was until I arrived at Shwe Gin. Before the truck left, I saw about 100 people in three made-in-China trucks. We arrived at Shwe Gin's Buddhist temple and slept for a short time until the morning. The soldiers were guarding the Buddhist temple, when we were there. Early the next day [date redacted], the soldiers asked us to take off our clothes and gave us porter's uniforms, which I am wearing now. Everything had been arranged by the soldiers.

One porter had to carry one tin of rice, five cans of milk, and five cans of beef as well as two big and two small mortar shells. They divided us into groups and assigned us to troops going to the frontline. Before the day ended, we arrived at Bite Gyin Ma Taung camp. I didn't learn the operation commander's name, but the soldiers called him Ar Ba Gyin [old grand father]. We had to carry ammunition, food supplies, among other things.

All porters were based in Bite Gyin Ma Taung. I had to do portering every other week. One time it took two days. We had to carry things from Ba Gyi Ma Taung military camp to the frontline in the Super Lay Ko area. Whenever we went with the military, we had to carry things they gave us in addition to soldiers' backpacks. If we could not carry the load, the soldiers hit us. One time, I was very sick and weak. I could not carry the load anymore. I asked the military medic to give me some medicine. The medic swore and insulted us. On January [dates

redacted], I saw soldiers wounded by a landmine. They were sent directly back to the military camp. LIB #362 and Operation Commanding Headquarters #10 combined their battalions to clean up the Karen resistance areas. We had to walk between two soldiers. When we traveled with the military, we did not have enough food. We porters always ate banana shoots. Soldiers had different food. We sometimes needed salt for curry, but they did not give us any.

Every morning, the soldier swore and yelled at us as they woke us up. We had to wake up early in the morning. First we had to boil water. Sometimes we had to wake up at four in the morning to cook for them. We had to climb mountains, but we did not have a water bottle, so we got extremely thirsty. We asked for water from the soldiers, but they do not give us any. Whenever we were able to take a shower, we have to do it all together at the same time. The soldiers watched us while we were taking a shower, thinking that we might run away. Sometimes we could not take a shower for ten or fifteen days. We always had to sleep in a row on the ground. We were all tied by rope, and we did not have enough rest.

The relationship between the soldiers and porters was bad. The soldiers swore, using bad words, and yelled. When I was sick and told them that I could not eat, a soldier punched and slapped me in the face. Two porters can have only one and half can of rice. Normally we eat one can of rice; some people eat more. Soldiers frighten us by telling us that if we run away we will step on mine, be eaten by a tiger, or we will be killed by the resistance groups. On March [date redacted], when the soldiers ordered us to look for vegetables, I ran away with two other porters. Before I ran away, I had to do portering for LIB #368, LIB #362 and LIB #364, whose troops were combined for patrolling. The soldiers said that after they patrolled, they would go back to Shwe Gin town. Before we left [name of village redacted], a porter named [redacted] (35) died of diarrhea. Five more porters suffered from the same disease. When I was a porter for the column, I saw two soldiers and one sergeant hit five porters with their guns. I saw one of the porters; he had to get three stitches in his head.

When we went to [name of village redacted], the soldiers looted three pots, one vessel and some *kya ta ga* [a snack made of sugar cane].

Even when there was fighting between the SPDC troops and a resistance group, we were not given any security or protection. The soldiers were given malaria medicine once a week, but there was no such provision for porters.

I want to go home because I miss my family. I miss my wife and my children. I think they are staying with my aunt. Since I was arrested, I have not been able to contact my family at all. When I think about this, I want to kill the people who arrested me and forced me to be a porter.

INTERVIEW #045 (2002) – REDACTED VERSION

Interview Date: March 2002
 Name: [redacted]
 Gender: Male
 Age: 34
 Place of Birth: [redacted]
 Occupation: Hired Labor
 Religion: Buddhist
 Ethnicity: Burman
 Marital Status: Married
 Children: [redacted]

State: Pegu Division
 Township: Shwe Gin / Hsaw Tin
 Village Tract: [redacted]
 Village: [redacted]

Keywords: Forced Labor

In my village, we had to do *loy-ah-pay* [forced labor] very often. The work required repairing the road. I did not go myself, I hired someone else to go for me.

In January [2002], I was arrested by the police with soldiers on the way to Thonze Town. They told me to get onto a truck. I saw that about 200 other people were arrested too. There were about twenty or more people in the same truck [as I was]. It was a Ranger truck. The soldiers told us to put our heads down. We could not ask any questions, nor could we see outside. That night we arrived at a Buddhist temple at Shwe Gin Town. Soldiers took us to the temple and then gave us to LIB #364. There were about 250 soldiers in LIB #364.

The following morning, the soldiers divided us into small groups. Some groups were sent to Kyaut Gyi, and some others Shwe Gin. My group was being sent to [name of village redacted]. I had to carry rice, beans, medical supplies, a cooking pot, one bottle of cooking oil, salt and fish paste from [village one] to [village two]. In addition, I had to carry heavy ammunition. The total weight was about 15 *viss* [1 viss = 1.6 kg]. I sometimes had to carry soldiers' backpacks too.

We were allowed to eat twice a day. We never ate on time in the evening. The food we ate was completely different from what the soldiers were eating. We porters did not have enough food. When we did not have enough food, we received leftovers from the soldiers. We were able to clean ourselves only once a week. Sometimes we bathed quickly when we were not watched. At night, soldiers tied up our hands with rope before we slept. When someone tried to go to toilet at night, the soldiers would get angry and hit him. Early in the morning, at 5 a.m., I had to wake up to boil water. When we traveled with the military, we had to be careful not to make any mistakes. If you made a mistake, they punched and hit you. I was hit once when I carried water and washed soldiers' uniforms. When I came back, the uniforms were a little dirty. Because of

this, I was hit in the side of the head. Sometimes when we made mistakes, the soldiers made us hit each other.

One time, a porter named [redacted] could not carry his load because his foot was sore and swollen. A soldier got a stick and beat him with it. Another porter named [redacted] was exhausted and sick from diarrhea; he fell down on the ground. The soldier beat him and ordered him to stand up. When he got up, he fell back down again. Then [an officer] beat him again. The military left him at the Mae Wei military camp. I was in column #2, and he was in column #1. When we arrived at the next destination, one of the corporals said that [he] had died. I saw two other porters like [him], who could not carry their loads. One of them was left in Bite Gyin Ma Taung, and the other at the Ko Pae military camp.

When the soldiers arrived at the next village, [a small village] of six households, they ordered chicken. Since the owner was not around, they simply stole some chickens. This was battalion #364. I did not know the name of the battalion commander.

Whenever the fighting broke out, the soldiers only protected themselves, and we porters were not given any security.

When we traveled to the frontline, the military officers had the villagers show their paper indicating their legal residence in the village. When the military arrived at a village, they asked whether or not the villager was registered. When the soldiers arrived at a village, if villagers ran away, they shot at them. When asked why they fired, the soldiers answered that it was because the villagers ran.

The soldiers did not give us preventative medicine, though every soldier took malaria pills every week. The soldiers had us work for them as slaves, so when I got a chance to go out to cut banana shoots I ran away with two others. We had to spend two nights in the jungle. We did not have any food except banana shoots and *ta pan* fruit. We arrived at [place name redacted] around 10 a.m. in mid-March [2002]. When we arrived there, the villagers did nothing bad to us and they fed us well.

In the village of [name redacted], I had to do *loy-ah-pay*. We had to work on the car road from Pa Shwe Kyaw to Thayawadee. That was in the end of rainy season last year [2001].

INTERVIEW #046 (2002) – REDACTED VERSION

Interview Date: March 2002
 Name: [redacted]
 Gender: Male
 Age: 27
 Place of Birth: [redacted]
 Occupation: Farmer
 Religion: Buddhist
 Ethnicity: Burman
 Marital Status: Married
 Children: One

 State: Pegu Division
 Township: Shwe Gin / Hsaw Ti
 Village: [redacted]

Keywords: Forced Labor, Civil/Political Rights, Violence

There are about 90 households in [name of village redacted]. In the past, my village had to do *loy-ah-pay* [forced labor]. In the middle of December, between 6 p.m. and 7 p.m. I went out to buy electrolyte [re-hydration] salts for my children. I was arrested before I passed the military coffee shop on the way to the drug store. I was tied with rope and put into the truck. Some villagers were captured in the shop and some ran away. I asked the soldiers why they arrested me, but the soldiers told us not to talk much and said that we can go back when they [the soldiers] come back. At that time there were about three or four trucks. Around 9 p.m. we arrived at Shwe Gin Buddhist temple. We were tied with rope while we slept at the temple.

Early the next morning I had to go with LIB #364 and the troop that came from Chin State, Commanding Headquarters #10. I knew this the next day after the military arrested me. I had to be porter for LIB #364. There were about 250 soldiers and 40 porters. We had to walk from Shwe Gin temple to [name of village redacted]; it took us four days. We slept at [the village] and continued walking the next morning. I had to carry rice, yellow bean cans, sugar, milk cans, chilis, cooking oil, salt and a cooking pot. I did not know how much it weighed, but I think the weight was about 20 *viss* [1 viss = 1.6 kg].

Three porters had to carry the food for six soldiers. The porters did not have enough food. We used to eat banana shoots with rice. If we were hungry and asking for food, they punched us. We ate breakfast around 10 a.m. and there was no regular time [for eating] in the evening. The soldiers could eat different foods and curry, but the porters had to eat the same food everyday. When we climbed the mountain, we could only drink [water] once, though the soldiers had had water three times already.

We were only allowed to take a shower once a week. We did not have time to rest. We had to find fire wood and carry water for the soldiers. When we slept at night the soldiers tied our

hands and let us sleep. We had to sleep on the ground. We had to cut down the banana leaves and slept on them. When we wanted to go to the toilet, we had to let the soldier who guarded us know. At night, three to four porters had to share only one blanket. Sometimes we could use plastic for a bed sheet. When we traveled with the column, nobody could talk and whenever the soldier walked, we had to walk. We could stop only when they stopped. When the porter could not carry his load, the soldiers forced him to go on. If anybody really could not continue, the soldiers left them. Some porters were stabbed with a knife and left behind.

INTERVIEW #047 (2002) – REDACTED VERSION

Interview Date: March 2002
 Name: [redacted]
 Gender: Male
 Age: 22
 Place of Birth: [redacted]
 Occupation: Farmer
 Religion: Buddhist
 Ethnicity: Shan
 Marital Status: Single

State: Shan
 Township: Murng Su
 Village Tract: [redacted]
 Village: [redacted]

Keywords: Forced Labor, Environment, Children's Rights

I came to Thailand for the first time in February 2002. Five of us came together; and all of us are now living in different places. I came to Thailand because in my village I cannot farm. I do forced labor like work in the military camp, build the roads, and clean the golf course for the military. I also have to do farm work for the military.

I had to work at the Nam Gat military camp around October every year. It is a little far from my village. It takes about two hours to walk to the military camp. This year, we had to go around the beginning of December. Since I was very busy and had other work to do, my father went to work for me. He had to work for two days. Before he went, he had to cut bamboo and carry it by himself to the camp.

I'm not sure exactly how many people had to work in this camp, because I did not walk around [while I was there]. About four people from my village had to go, so I think that in all maybe thirty people were working in the camp. I don't know how many were men and how many were women. My father had to bring his own food to eat.

The soldiers from the camp gave the order to the village tract headman, and he gave it to the village headmen. The village headmen then go to tell the villagers to go and work for the military. The headman in my village told me to go as well as what kind of work I would do. Because it was my turn, I could not refuse to go. The families in the village rotate, so when an order comes in [the family whose turn it is] has to send one person. When it is your family's turn, you cannot refuse. If someone really cannot go, and they have to have a good reason, then maybe a villager will change places with them in the rotation. But normally, if we cannot go, we have to hire someone to go for us. It costs 550 *Kyat* per day to hire someone. No one in the village wants to work for the military. Everyone has their own work to do and wants to work for themselves rather than go work for the military.

I had to go clean roads for the military around the beginning of January 2002. I had to cut down overgrowth beside the main road between Murng Mong and Murng Su. Recently, we had to work to improve the road, about nine kilometers stretching from [name of village redacted] to the main road. About twenty people from my village went to work on the road, and other people from other villages worked too. People from my village worked on one kilometer of the road, and the next village worked on the next kilometer, and so on.

The military told the village tract headman, who in turn told the village headmen, and the village headmen told the villagers that they have to go and do the work. There were twenty people from my village, seven of them were women. There were three women under eighteen years old. The men were all over twenty years old. We had to cut down the trees to make the road bigger. It is very difficult cut down the big trees. For the big trees we had to dig the roots out, and that was very hard. This work takes many people and one tree takes two or three days. The military did not have any machines for this; they only used the villagers to cut down the trees and dig up the roots. We had to bring our own tools to do the work. We did not get any food from the military and we did not get paid either. We don't want to go to do this work, but they forced us.

I had to go to clean the golf course for the military too, but only one time. We had to cut down the overgrowth and cut the grass. There were many people working there, hundreds of people. Twelve people from my village went, and villagers came from all around to work on the golf course. I cannot tell how large the golf course is, because it is on a hill and it is very big. I don't know what battalion ordered the people to work at the golf course, but everyone knows that this golf course is the military's. I had to work there from 8 a.m. to 3 p.m. I went to cut the grass with a scythe. There were too many people there, including children and old people. Some people worked, but some just walked around. There were too many people to control.

INTERVIEW #048 (2002) – REDACTED VERSION

Interview Date: March 2002
 Name: [redacted]
 Gender: Male
 Age: 26
 Place of Birth: [redacted]
 Occupation: Farmer
 Religion: Buddhist
 Ethnicity: Shan
 Marital Status: Married
 Spouse: [redacted]
 Children: One

State: Shan
 Township: Murng Nai
 Village Tract: [redacted]
 Village: [redacted]

Keywords: Forced Labor, Economic/Social Rights, Children's Rights

My village [in Burma] has 80 households. Almost all of the villagers are Shan people. Only a few of the people in the village are married to Burmans. The villagers farm for a living. They plant sesame, peanut, soybeans, and rice. I planted rice and soybeans. Even though I have a field for myself, I still do not have enough rice to eat for the whole year because my field is not big enough. I don't have a buffalo either, so I have to hire someone to plow my fields.

I arrived in Thailand in March 2002. I came because I had to do forced labor for the military or *loy-ah-pay*. Now they changed the word to "*a-ku-ah-nyi*" ["helper"]. Personally, I think it is the same thing, but just the name has changed. I heard *a-ku-ah-nyi* last year for the first time. Every time the headman comes to tell us to work for the military, he uses this word. Nobody is allowed to use the word *loy-ah-pay* anymore; the headman told us that this is the order from the military.

I worked for the military in December for three days. I had to go to work at the new military camp. This new camp is next to Tam Nang 12 camp. Tam Nang means cave. This new camp is big; it is about two kilometers around the camp. Twenty people from my village had to work together for three days. There were six men and fourteen women. The youngest [people] working were fifteen and sixteen years old. We had to cut the overgrowth around the battalion camps. We also had to clear the area around the fences. While we worked, the soldiers carried their guns and walked around watching us. We could not take a rest except for lunch. If we took a rest, the soldiers kept us late. I never had to stay late, but I heard from other villagers that they had to stay late. Usually we worked until 3 p.m., but sometimes some villagers had to stay until 5 or 6 p.m. Every time the headman came to tell us to work for the military, we could not refuse

to go. If we did not go, we would get fined and would then have to work two extra days. We had to take our own food when we went to work. We did not get paid. We didn't want to go.

After working at the camp for three days, people still had to work, but only two or three villagers had to go each day. These villagers had to go to repair the soldiers' houses in the military camps. Only men had to do this work. If I did not come to Thailand, my turn would have come again. Maybe the men in the village have to do more work now that I left.

I never heard about Order 1/99. I heard from villagers that the military should not force people to work. I heard this around the end of November, but I thought it was just talk because I still saw the headman tell the villagers to work for the military. I did not hear from the headman that the military cannot force the people to work, nor have I heard how to make a complaint if the military forces people to work.

INTERVIEW #049 (2002) – REDACTED VERSION

Interview Date: March 2002
 Name: [redacted]
 Gender: Male
 Age: 30
 Place of Birth: [redacted]
 Occupation: Farmer
 Religion: Buddhist
 Ethnicity: Shan
 Marital Status: Married
 Children: One

State: Shan
 Township: Hsi Paw
 Village Tract: [redacted]
 Village: [redacted]

Keywords: Forced Labor, Economic/Social Rights

I arrived in Thailand in March 2002. This is the first time I came to Thailand because it was very difficult for me to work enough in order to save the money to come. I had to work more for the Burmese military than I did for myself.

In my village there are 150 houses. It is a big village. The villagers are Chinese and Shan people. There are more Shan than Chinese. Like me, the villagers farm, planting rice and peanuts.

My farm does not produce enough for me to live on for the year because I have to sell some of my rice to the Burmese military. This year alone, I was forced to sell rice five times already. The first time I had to sell rice this year was at the beginning of February. I did not know the soldiers who [came to the village because they] were ordered to buy the rice. I heard from the people in the village that the order came from a high-ranking military person in the Murng Kerng military camp. I had to sell two *lang* [one tin or 16 kg.], and I got paid 1,200 *Kyat*. If I sold it at the normal market price I would have received 4,000 *Kyat*.

All the villagers have to report how much land they have. The soldiers come to buy the rice and depending on how much land the villager has, they have to sell a certain amount of rice. For me, I have two acres of land, so I had to sell one *lang* of rice per acre. They said that the rice was for the military based in the village. Even the people who lost their rice crop because of a flood, they still had to sell rice. These people had to buy rice in the market at a high price in order to sell it to the military at a low price. My neighbor, [name redacted] (40 years old) has a bigger field than I do, but she did not get a rice crop this year. Since she did not have any rice to sell to the military, she had to buy about 5,000 *Kyat* worth of rice from the other villagers and then sell

it to the military for 3,200 *Kyat*. She didn't want to do it and she cried. But she had to do it, because if she didn't do it, the military wouldn't let her plant her farm next year.

About two weeks later I had to sell rice to the military again. The person who came to buy [the rice] was named General Yay Lin. He came from Hsi Paw Township. I don't know the battalion number. This time they said we had to sell to the military living in the town. I had to sell the same amount as before, that is, two *lang*. I didn't want to sell. None of the villagers wanted to sell to the military, but we didn't know what to do because we don't have any power to stop the military.

The villagers also have to carry water for the military. One person has to go to get the water for the soldiers [based] at the Murng Kerng military camp every day. The people who have oxcarts rotate for this work. I had to do it twice in one month. I had to go with my oxcart and carry two water tanks. I had to do it in the morning one time and in the afternoon one time. The camp is about one kilometer from the river. I had to put the water from the river into my tanks, carry them to the camp and then transfer the water to the military tanks. Just doing this takes one and a half hours, not including the time to travel to the camp. The work is very tiring. I didn't want to do it, but I couldn't refuse to do it. If I didn't go, I had to hire someone to go for me, and it cost 300 *Kyat*. I didn't know what would happen if I didn't go or didn't hire someone to go. I never saw someone refuse. When the headman told me it was my turn, I went.

I also had to carry letters for the military. Two men from my village had to go each day with a bicycle to wait on standby at the military camp. They had to go at 6 a.m. and they came back at 6 p.m. If the military wants something from a village, then the standby person must take the order (letter) to that village's military camp. In my village tract there are four villages. We rotate which village sends two people for standby. We go by bicycle though it is far. We have to go to from [name of village 1 name redacted] (8km from the camp), to [name of village 2 redacted] (12km), [name of village 3 redacted] (10km), and/or [name of village 4 redacted] (16km).

The last time I had to carry letters was in the beginning of March [2002]. I had to go to [name of village 1 redacted]. The military does not need to use people to carry the letters because they have the soldiers and walkie-talkies already. It is just another way for the military to oppress the people. If something happens or it is busy, we sometimes have to go in the night. We have to ride the bicycle in the night, and there are no lights on the roads. Sometimes if they have no letters to send, we still have to stay at the military camp. This is very boring, so the soldiers make us sweep the camp. The military keeps a schedule of who needs to come. The person doing standby tells the next person in the village when he gets back in the evening. So you never know when you have to go until the night before. If the person forgets to tell me, it is not my problem. If I cannot go, I have to hire someone to go for me. I never saw anyone refuse to go or to hire someone to go.

I had to do some other work for the military. I had to build and improve fences, cut down overgrowth in front of the military camp, make dugouts for the soldiers, and cut the bamboo trees to make the fence. The villagers have to do all of these jobs for the military once a month

in rotation. This rotation does not include carrying water and letters. In all, the villagers probably have to work twice a week for the military.

I never heard of Order 1/99. I have never heard from the headman or the military leaders that there will be no more forced labor.

INTERVIEW #050 (2002) – REDACTED VERSION

Interview Date: March 2002
 Name: [redacted]
 Gender: Female
 Age: 27
 Place of Birth: [redacted]
 Occupation: Farmer
 Religion: Buddhist
 Ethnicity: Shan
 Marital Status: Married

State: Shan
 Township: Hsi Paw
 Village Tract: [redacted]
 Village: [redacted]

Keywords: Forced Labor

I came to Thailand for the first time in March 2002. I came to Thailand because I do not have time to work for myself. I have to work for the Burmese military. I have to work in the military camps, cutting the overgrowth, carrying water for the soldiers, and other things.

If my husband was traveling, then I had to go to work (for the military) for him. In May last year the headman came to tell me that I had to go to Lang Kher military camp. He told me I had to bring my own tools. I also had to cut bamboo down into pieces and bring it with me. When I got to the camp I had to shape the pieces of bamboo so they could use it for a fence in the camp. I worked with a group of villagers. We had to make a four-step fence at Lang Kher military camp. For me, I just went this time, but my husband has to go send a letter or carry the water at least once a week.

From the end of December [2001] to February [2002], my husband had to help build the road from Doi Kher to Sang Gay. The road is 12 km long. In my village tract there are three villages: [names redacted]. The villagers from each village take a section of the road to work on. I saw about thirty villagers cutting the overgrowth on both sides of the road. Most of the people are men. I saw just two or three women. I heard that those women were widows, and they had to go because there are no men in their homes. The villagers cut about three meters of the overgrowth on each side of the road. They had to clear all of the big trees on both sides. They also had to dig a drainage ditch beside the road. I saw them doing this work about one week before I came to Thailand. They are still working on the road.

INTERVIEW #051 (2002) – REDACTED VERSION

Interview Date: March 2002
 Name: [redacted]
 Gender: Female
 Age: 26
 Place of Birth: [redacted]
 Occupation: Farmer
 Religion: Buddhist
 Ethnicity: Shan
 Marital Status: Married
 Children: One

State: Shan
 Township: Nam Zarng
 Village Tract: [redacted]
 Village: [redacted]

Keywords: Forced Labor, Social/Economic Rights, Violence

I came to Thailand on March [date redacted], 2002. I came with my husband and daughter. We came to Thailand because we were forced to work. We are not free to work for ourselves, and we can not farm in the jungle or go to find food there. We do not have any income, and it is very expensive to live in the village. We felt that we could have a better life in Thailand because we can find a place to stay, and we are not afraid of the Burmese military here.

If we want to work in the jungle, we have to get a permit from the military at the Kho Lum camp. We are only allowed to go for five days at a time. Each person has to pay 200 *Kyat* for the permit. If we do not have the permit, we will get arrested or killed by the military. I personally saw the military kill three people who went to the jungle without permission in April 2000. The soldiers killed [names and ages of redacted]. After the three were killed, the villagers were very scared to go to work in the jungle. No one in the village went to ask the authorities to investigate the killing. They were too scared to say anything.

While I lived in the village I often went to work for the military. Last year, around the rainy season, we had to rebuild to road from Ban Tsing to Murng Su. It is a very long road. A group of fifteen villagers had to go to work for one week at a time. I had to go one or two times, but mostly my husband had to go. After working for one week, you could be in the village for two weeks before you had to go to work on the road for another week. If you could not go, you had to hire someone, and it cost 50,000 *Kyat* for one time since it was a whole week and hard work. This was a very hard time to be in our village.

Just before I came to Thailand I still had to work for the military, but the situation is better than last year [2001]. I had to go to cut the overgrowth beside the road, and sometimes I had to work in the military camp. I had to go once per month to work for them. Five days before I came to

Thailand, I had to cut overgrowth beside the road between [names of two villages redacted]. We had to clear the growth for twenty meters on each side of the road for a three-mile stretch. While we worked, four soldiers patrolled around and watched us to make sure we were working. If someone was not working the soldiers would yell at them. I don't know what they said because I don't understand Burmese. About twenty-five villagers worked together on the road. There were more women than men working, six men and nineteen women. There were three women under age eighteen working on the road. The twenty-five people came from [name of village tract redacted]. Kho Lum tract is a relocation site, so most of the people working came from different places originally. There were only four people from my village.

The villagers from my village came to tell me to work on the road. I'm not sure, but I think the soldiers from Kho Lum military camp told the headman that we had to work on the road, because they are usually the ones who tell the headman we have to work. We cannot refuse to work. If we do not go, we have to hire someone to go for us. It costs 450 *Kyat* per day. I do not know of anyone who refused to go. The Burmese soldiers are never kind to the villagers, so we know that if we do not go we will be punished. I didn't want to go, but I was scared to refuse to work. I did not get paid for the work.

INTERVIEW #052 (2002) – REDACTED VERSION

Interview Date: March 2002
 Name: [redacted]
 Gender: Female
 Age: 15
 Place of Birth: [redacted]
 Occupation: Farm worker
 Religion: Buddhist
 Ethnicity: Shan
 Marital Status: Single

State: Shan
 Township: Nam Zarng
 Village Tract: [redacted]
 Village: [redacted]

Keywords: Forced Labor, Social/Economic Rights, Children's Rights

I came to Thailand on March [redacted], 2002. I came with six people, but we are now separated. This is the first time I came to Thailand. I came because it is very difficult to live in my village. The Burmese military took over my farmland. I did not have a place to work, and sometimes I had to go to work for the military. I'm not sure when I will be able to go back to my homeland.

One week before I came to Thailand I went with seven friends to work on a farm. My friends are [names and ages redacted-- includes three minors]. On our way to the farm, the military stopped us and made us cut overgrowth beside the road. We had to work on the road between [name of village 1] and [name of village 2]. The soldiers who made us work came from Kho Lum military camp. I do not know the number of the battalion in the camp. There were two soldiers who stopped us. One of the soldiers spoke Shan very well. We told him that we had to work on the farm. He said no, we had to work on the road. He said that if we worked on the road a little bit, then we could go to the farm. But after that we had to work on the road from 10 a.m. to 3 p.m. and it was too late to go to the farm. We had to work on a stretch of road about two miles long. While we worked, two soldiers came and interrupted our work by chatting and making jokes with us. We did not have any food with us and we were hungry, but the soldiers did not give us any food. We didn't want to work on the road. We went because the soldiers forced us to go. If we were able to work on the farm, we could have made 200 *Kyat* per person. I did not know about Order 1/99. I never heard from the headman that the military could not force the people to work for them.

INTERVIEW #053 (2002) – REDACTED VERSION

Interview Date: March 2002
 Name: [redacted]
 Gender: Female
 Age: 18
 Place of Birth: [redacted]
 Occupation: Farmer
 Religion: Buddhist
 Ethnicity: Shan
 Marital Status: [redacted]

State: Shan
 Township: Nam Zarng
 Village Tract: [redacted]
 Village: [redacted]

Keywords: Forced Labor, Violence, Social/Economic Rights

I arrived in Thailand on March [date redacted], 2002. I came here alone. I don't want to stay in Shan State any longer. The Burmese military killed [names of two close relatives redacted] last February [2002]. I came to Thailand to find my aunt, and I want to live here for a long time.

I was living with my aunt and uncle and going to school in Quarter [number redacted]. My [name of relative redacted] and I went to [name of village redacted] to farm around two years ago. [My] village was already relocated, but some people had returned. The soldiers didn't tell us that we could go back to the village; we didn't get permission to go. We just stayed quiet and it was o.k. Maybe if there is fighting in that area then it would be a problem. Our farm was about a two-hour walk north of the village. Only our family worked on the farm.

Because it was quiet, a lot of villagers went back to work on their farms. But then two weeks after the Water Festival last year [April 2001], a group of soldiers came to "Uncle's" [name redacted] hut. They asked [him] who he got permission from and how long he had been living there. They asked him questions and beat him until he died. When this happened, the villagers fled again from the village. We (my husband, my mother, and I) moved to [name of village 2], and we stayed there for about eight months.

[Village 2] has about 40 households and is not very far from Nam Zarng Town. We went to make a farm about a one-hour walk from the village. We grew corn for about five months. During that time we did not see any armed groups in the area. We rotated who would go to the town to get food. It took about one day each way to get the food, so we had to spend one night in town. In the beginning of February [2002], it was my turn to get the food in town. On my way back, the people in [village 2] told me that the night before a group of Burmese soldiers came and killed my [two close relatives]. They told me the soldiers came from Nam Zarng and wore red bandanas around their necks. When I heard that, I had no energy to go back to the

farm; I just sat down and cried. I was so upset, and if I went home, I would be so lonely. When the villagers went back to take care of the bodies, I did not go with them because I could not see the bodies. If I saw the bodies, I would not be able to control myself. After that I found out [identifying information redacted].

After my [two close relatives] were killed, I went to live with my relatives in Nam Zarng for two weeks before coming to Thailand. During the two weeks in Nam Zarng, I had to work for the military camp once. The headman came to tell us we had to work, and since my relatives could not go, I went for them. Otherwise, they would have had to hire someone, and it would cost 500 *Kyat*. At the work site I saw the soldiers wearing the Burmese green uniform that has the sunflower symbol on the right shoulder. I did not see what the battalion number was. There was about twenty people working in this camp. Most of the people working were women. Two women were the same age as me. The rest were about age 20-35. Some had to cut the grass and overgrowth, and some had to rake it up. We had to work from 7 a.m. to noon. While we were working three soldiers in the green uniform walked around and told us how to do the work. I did not want to go to work. I went only to help my relatives, so they wouldn't have to hire someone to go for them.

INTERVIEW #054 (2002) – REDACTED VERSION

Interview Date: April 2002
 Name: [redacted]
 Gender: Male
 Age: 30
 Place of birth: [redacted]
 Occupation: Farmer
 Religion: Buddhist
 Ethnicity: Karen
 Marital Status: Married
 Wife: [redacted]
 Children: Three

State: Pegu Division
 Township: Pa Pu
 Village: [redacted]

Keywords: Forced labor, Social/Economic Rights

There are 40 households in my village. There are many DKBA [Democratic Karen Buddhist Army] camps around. Soldiers come to our village. Every month they come and ask for 200 *Kyat* from us. We also have to carry rice and/or anything else for them whenever they ask. I worked for them for two or three days, and then I can do my own work for one day.

Five months ago, in December [2001], we had to carry things from [village 1] to [village 2] and then onto [village 3], then further onto [village 4]. It was Bo Ming Chit, from the Noe Htar DKBA camp, who demanded this work. He talked to the headman [of my village], and the headman in turn asked for eight villagers. In particular, the Mae Buri camp always asks our village to [send people to] work for them. Some other [DKBA] camps that came to use villagers are Htee Baw Kaw, Htee Taw Kee, Ther Wor Pya, and Kyaw Ba. We had to carry rice, food and ammunition for these camps. If we are not able to work for them, we have to give to them 1,000 *Kyat* per villager. I don't have any money myself, so I went to work. This kind of work for the DKBA has been happening all year around. I remember that I worked for them three or four times per month.

Every time I worked for the DKBA, I also saw SPDC soldiers with them. After the rainy season in October and November of 2001, the DKBA asked villagers to give them log posts, bamboo, and shingles. Every household had to give ten posts, 50 [pieces of] bamboo, and 50 shingles [i.e. large leaves that are folded and tied to make a roof]. We had to carry them on a bullock cart. In our village we don't have enough bullock carts, so they had to rent five bullock carts from another village. We also had to build the Noe Htar camp and houses for the soldiers families using the materials we brought there. During the rainy season [2001], they asked our village to give them shingles. It is very difficult to find good leaves for the shingles during the rainy

season. In November [2001], the camp leader, Bo Mong Chit, asked for 5,000 [pieces of] bamboo for the Kaw Tor camp [where the DKBA headquarters is located].

Early this year, the same leader asked for a portering fee of 120,000 *Kyat* from my village. We had to send the money to the Thre Paw Baw camp. Because we have to work for them *and* give money to them, it is difficult to make a living in my village. [People in] my village also suffer from various health problems. So, the villagers want to leave there. I found a way to leave and crossed the border to Thailand because I knew a friend and contacted him.

INTERVIEW #055 (2002) – REDACTED VERSION

Interview Date: April 2002
 Name: [redacted]
 Gender: Male
 Age: 43
 Place of Birth: [redacted]
 Occupation: Farmer
 Religion: Christian (Baptist)
 Ethnicity: Karen
 Marital Status: Married
 Children: [redacted]

 State: Pegu Division
 Township: Kyauk Gyin
 Village: [redacted]

Keywords: Forced Labor, Social/Economic Rights, Environment, Children's Rights

In my village we don't have *loy-ah-pay*. But there are two kinds of portering: "porter *gyin*" ("big porter") and "porter *ley*" ("large porter"). Porter *ley* includes being a daily messenger (which means reporting daily to the camp about the situation around the village), a camp messenger (which means staying in the camp all day), a water carrier, and repairing camp facilities. Porter *gyin* is only for the military work on the frontlines. There is no porter *gyin* in my village now. Whenever the SPDC come from the frontline, both the soldiers and the officers go to the store in order to eat food, get cigarettes and snacks, and then we have to pay for them. The shopkeeper sends the bill to the headman, and he collects the money from the villagers. We have to give money, rice, bamboo, and anything else the military wants whenever they ask.

In early January [2002], we had to collect and send log-posts, shingles, and bamboo to the #1 Strategy Command Headquarters in Kyauk Gyin Town. On February 15, we started building the fence and other facilities there. The work at the headquarters was divided and assigned to different villagers. The commanding officer's name there is Bo Thoo Tain. He demanded that the headman arrange the villager's work. The villagers who worked there included children as young as a twelve-year old girl; she went there because she did not have a father and her mother was sick. Ten people from our village had to go to work at the military headquarters every day. We had to bring our own food and even water from the village. It took about a week to finish the building work. At the headquarters, I saw people from [village 1] and [village 2] too; there were people from other villages, but I didn't know which villages they were from.

When we finished building facilities at the Headquarters, we thought we could finally rest and work for ourselves. But then the DKBA [Democratic Karen Buddhist Army] came and demanded we work for them. The name of the DKBA camp is Myan Ne Kho. Be One is in

charge of the camp. We had to cut bamboo and trees and make shingles for them too. They also asked for firewood from every household. The soldiers came and asked for bamboo all the time. I don't know what they did with the bamboo. This month [April 2002], we had to give shingles to this camp. We had to buy them; each shingle costs 50 *Kyat*.

We also have to work for the township SPDC office. The name of the Secretary there is U Thin Tan. We have to work for them about three times a month. We have to cut grass with a hoe and work on their farm. U Thin Tan has chickens, and we have to clean up the mess that the chickens make. I am afraid of him, and I never talk to him. When I go to the office, I go with another villager. He has to cook for U Thin Tan and other officers.

I also have to carry water to the intelligence office in town twice a month. The commanding officer's name there is Se Yer Aung Myint. He always stays in the office.

In January, Major London of SPDC, who is in charge of the column, came back from the frontline and came to our village, asking the headman for chicken and pork. The soldiers ate from a shop, and we villagers had to pay. [Personally], I had to pay 50 *Kyat*. Sometimes the soldiers simply stole things from villagers. Whenever they steal and shoot an animal (such as a chicken, pig, or goat), villagers have to keep quiet; they cannot complain to the soldiers because they are so scared. I know that LIB #50 in particular always asks for food.

In March 2002, #1 Strategy Commander [of the SPDC] ordered the DKBA commander Be One to rebuild a bridge in [name redacted]; some high officer was coming to Kyawk Tong Pagoda, so the bridge had to be repaired. Be One ordered our headman to do the work. For this work, villagers had to climb up a hill to cut trees and then bring the logs back down to the village. While we were working on the bridge, there were people from other villagers cleaning the pagoda. When the bridge was done, the DKBA ordered villagers to guard the bridge.

There are many kinds of work we have to do for the military. The headman arranges the villagers on a rotational basis. Sometimes I am too busy, so I have to hire someone else. It costs 300 *Kyat* per day.

INTERVIEW #056 (2002) – REDACTED VERSION

Interview Date: April 2002
 Name: [redacted]
 Gender: Male
 Age: 45
 Occupation: Farmer
 Religion: Animist
 Ethnicity: Karen
 Marital Status: Married
 Children: [redacted]

 State: Pegu Division
 Township: Kyauk Gyin
 Village: [redacted]

 Keywords: Forced Labor, Social/Economic Rights

The village secretary has to arrange the work that our villagers have to do every day for the military. Sometimes he arranges the rotation incorrectly and the villagers get upset. The villagers understand the situation and they don't argue with each other, however. They gather together and decide who has to do the work.

Last week, on April [date redacted], LIB #60 asked for twenty porters to go with the military to the Mutheh camp. Three people from [place name redacted], four people from [place name redacted], and thirteen people from [place name redacted] had to go. The villagers were very afraid of this portering work; they did not know how long the work would last. [Name of village redacted] decided to hire three Burmese daily laborers from the town of Kyauk Gyin [to go in their place]. It cost 7,000 *Kyat* to hire one.

[When] the military comes, they ask for “workers” (*ar ten thar mer*); they do not use the word “porters” (*bor ta*). The military do not use any written documents when they order porters; they now communicate with the villages only by sending someone or calling the headman. The chairperson of the SPDC township office is Hthing Kyaw Luin. Two people from [name of village redacted] had to go to the office to stay there as guards; Hthing Kyaw Luin asks them to do other tasks around the office. Sometimes villagers have to work for the SPDC officers' families as well, collecting firewood, doing laundry and gardening work.

There is no “*loy-ah-pay*” [forced labor] in my village now, but there are a variety of on-going duties that villagers have to perform regularly, such as road and bridge maintenance and camp facility repair. The village is supposed to perform these duties on their own. But if the job is not satisfactory to the military, they come to the village.

There are camps around our village, and among them the Thar Bway Khon camp is particularly bad. When villagers go to that camp, they come back feeling miserable. Many of the soldiers at

the camp are amputees; they are very hard to deal with particularly when they get drunk. The amputees are supposed to take care of the chickens and goats in the camp, although, in reality, villagers do the work. Villagers also have to make bamboo baskets for the military. The goats from the camp come to our village and eat the vegetables on our farms, but villagers cannot complain about it. Last month, [name redacted] wrote to the military office in Kyauk Gyin about the [name of military camp redacted], but [he] has received no reply.

INTERVIEW #057 (2002) – REDACTED VERSION

Interview Date: April 2002
 Name: [redacted]
 Gender: Male
 Age: 40
 Occupation: Farmer
 Religion: Animist
 Ethnicity: Karen
 Marital Status: Single

State: Pegu Division
 Township: Kyauk Gyin
 Village: [redacted]

Keywords: Forced labor, Social/Economic Rights, Environment

In my village, we have “*loy-ah-pay*.” There are two kinds of forced labor: big *loy-ah-pay* (“e-ah-pay gyi”) and small *loy-ah-pay* (“*loy-ah-pay* ngae”). Small *loy-ah-pay* includes serving as a daily reporter [who stays in the village], a messenger [who stays in the camp], a water carrier, a bridge guard, and those who build camp facilities. It’s normal for us. We do this work every year.

In March, we built [name redacted] bridge, which is also known as [name redacted]. The bridge is fifteen-yards long and eight-feet wide. The work was ordered by the township SPDC, whose chairperson is Kyaw Htint Lwin. The bridge is under the control of DKBA leader Min Zaw. People from two villages, [names redacted], had to be combined to do the work for the bridge. Villagers had to go up to the mountain to get wood; they also had to bring tools and buy nails on their own. Everyday four people from my village and four more from [name of villages redacted] had to go to work. The headman [name redacted] and the carpenter had to go too. The bridge is located between XXX and YYY. The road is used for the SPDC’s military transportation and DKBA’s logging project.

This dry season, four villages—[names redacted]—were called to rebuild a road. People from [village one] take responsibility of the road from XXX to YYY people from [village 2] take the next section and so on. It rained so much yesterday that I am afraid it might have ruined the work by the four villages. The road must be in a bad condition, and the headmen will have a hard time.

Two villagers have to go to the township SPDC office and stay there as messengers. If they don’t have work to do, they have to make firewood and carry water. In early February [date redacted], one of the villagers called [name redacted] failed to go, because [a relative] gave birth to a baby the previous night; he was fined 1,500 *Kyat*. He did not have that much money, so the headman collected donations from villagers, and gave the money to Kyaw Tin Lwin, the chairperson of the SPDC office.

Two villagers have to report to the Strategic Command Headquarters every day, one person from [village 1 name redacted] and another from [village 2 name redacted]. These villagers can be women. The headman has to write the report about the situation in the village every day. The villager has to bring back a message, if there is one, from the headquarters.

Villagers have to carry water for intelligence office #3 in Kyauk Gyin. Sergeant Aung Myint and Sergeant Tin MOUNG SOE are there. Villagers have to do laundry and gardening work for the military families. The sections in town and the villagers around town rotate the work. If you fail to go to the office, you get fined. You have to be very patient when you work for the military.

In early April [2002], Strategic Command Headquarters ordered [name redacted] to come to a meeting. When they call [him], it is usually about some work villagers have to do. But this time, they said that if the Karen terrorist group attacks the DKBA Mee Nee Gone camp that it is [this] village's fault and that they would punish [them]. [According to him], the officer showed three big canons pointing at the villages; two canons pointed at [village 1] and one at [village 2].

In February 2001, when the Strategic Command Headquarters received a report that the Karen resistance group was coming, they actually used the canons and attacked a village. The village received more than a dozen mortar shells. One village house was destroyed. Every one ran away, so no one was killed or wounded. Later in the night, SPDC soldiers came to the village, and one boy named [redacted] was killed.

INTERVIEW #058 (2002) – REDACTED VERSION

Interview Date: April 2002
 Name: [redacted]
 Gender: Male
 Age: 48
 Occupation: Farmer
 Religion: Christian (Baptist)
 Ethnicity: Karen
 Marital Status: Married
 Children: Two

State: Pegu Division
 Township: Kyauk Gyin
 Section: [redacted]
 Town: [redacted]

Keywords: Forced labor, Civil/Political Rights, Social/Economic Rights, Environment

It is very hard to live in town. The military asks [us] to work, and I have to hire someone to go instead of me because I have my own work. My wife takes care of hiring someone. I go to the farm and work there. I also go up the hill to cut down trees and saw them; we do the work with a big saw. I sell the wood in town. I often ask my friend [name redacted] to work with me because he does not have work.

Last November [2001], the village had to send 30 bullock carts of log-posts, wooden boards, and bamboo to the Strategic Command Headquarters. Then the military later had people work at the headquarters to build the fence. When people from the [name redacted] section were going to work there, I saw pregnant women and an amputee with crutches among them. Our section had to work for three days. There were people from other sections and villages around town. The fence around the headquarters is 3,000 yards long. I don't know the name of the officer in charge of the headquarters now; they are always changing. I only know that the Commanding Officer was Tho Tain at that time. When the work was done, if the military was not satisfied with the job, villagers had to go back to redo it; the [name redacted] section had to do this. Villagers had to bring their own tools such as hammers, post-hole diggers, knives and nails for the work. They had to buy nails on their own. They also had to bring food on their own. The guards at the headquarters took cigarettes and snacks from the villagers.

Everyone in and around Kyauk Gyin except government workers has to pay 300 *Kyat* a month to the military fund.

This month [April 2002], the military collected 200 *Kyat* from each household for the annual water festival event. We also had to build a large tent with a stage.

In January [2002], LIB #35 captured seven people in [name redacted] village. Three of them were from the [name of section redacted], and four were from [name of village redacted]. I know the names of three of them: [redacted]. They were in the mountains to cut trees, but [soldiers from] LIB #35 found them in a hut. The military suspected that they were working with an armed Karen group but found no evidence. LIB #35 handed them over to IB #60, which in turn handed them over to the Kyauk Gyin police. We collected money—a total of 106,000 *Kyat*—from all households in the [name of section redacted] to have them released. The section leader went to the police station and gave them money, but that was not enough. [Name redacted] came to mediate, and finally the three were released today [date redacted]. As for the other four villagers from [name redacted], we don't know what happened; they have disappeared.

Villagers also had to stay in the camp to work for the military as messengers. When they don't have work as messengers, they (especially the men) have to cut grass and collect firewood, while women often have to winnow rice. Villagers also have to carry four tins of water to the headquarters. This work requires two bullock carts.

INTERVIEW #059 (2002) – REDACTED VERSION

Interview Date: April 2002
 Name: [redacted]
 Gender: Female
 Age: 35
 Place of Birth: [redacted]
 Occupation: Farmer
 Religion: Christian
 Ethnicity: Karen
 Marital Status: Married
 Children: [redacted]

State: Pegu Division
 Township: Tan Ti Bi
 Village Tract: [redacted]
 Village: [redacted]

Keywords: Forced Labor, Social/Economic Rights, Civil/Political Rights, Violence

The situation in my village is that I have to pay tax for the VPDC [village peace development council]. I have many problems because it is hard to survive. Besides this, my children can not go to school. Also, we don't have money to get medicine for the children, so we had to move to the refugee camp. We left our village in early April [2002].

The SPDC soldiers live in my village and sometimes the patrolling soldiers come from the frontlines and stay in the village. These soldiers ask for chickens, pigs, ducks and goats from us very often. The villagers have to arrange to get the soldiers what they want. The soldiers also take food from the shop in the village. The soldiers don't pay for this food, they just tell the headman what they took and what it costs. The headman rings a bell and all the villagers come together and are told how much each household has to pay to compensate the shop owner. Each time we have to pay between 50-100 *Kyat*. This happens two to four times per month.

During December-January, the villagers in my village had to cut bamboo and wood for the military camp. They had to make spears out of the bamboo and wood to put on top of the fence around the military camp. They send the spears to Zaya Gyi and Nyaung Lrnbin military camps. Villagers had to repair bunkers and dig trenches in these camps. In order to cut the bamboo and wood we have to walk really far to find it. It is more difficult to find it than here [name of village redacted]. One household had to cut 50-100 pieces of bamboo and five pieces of wood [measuring] eight feet long. The villagers have to use their own ox carts to bring the wood and bamboo to the camps. Because I did not have my own ox cart, I had to hire one to send our household's wood and bamboo. We have a total of five ox carts in the village. When we send the bamboo and wood on the road we are stopped by the leader of "*bambido*" (short pants) people, Shan Bu. He makes us pay money for crossing into his territory.

The other villages such as [names of five villages redacted] had to do the same things as we did. All the villagers in different places had to bring their own food and supplies when they went to work. They had to work from 8 a.m. to 12 p.m. and again from 1 p.m. to 5 p.m. If the military finds something that is not satisfactory, they order the villagers to come again and make it better. In the military camps, the youngest working was fifteen years old and the oldest was around 40 years old.

Just before I left my village, the villagers had to repair the road from [name of village 1 redacted] to [name of village 2 redacted]. I don't know how long this road is but if you walk from [village 1 to village 2] it takes about sixty minutes. People had finished repairing about half the road when I left, the part from XXX to YYY. The military always patrols in these villages. The road goes as far as Bo Za Khi military camp and is used by the military to bring supplies to the camps. Traders can also use the road, but they use it less than the military.

In early January [2002] the village headman of [my village] was arrested by the soldiers, but we didn't know why. The soldiers told the villagers that if they wanted to release the headman, they had to give 15,000 *Kyat*. The soldiers said if the villagers paid the money, the headman would be released on March [date redacted] 2002. The headman was detained in [name of military camp redacted]. The villagers paid the 15,000 *Kyat*, but the headman was still not released when I left on April [date redacted]. The villagers are so desperate and worried about this, and they continue to look after the headman's family. The headman is about fifty years old. I heard from the villagers that the SPDC soldiers punched and tortured the headman.

Some villagers had to take letters for the military from one village to another. Two people from my village had to do this every day. Sometimes they had to send the message very far to the military camp at Ta Pyin.

After the villagers harvested the rice, they had to give the soldiers 24 tins of rice per acre. The military pays 300 *Kyat* for two tins. But if we sold the rice in the market we would get 700-1,000 *Kyat* for two tins. Before we had four rice mills in the village, the military asks the mill owners for so much rice that one rice mill had to close down. Now we only have three rice mills, owned by [names of three men redacted].

Early this year, the authorities came to the village and asked all the villagers to have their photo taken and to document the number of people in the house. We had to pay 500 *Kyat* for the photo, but we didn't get any papers or identity card. Since we didn't get anything and there are so many problems in the village, I came here to the refugee camp.

INTERVIEW #060 (2002) – REDACTED VERSION

Interview Date: April 2002
 Name: [redacted]
 Gender: Male
 Age: 32
 Place of Birth: [redacted]
 Occupation: Day Labor and Farmer
 Religion: Christian
 Ethnicity: Karen
 Marital Status: Married
 Children: Two

State: Pegu Division
 Township: Taung Goo
 Village Tract: [redacted]
 Village: [redacted]

Keywords: Forced Labor, Social/Economic Rights, Cultural Rights, Violence, Environment

Because the SPDC troops oppress the villagers in my area, I had to come here to the refugee camp. I am a farmer and day laborer. I had to give 24 tins/acre of my rice to the soldiers. If someone can't give the rice, the troops detain them until they find a way to give the rice. Because I didn't any money, I faced many problems, and I could not stay in my village anymore.

Before I came here I had to go and work at Nyuang Ling Bin Ale Sa Kha military camp. The military based there is LIB #39. The person in charge of this camp is Sargeant Tin Oo. The villagers, even the headman, had to do *loy-ah-pay* [forced labor] in the military camp. The oldest who had to work was about 50-60 years old and the youngest was about 14-15. There are more than 100 households in my village and my village is divided into five sections. Each household has to send ten bundles of bamboo, one post, and one person to work and oxcarts also. We had to bring our own food. We started working between 6-7 a.m. [and continued] until the evening. We can only come back after we finished the work in the camp. In the camp, we don't have water and food for the workers. The military orders the villagers to do what they want. The soldiers don't have any sympathy for the workers.

Each year, each village has to give the soldiers 100 tins of rice as a tax. This rice is "*boong samui*" which is the best rice.

In December [2001], the SPDC arrested the headman, [name redacted], and accused him of having connections with the resistance group. The soldiers said that the villagers had to pay 100 tins of rice in order to release the headman. Even though we paid 100 tins, the headman was not released. He was sent to Taung Goo Prison. In 2001-2002, the village headman changed three

times. Nobody wants to be the headman, because if the headman does anything that the military doesn't like, soldiers will beat and punch him.

Whenever the column, that is the group of soldiers from different battalions at the frontline, enters the village, they ask for chickens and pigs.

Before I left my village, the soldiers from Zay A Ji military camp asked for chickens and pigs from the villagers. The soldiers also asked for two tons of wood from each section of the village. Villagers had to bring the wood to the road in March this year [2002]. All the villagers suffer the same thing; they cannot refuse to pay or to work. When the villagers go to the hospital they all have to buy the medicine by themselves. You need to bribe the doctor in order to get treated. If you don't pay them, they don't care about you. So if you are sick you have to pay a lot at the hospital. You can spend all your money there. In Tan Ta Pin Hospital, they said that they are going to build an X-ray machine, so they collected 200 *Kyat* from each household in the village. But there is still no X-ray machine, and we don't know what happened to our money.

Whenever the military finds out if anybody carries medicine or batteries, they kill the people. On March 14, four villagers got killed because they had batteries and medicine. They are not from my village, so I don't know their names.

In March, I saw one man shot dead by the military in my village. The man was cutting the betel nut and was surprised from behind by a soldier. The man turned around with his knife and the soldier shot him. The villagers told the soldier that the man was not normal, so they didn't bring the case to the authorities. Then the soldier paid the man's family 5,000 *Kyat*.

In 2001 the villagers were forced to relocate, and the soldiers were asking people to porter very often. In 2002, I didn't see soldiers asking for porters, but soldiers still ask for and collect porter fees.

At the end of the rainy season in 2001, the soldiers sprayed insecticides. Five buffaloes died after the spraying.

Two people per day in my village have to be messengers for the military. We would rotate among households. If someone cannot go, they have to hire someone for 200-400 *Kyat* per day. The messengers had to go to [names of five villages redacted]. The name of my village head now is [name redacted]. In Tan Ta Bin military camp the soldiers always ask the villagers to come to the camp and always ask for whiskey, chicken, pork and rice.

Some fields are empty because the villagers cannot work so much just to give rice to the military. If your farm is close to the camp, you have to pay a lot of rice and anything else the soldiers want. Because of this, some of the farms close to Nyuang Ling Bin Ale Sa Kha military camp are empty. These fields were taken [over] by the military.

Before the military [arrived], the government school was in the village. But now, because of the military, the government does not support education. The villagers have to take care of their own school by themselves.

If the soldiers hear the gunshots around the village, the villagers have to give two *viss* [1.6 kg] of chicken to the soldier. This happens all the time. This is really bad because the soldiers themselves shoot the guns, not necessarily any resistance groups. The soldiers did not get porters in the village, but if the villagers went to the jungle to gather food and the soldiers find them, then they have to do work for the soldiers. One of the villagers named [redacted] was arrested by the soldiers in the jungle while he was looking for vegetables. He had to carry water for the soldiers as a porter for fourteen to fifteen days. When the soldiers saw another villager named [redacted], they made him carry water also and he replaced [the first man]. If this situation and all the difficulties in the village were not happening I would stay there and be happy, but I had to come here to the refugee camp. I left my village in April [redacted], 2002 and I arrived to the refugee camp on April [redacted].

INTERVIEW #061 (2002) – REDACTED VERSION

Interview Date: April 2002
 Name: [redacted]
 Gender: Male
 Age: 25
 Place of Birth: [redacted]
 Occupation: Farmer
 Religion: Christian (Seventh Day Adventist)
 Ethnicity: Karen
 Marital Status: Married
 Children: Two

State: Karen
 Township: Laing Bwae
 Village Tract: [redacted]
 Village: [redacted]

Keywords: Forced Labor, Social/Economic Rights, Cultural Rights, Religious Freedom

I arrived at [name of refugee camp redacted] on March [date redacted] 2002. Seven people came here with me. I came here because the military is always asking for things from our village. We have to do forced labor, we have to pay money and give gifts to the soldiers. We could not suffer this anymore, so we came to the camp. When we have any [lunar-calendar based] celebrations at the temple, we have to pay money also. It happens very often. The SPDC and DKBA need so many things. The DKBA asked me for wooden posts to fence a rubber plantation. The DKBA officers based in Yaw Poe village are Mae Tae Lae and Bo Muang Chit. Another officer, named Bo Muang Kyi is responsible Klu Taw village.

For the DKBA, we had to build a pagoda and spirit house. We had to bring our own food and find our own vegetables while we were building the temple and spirit house. For this we have to carry sand and lime and cut posts. If we didn't want to do it, then we had to pay 150 *Kyat* for one post. We had to carry posts and bamboo. This happens a lot and was still happening when I left. The DKBA officers asked the villagers to build the pagoda and most of the time we have to go to [names of two villages redacted]. In March we finished one pagoda in [village 1]. But the work of building pagodas will never end because once we finish one we have to start another one. In [village 2] there are about 30-40 pagodas. The places that we went to build the pagodas are [names of eight village redacted]. Whenever they ask us to go, we have to go. If we are sick we still have to go. If we pay money (2,000 *Kyat*), we might not have to go for one time. We have to go from 6-7 a.m. until 12 p.m. and again from 1-5 p.m. We didn't get paid for the work. There is no hospital to go to if we get sick. If you get injured when working they don't help you and if you don't have money you can lose your life.

We don't just have to build the pagoda, we have to do other work, too. We have to do things for the SPDC troops. We don't know exactly how long we have to work, it depends on what they ask of us. Sometimes it takes from five to ten days, sometimes just a half-day. From November to March, I could not count how many times we had to do the work. They call sometimes between 20-40 people to work, it depends on how many people they need. We have to go and work at the Klaw Ka Ti military outpost. The troops based there are from LIB #44. When we go to the military outpost, all the men and women have to go. If we work one day we have to bring our own food; if we stay more than one day they give us food, but not enough.

Some villagers have to porter for the SPDC, but the soldiers did not give them food. My older brother, [name redacted] portered for the SPDC, and the soldiers did not give him rice; he ran away back home. The SPDC and DKBA asked the village headman for porters. If the headman does not arrange a porter for the soldiers, then he is arrested. The SPDC and DKBA took villagers to work as porters about three times in the last five months before I left. Whenever the SPDC or DKBA rotates the troops, the villagers have to porter and carry food and ammunition for them from [village 3] to [village 4]. In 2002, we had to do the portering for LIB #962 [which is] based close to [village 3] to [village 4].

The Seventh Day Adventists wanted to build a school in the village, but DKBA would not allow them to do it. We don't have enough time to work for ourselves, and we don't have enough food. Because of this and that we can't build the school, we came to the refugee camp.

INTERVIEW #062 (2002) – REDACTED VERSION

Interview Date: April 2002
 Name: [redacted]
 Gender: Male
 Age: 38
 Place of Birth: [redacted]
 Occupation: Day Laborer
 Religion: Buddhist
 Ethnicity: Burman
 Marital Status: Married
 Children: Three

State: Pegu Division
 Township: Kyaut Gyi
 Village Tract: [redacted]
 Village: [redacted]

Keywords: Forced Labor, Social/Economic Rights, Environment

I don't usually stay at home; I used to live in the hills in order to do logging. I used to stay in the [place name redacted], Kyuat Gyi Township, and I know the area very well. I know the situation about the military and the intelligence in Kyuat Gyi, that is why people called me, [redacted]. After Khin Nyunt approved the Order 1/99 that said people should stop doing *loy-ah-pay* [forced labor], the work has decreased. Before, when I took the logs to Taung Goo, I would see people working on the side of the road. Now when I go there I don't see many people working. They don't arrest porters now, but they collect money for porter fees– 500 *Kyat* per month.

The soldiers also collect 250 *Kyat* monthly for “general expenses.” Every ten households has a leader, and the soldier goes to this leader to collect the money. This year during the Water Festival [April], the soldiers also collected money. I think the money is for the general maintenance of the village, like when the township leader or officials from a government ministry visit, they use the money to arrange for the food, etc. The intelligence group threatened the headman and said they knew he had connections to the resistance, and then they asked him for money.

The strategic command for a military area changes every four months. Every time there is a change, the new command collects more money from the villagers. In the strategic command headquarters, the villagers have to carry water for the soldiers who live there. In the Kyaut Gyi Township there are seven sections. People from all the sections have to take turns to carry water for the soldiers at the military command. People who have oxcarts have it easier to carry water. If a section does not have the cart, they have to hire one cart and two people for 3,000 *Kyat*. The villagers share this expense among each other. Among all the sections, they have to carry water four times per month, and they do it on rotation.

After we heard about the order from General Khin Nyunt [Order 1/99], the villagers of [nine villages] still had to do “*loy-ah-pay*”. For example, these villagers have to carry water, get firewood, clean the military camp, tend animals, and work in the plantations in rotation for IB #60 and LIB #351. IB #60 and LIB #351 have special projects for military families like animal farms (e.g. raising chickens and pigs) or a plantation project (e.g. making paddy fields and planting vegetables). The villagers have to work on these projects on rotation also. The villagers have to plough the fields, feed the animals and clean the animal yards on these projects. The people who do not have a cow have to hire one in order to do the plowing. Between November-December [2001], the villagers had to plant groundnuts and green beans. Later they had to collect fruits and send them to the military store.

In Kyuat Gyi Town area, where there is a road going in and out of villages, a villager has to stay at a check point with a military person to do what they want. Someone has to stay at the check point all day and all night, and the villagers rotate who goes. Villagers have to do this at Wae Min Nyi Naung Gate, Aung Soe Moe Gate, Tha Pyin Gong Gate, Tha Po (bridge) Gate, IB #60 Gate, and Ga Gin Gate [in the township]. Villagers have to take turns to be at all these gates every day and night. The villagers from [name redacted] have to watch the checkpoint in their own village. Other villagers have to rotate among the other gates.

If the villagers go outside their village to get firewood or charcoal, they have to pass the gate. When they come back to the village and pass to the gate, the military say that the firewood is illegal and charge them a fee. At some gates villagers have to pay 50 *Kyat* (Aw Soe Moe), some 100 *Kyat* (Wae Min Nyi Naung and Tha Pyin Gong), and some 200 *Kyat* (Tha Po and IB #60). At other gates they have to pay whatever is asked. The villagers don’t have other food to eat with the rice, so they have to go to the jungle to cut cane and bamboo to sell in order to get money for food. If they don’t have 30 *Kyat* in their pocket they don’t dare to go out because they often need to pay at the gate. If they don’t have 30 *Kyat*, they have to borrow from a friend in order to get out of the village and pass through the gate.

The second battalion commander of IB #60 is Major Nyi Htoe. The second commander of LIB #351 is Colonel Ko Ko Kyaw.

INTERVIEW #063 (2002) – REDACTED VERSION

Interview Date: April 2002
 Name: [redacted]
 Gender: Male
 Age: 38
 Place of Birth: [redacted]
 Occupation: Farmer, Gold Miner
 Religion: None
 Ethnicity: Karen
 Marital Status: Married
 Children: None

State: Mandalay Division
 Township: Hsin Goo
 Village Tract: [redacted]
 Village: [redacted]

Keywords: Forced Labor, Environment, Social/Economic Rights

I left [name of village redacted] in early April 2002, and it took me fifteen days to arrive at [name of refugee camp redacted]. I am a farmer, but I looked for gold in the river for myself also. The area to find the gold is around Pyin Oo Lwin and Hsin Goo. Before 1997, we didn't see any SPDC troops close to our village. After 1997, the military came and made an outpost close to [my] village. Every year the villagers have to give 24 tins of rice per acre of our land to the military. The military pays 320-350 *Kyat* for two tins. But if we sold in the market we could get 800-1,200 *Kyat* for two tins. We also have to sell fruits, groundnuts, and beans to the military. We have to sell them six tins per acre. The military pays 2,000 *Kyat* for two tins, but if we sold outside in the market we would get 5,000 *Kyat* for two tins.

The military collects the tax in every shop that sells TV, radio, video and engines. They collect the tax every year. The military did not ask for porters, but the villagers have to pay a porter fee. There are many villages in our area, some have 280-350 households, some more and some less. Each household has to pay 5,000 *Kyat* for a porter fee whenever the military asks. If the village has a lot of households, then the each household might be able to pay less for the porter fee. The military also collects a tax from people who have an ox cart or their own garden or animal(s). The military asks between 100-500 *Kyat* for this tax, depending on how much property you own. This tax is collected by township.

The military does not ask for porters in [the township], but sometimes they arrest villagers and recruit them to be soldiers.

I heard on the news that now in Southeast Asia there are agreements about business. Because of this they started making the roads from Shwe Dong to Shwe Pyi, Nyaung Ong Lae Pan Hla to

Pin Lae Gyi Nwe Yong, to Kyi Taunt Paunt and to Shaung Gyi wider. They will improve and widen the road in this area to catch up to other countries. The villagers in the area have to plant trees on both sides of the car road, especially teak and eucalyptus. When they come to plant the trees, each household has to bring three lengths of bamboo, one post, and pay 100 *Kyat*. Each household has to send one person and bring their own food. When they make the road wider it destroys many gardens and some houses too, but no one received compensation for this.

In the [name of area redacted], no one ever lost their cows before 1997. But when the military came in after 1997, villagers lost their buffalo, cows, and goats very often. Just before I left, a villager named [redacted] lost her cow, and she was trying to find out what happened. Later she found that the military stole it. She went to the police station to let them know and the police got her cow back, but she had to pay 10,000 *Kyat* to get her cow back. This is another way of robbing the people, in an indirect way. The military moves around in that area a lot, so the villagers suffer from stealing. Soldiers steal money and property. The villagers don't see exactly who does it. Whenever the villagers tell the military about it, they say they will help, but they never find the stolen goods. So the villagers don't have anyone to help them, and they cannot rely on anyone.

The area where we live is not a war zone; fighting does not happen in our area. But the villagers still have to form a civil guard and take responsibility to support the civil guard. Each household has to give a half tin of rice and 100 *Kyat* every month for this.

In the summer, when the villagers finish all their farm work, they go out to find gold. The villagers want to raise some money by finding the gold. They have to pay a tax to the township peace development council (TPDC), to the police, the military and also to the village headman. If they do not pay the taxes, the military closes the work-site, so villagers cannot find the gold. There are many places where we can find the gold. Some ethnic groups like Pa-O resistance group negotiate with the SPDC to get a contract and buy an area with the gold. The ethnic groups and SPDC both pay a low price for the gold that the villagers find. The villagers cannot sell the gold outside. The area where there is gold is [names of five areas around Hsin Goo and Tha Bait Kyin townships redacted]. There is a Pa-O group that made a contract with SPDC, and all the villagers have to bring the gold to this group. The villagers have been getting gold and selling it to the Pa-O group since 1997.

If you want to do logging you have to negotiate with the police and military and forestry group. Whenever you get money for the logging you did, you have to divide it into four parts: one for the police, one for the military, one for the forestry officials, and one for yourself. If you do logging, you [sometimes] have to spend more than you get, so it is not a good business for villagers. But still people are cutting a lot of trees, and the hills are barren. The logging work is not good work because sometimes, if you meet up with the military, they can take away your logs and your ox cart and you can be put in jail. Still people do it, and some people have been taken to jail.

INTERVIEW #064 (2002) – REDACTED VERSION

Interview Date: April 2002

Name: [redacted]

Age: 33

Gender: Female

Ethnicity: Kayah

Religion: Buddhism

Occupation: Farmer (hill paddy)

Marital status: Single

State: Karenni

Township: Lwe Kaw

Town: [redacted]

Village: [redacted]

Keywords: Forced labor, Civil/Political Rights, Cultural Rights, Children's Rights, Women's Rights

I left my village about twenty days ago. I traveled from [village name redacted]. It took me about ten days. I've been staying in this camp for about ten days. I came here to visit my relatives here. I visit them often. I visit them once or twice a year. Last time I was here after the harvest [at the end of 2001].

This time I left [name of village] for Mee Sae town. I took a six-wheel truck with 30 or 40 people; it cost 650 *Kyat*. It was an over-night trip. I came with my cousin [redacted]. When we arrived at Mee Sae she was sick, so we stayed in Mee Sae for eight days. She stayed in a hospital and it cost 10,150 *Kyat*. From Mee Sae to here it took us two days.

There were 32 households in my village [name redacted]. Six years ago, my village was destroyed. Some people from my village moved to [name of village 1] and [name of village 2] in Lwe Kaw; others moved to the border area. Three families moved from my village to [village 2]. [Village 2] has about 200 households. It is not far from Lwe Kaw, [information regarding its location redacted].

Since I moved to [village 2], I have had to work at a paddy field that was far from the village. We grow green beans and sell them in Lwe Kaw. We make about 15,000 *Kyat* for a year.

About seven years ago, before I moved, we had to pay to the military 500 *Kyat* per household. They used the money to buy a bullock cart, which they use to carry food and supplies.

When I moved to [village 2], where we were working on a farm, the military came and collected money—about 200 *Kyat*—from us so that they can hire someone to clean their camp.

About three years ago, after the harvest, I had to work at a temple between Lwe Kaw and [name redacted]. I had to carry sand and rocks up to the temple on a mountain. I had to do the work once. Villages took turns. When it is your village's turn to do the work, each household had to send one person.

Last summer the villagers had to work three times, fixing the car road between [village 2] and Lwe Kaw. The military also collected 950 *Kyat* from each household when they brought sand and rocks to the road.

We have had to pay 100 *Kyat* per household every month for the past six years. This happens not only in our [village], but also in all other Kayah [Karenni] villages around such as [names of three villages redacted]. For the past two years, I also have had to work at the pagoda in Lwe Kaw. I had to carry sand and rocks.

Just before I left for here, I had to do *loy-ah-pay* myself. We always have to do the work at least once or twice a month. Sometimes, when the military has a lot to do, we have to work more often. Often the work we have to do is to help build the pagoda and temples or clean the school and government buildings. Some households send children as young as six or seven, as long as they can do some work. Villagers are watched by soldiers, and they get yelled at if they don't work hard. We have to bring food and tools on our own. We still have to do this.

I never got paid. I don't want to go, but if I don't go I have to pay. I have never heard of Order 1/99.

In [my village], five villagers have to watch the entrance of the village every night. Villages take turns. If you don't go, you have to pay 300 *Kyat*. Only men do this, but they include boys as young as twelve years old. From my household, my nephews—they are twelve and fourteen years old—have to go to do this work. If your family does not have a man, you still have to pay 300 *Kyat*. If they cannot pay, they have to do other work such as carrying water or cleaning the camp. Other villages do the same too.

Once a week, villagers have to bring water to the military camp located on a hilltop. This requires three cars. The military pays them 300 *Kyat* for each car, but the money actually comes from the villagers. The military collects 30 *Kyat* for this work from every household every month. During the harvest last year [2001], IB #72 came to [name of village redacted] and gathered everyone. They picked fourteen people—ten men and four women—and accused them for being associated with the Karenni resistance group. My cousin [name redacted] was among them. They were beaten and they were all sent straight to the Lwe Kaw Prison. They got interrogated. They were not fed; relatives had to bring food to them. But even relatives were not allowed officially. We had to bribe a prison guard for 50 *Kyat* so that the food would be given to those in the prison. They were in prison for three months. All of them were released before I came here, but in order to have them released, the relatives had to pay 100,000 *Kyat* per person. I spoke with my cousin after she was released.

The battalions that stay in [my village] are IB #54 and LIB #427. Their headquarters are in Lwe Kaw.

Children in [my village] can go to school only through the 4th standard. They teach only in Burmese except for teaching English; they don't allow teaching of the local languages. Most villagers in [my village] are Buddhists. There are Kayah [Karenni], Burman, and Shan. The Kayah [Karenni] are the largest group, and the Burmans the second. The military treats the Burman villagers better. They don't have to do *loy-ah-pay* as much as the Kayah [Karenni] or the Shan do.

I have heard about a recent case of rape. [Name redacted], from [name of village redacted], told me that a twelve-year old girl had been raped by soldiers in her village. The girl was sent to a hospital, but she died. I don't know the battalion number. I don't know much about this case because I only heard from other people.

INTERVIEW #065 (2002) – REDACTED VERSION

Interview Date: April 2002
 Name: [redacted]
 Age: 18
 Gender: Female
 Ethnicity: Kayah [Karenni]
 Religion: Buddhism
 Occupation: Student
 Marital status: Single

State: Karen
 Township: Sha Daw
 Village: [redacted]

Keywords: Forced Labor, Political/Civil Rights, Social/Economic Rights

I came here on the [date redacted] of April [2002]. I came here because I was not happy. I wanted to study, but my family could not afford further education. My family is not getting along either; I am going to stay here in the camp.

I was in the 10th standard and finished the exam before I left Sha Daw Township. Three of my friends came with me.

It was difficult for our family to work on the farm. We had to get permission from the military to leave the village. Every day we walked two hours to get to the farm. We had to get permission, which is valid only for three days.

There are about 200 households from different villages in my relocation site. Our family had to move in 1996 or 1997. People will stay there as long as they can work on their farms, but they are unhappy as the military bothers them. Everyone in the village has to get a permission ticket to work. We have to go to an office in the village for it.

Last year I saw three villagers, who did not have permission, when I went to work. When the soldiers found them, the villagers had to collect 30 [bundles of] thatch and give it to the soldiers.

Villagers have to do road construction and portering for the military. This happened many times last year. Last year on the way to school I saw men working to build roads.

The military base is on the hill. I don't know the battalion number. The battalion changes all the time. One comes and only stays for six months.

My father had to use his bullock cart to carry things because he owned one. Sometimes he got paid for his work for the military, but in fact the money originally came from the villagers. The military collected money from the villagers and they then gave the money to pay to the villagers.

We could not refuse to do the work; we have to give money to the military if we don't go to work.

Last year my sisters had to do cleaning work in the town and the village. The military commander tells the headman to gather women to do the work. The villagers still continue to do the cleaning work for the military. People take turns to do cleaning and sanitation work both in town and into the village.

One time three villagers went back to their old village and tried to take the zinc boards from the roof of an empty house. They were caught by the military and put into jail as thieves. Then got sentenced to four months, but the third one, the leader, was sent to the Lwe Kaw Prison when the others were released.

Only Shan and Kayah [Karenni] live in Sha Daw. But at school, they teach only in Burmese.

I have not heard of Order 1/99. Villages complain because they don't want to work for the military, but they cannot refuse.

INTERVIEW #066 (2002) – REDACTED VERSION

Interview Date: April 2002
 Name: [redacted]
 Age: 22
 Gender: Female
 Ethnicity: Kayah [Karenni]
 Religion: Buddhism
 Occupation: Teacher
 Marital status: Unmarried

 State: Karen
 Township: Sha Daw
 Village: [redacted]

 Keywords: Forced Labor, Cultural Rights

I came here in early April from Sha Daw Township. It took me eight days to get here. I came here because I want to get more education.

My [name of relative redacted] worked as a cleaner for the [redacted] department of the government in Sha Daw, but he has retired and is now living on a pension. My [name of second relative] still works at the [name redacted], also as a cleaner. My sister is the [position redacted] of a [place redacted] in Sha Daw. The [place] I worked at in Sha Daw had about 200 children. The school uses the Burmese language only, except for teaching English.

There are about 200 households in the town of Sha Daw. The roads in town are cleaned by the villagers. This happens mainly in the rainy season; we have to clean roads and cut overgrowth. The military orders each household to send one person to the work. They don't get paid. They don't get food either. The villagers bring food, tea, and tools on their own. If you don't go to work, you would have to pay a lot of money; so people go to work. If you cannot pay, the military puts you in cell for 24 hours.

I remember that every family had to get ten lengths of bamboo for the military. My father and my younger brother did the work for my family.

People who have a bullock cart have to carry military supplies. They go from Sha Daw to Tat Ta Maw. It usually takes five or six bullock cars. It usually happens once or twice a month, but it depends. This still continues. I know it has been happening this year.

Villagers work on the old road from Sha Daw to Lwe Kaw. They get 300 *Kyat* for a day's work. Poor people do this job. If they like it, they can even do it every day. For the same road, the military also uses prisoners from Lwe Kaw. I think there are about 40 of them. They set a camp along the road for them. Soldiers stay there themselves so that the prisoners don't run away. The prisoners break rocks and the villagers carry them.

Government workers, like teachers, have to clean and cut overgrowth in town every Saturday. People in higher positions, like doctors, are exempted from this work. I did this work every Saturday myself. We work in the morning from one hour to three hours. We have to bring the tools ourselves. I didn't want to do the work, but it was an order and we could not refuse.

For cleaning Buddhist temples and pagoda, the military calls only Buddhists for the work.

The military is based around Sha Daw Town on the hill. I don't know any battalion numbers.

Prices in town have been going up. I think that town is more peaceful this year because there is less forced labor or forced portering. But I think that forced labor will come back.. I have not heard of Order 1/99.

INTERVIEW #067 (2002) – REDACTED VERSION

Interview Date: April 2002
 Name: [redacted]
 Gender: Female
 Age: 18
 Birth place: [redacted]
 Religion: Christian (Baptist)
 Ethnicity: Kayah
 Occupation: Student
 Marital status: Single

State: Karenni
 Township: Pru Soe
 Village: [redacted]

Keywords: Forced Labor, Civil/Political Rights, Social/Economic Rights, Violence

I left my village in early December. It took me about a month to get here. I arrived at the camp here in mid-January [2002]. I first went to [name of village 2 redacted] from [name of village 1 redacted]. I had to wait about a month there. From [village 2], it took about fifteen days to get here. Two of my sisters had been here already.

One reason I left the village was that I wanted to continue my education. I also wanted to learn about medicine and be helpful to people as a medic. I finished high school in [village 1]. I would have liked to continue my education, but it is very expensive. It would involve bribery. My mother has already spent a lot of money for my education, so I decided to come here.

There are about 50 households in her village. The military really makes our life difficult. All the villagers complain about the military among themselves, but they cannot complain to the military themselves.

My father was killed by the SPDC in August 2000. That was extremely painful. He was [identifying information redacted] two months when he was killed by the military. In the end of August 2000, a fight broke out between the military and the resistance group. On the way back from [name of place redacted], where they got paid, the soldiers of LIB #428 encountered the resistance group between the camp and the village. After the fighting, the military went to the closest village. LIB #428 went to the village first, and they arrested all men and some women. The soldiers investigated the villagers, and beat them. The [position redacted] of the village, who was also the [position redacted] of the primary school, was [name redacted]. He was about 50 years old. My father knew [him] very well; he went to see him when the military took him. When I came back from school in [the village]; my father took my bike to go see him.

The military was not allowed to kill [him] because, as a [position redacted] at the primary school, he was also government civil servant. They took him to the military camp and tortured him. Then military also gathered at their camp all the [redacted] from four villages around the area where the skirmish took place. Only [the man from the school] came back. All the others disappeared. [He] was seriously wounded. His family took him to the hospital, but his brain was damaged. He was extremely scared and was no longer normal, but he was able to tell me what happened. He said that he felt so sorry for my father and that he should die himself.

I went with the next headman of my village to LIB #531's camp and asked for information. We were told that my father had first come there, but was then transferred to LIB #428's facilities. When we arrived at LIB #428, they said that my father was not there. We went back to LIB #531, but they just repeated that my father had been moved to LIB #428. I spent a few more days trying to get information from anyone including military intelligence. They told me that I was asking too many questions, and then they asked me if I wanted to be arrested myself. My mother spent a lot of money trying to find out what happened to my father; she gave money to intelligence officers in vain to get information. But we got no information. They all said they didn't know. We could not recover my father's body, and we could not hold a funeral.

The villagers were doing portering and "*loy-ah-pay*" just before I left my village in December. Villagers also had to collect woods, thatch, and bamboo and then bring them all to the military camp building. Villagers also had to plant corn, brass blowpipe, and banana trees in the military camp. This was happening as I left the village.

The battalions are LIB #428 and LIB #531. I know the numbers because of the badges on their uniforms. They come to the village in a groups of ten to fifteen soldiers every day. More soldiers come depending on what they hear about the resistance group. The soldiers ask for food, usually chicken, from villagers; they cook it for dinner in the village before they go back to the camp. Sometimes they pay, but usually they just take the food without paying. Villagers take turns for this burden of giving away food to the military.

I have never heard about Order 1/99. I never heard that forced labor ended. I only heard that the military does not kill people anymore. My father told me so, before he was killed by the military.

In the past, many porters died. So nowadays villagers collect money and hire someone else; each household usually pays 500 *Kyat*. Usually very poor people end up being porters. It usually takes 10,000 *Kyat* for one portering trip, which takes anywhere between two and ten days. The military usually asks for five or six porters at one time. If they need more than five or six porters, the cost per household goes up to 1,000 *Kyat*.

Every year after the harvest, villagers contribute to the village fund, which is used for emergency purposes like when the military demands extra porters.

Villagers also have to report to the military every day about the latest situation regarding the resistance groups. The village has to send one person to the camp. Villagers take turns doing this work. Families without men often have to hire a man for about 500 *Kyat* to do the job.

Soldiers yell at a women if she comes to the camp to report; they want a man, whom they can use to do extra physical labor. Every day the military gives orders to the village through the person who goes to the camp to report.

The camp was on a hill, and it was about ten miles from the village. When I left for my village, villagers had to bring water to the camp every day. They used a bullock cart to carry a large can of water. Families without a bullock cart have to hire one for about 500 *Kyat*. This was happening throughout November 2001 and was continuing when I left in early December. Villagers were also still planting banana trees when I left. Villagers never got paid for any of this work.

The military also collects “tax” from farmers in the village. They do it by “buying” paddy from farmers at an extremely low price. They buy four tins of paddy for between 70 and 100 *Kyat*, while the price for the amount of paddy is actually about 1,000 *Kyat*.

There is a middle school through the 8th standard. Most of the students are Kayah [Karenni], but the school only teaches in Burmese (except for English classes). The Kayah [Karenni] people want to teach their own language, but it is extremely difficult to do so because the military controls the village. I myself cannot read or write my own language. Most of the young people can speak Kayah [Karenni], but they can do reading and writing only in Burmese.

Villagers around my village are [names of 5 villages redacted].

People in the village are scared of the military. Three or four Burman soldiers have married local villagers. The girls met the soldiers in [name of another village] where they went to school. The villagers are afraid of the families. One of the married solders lives in the village. This happens in other villages too. A number of Kayah [Karenni] women have married Burman soldiers.

INTERVIEW #068 (2002) – REDACTED VERSION

Interview Date: April 2002
 Name: [redacted]
 Gender: Female
 Age: 30
 Place of Birth: [redacted]
 Occupation: Farmer
 Religion: Buddhist
 Ethnicity: Shan
 Marital Status: Married
 Children: Two

State: Shan
 Township: Nam Zarng
 Village Tract: [redacted]
 Village: [redacted]

Keywords: Forced Labor , Social/Economic Rights, Children's Rights

I arrived to Thailand on April [date redacted] 2002. I came to Thailand because I don't want to work for the military. I do not have time to work for myself. Even though I work on a farm, I can not get enough rice. I had to do too many things for the military too many times. I had to go around three times per month. Sometimes I went to work by myself and sometimes my husband went. Neither of us could refuse to work. If we do not go, the person who came to tell us to work will tell the military, and we will get in trouble. I never refused to work.

About twenty days before I came to Thailand I had to work for the military. I had to cut down overgrowth beside the road between [name of village 1] to [name of village 2]. The road is located south of [village 1]. The road is seven miles long. I had to work for two days on the road. I had to cut overgrowth on both sides of the road. We had to cut into the jungle for twenty meters on each side of the road. There were around eighteen people working on the road. It was their turn to go, just like me.

We had to work from 8 a.m. to 5 p.m. Sometimes, depending on the soldiers, we might be able to go back a little early, around 4 p.m. We had a ten minute break at 10 a.m. and for lunch at 12 p.m. We started again at 1 p.m. and had a minute break at 3 p.m. I had to bring my own food and tools. There were four women, including me, working on the road. Their names are [names and ages redacted]. There was also one young man, [name and age redacted]. The rest of the eighteen workers were older, but the children had to work the same as the adults. No one could stop working because the soldiers walked around and watched us. I saw one young woman beaten with a stick by a soldier. He wanted her to work harder.

The soldiers from the Kho Lum battalion wrote a letter to the headman ordering us to work on the road. I never saw the paper myself, but every time we have to go to work the headman

mentions that he got order papers from the military. We cannot refuse to work. If we refuse to work and don't hire someone to go for us, we have to pay 500 *Kyat* and work one mile of the road as punishment. I saw two people get punished this way in the last five months. These two people did not have many family members. One person's wife was sick, and he had to take care of her. He did not have the money to hire someone. The other guy wanted to see what would happen if he refused to go, and he learned the hard way.

I did not want to go to work, and I did not get paid for working. I never heard about Order 1/99 or that the soldiers could not force the people to work.

INTERVIEW #069 (2002) – REDACTED VERSION

Interview Date: April 2002
 Name: [redacted]
 Gender: Male
 Age: 28
 Place of Birth: [redacted]
 Occupation: Farmer
 Religion: Buddhist
 Ethnicity: Shan
 Marital Status: Married
 Children: None

State: Shan
 Township: Nam Zarng
 Village Tract: [redacted]
 Village: [redacted]

Keywords: Forced Labor, Social/Economic Rights

I arrived to Thailand about one month ago. I came to Thailand because it is very difficult to live in my village. The soldiers from the Nam Zarng township, Battalion #66, have a plan to expand the battalion area. They came to take over my land that I already ploughed. I was going to grow sesame, but the soldiers came to take the land. I did not get any compensation for the land. If I could have sold the land to someone else, I could have made tens of thousands of *Kyat*.

I had to work for the soldiers. I had to repair the road between [village 1] and [village 2]. I had to go starting in August of last year until the end of the rainy season [end of October 2001]. After the rainy season, the soldiers still came to order us to work but, not as often as August-October [2001]. The soldiers from the Kho Lum battalion ordered us to go. I had to go myself around ten times. The villagers had to rotate; each man had to go three times per month, and each time they had to go for five days. Each time there were fifteen to seventeen people working on the road. We didn't want to work, but if we didn't go, we would be fined about 50,000 *Kyat*. I never saw anyone refuse to go. No one wanted to try to refuse. If they are not free, they have to hire someone to do the work for them. It costs 3,000 *Kyat* per time.

I had to pound big rocks to make smaller rocks and then carry them to a pile on the side of the road. Then we loaded the rocks into a tractor. I had to hit the rocks all day and sometimes the rock was too strong, and I got many blisters on my hands. If I keep hitting the rock, then the blisters break and it is very painful. If the blisters break, then I have to stop and someone stronger than me hits the rock and I just carry the small rocks. The soldiers also forced villagers to give up their tractors for this project. The villagers would rotate who gave their tractor for the day. We had to work from 8 a.m. to 5 p.m. We had to bring our own food. We could not leave the work site. If we do then maybe the soldiers would shoot us; so we don't run away. One time the people from my village went to get vegetables outside the work site. We didn't ask

permission from the soldiers. The soldiers thought we were running away and they shot the gun in the air to scare us. We had to work during the rainy season and we had to work very hard. Sometimes people get sick because they are working in the rain. Even if we are sick, we still have to work until the five days are completed. The soldiers only give a little medicine, but it is not enough for the people.

About ten days before I came to Thailand, I had to work for the military. I had to cut overgrowth beside the road from [village 1] to [village 2]. That section of the road is ten miles long. Soldiers from Kho Lum military camp ordered us to go. The soldiers ordered the headman, and the headman came to tell us we had to work. About twenty-five people had to work together. Five people from my village went. The others came from different villages around Kho Lum. We had to cut into the jungle, around five meters on either side of the road. We had to work from 8 a.m. to 5 p.m. We could not stop unless it was break time. I had to bring my own food and tools with me. I did not want to go, but I had to go. If I didn't go, I had to hire someone for 300 *Kyat* to work for me. I did not get paid for the work I did. I have never heard about Order 1/99, and I have never heard that the soldiers cannot force the people to work.

INTERVIEW #070 (2002) – REDACTED VERSION

Interview Date: April 2002
 Name: [redacted]
 Gender: Male
 Age: 50
 Place of Birth: [redacted]
 Occupation: Farmer
 Religion: Buddhist
 Ethnicity: Shan
 Marital Status: Married
 Children: Five

 State: Shan
 Township: Murng Ton
 Village Tract: [redacted]
 Village: [redacted]

 Keywords: Forced Labor

I arrived in Thailand on April [date redacted] 2002. It is the second time I have been to Thailand. I lived in Thailand for about three years, and I just went back during January-February of this year [2002]. I went back to pick up my wife and two of my children and bring them to Thailand. When I went back to Murng Ton, about one week before I returned to Thailand [for the second time], I had to work for the military. I had to cut the grass at the helicopter field. I had to do this for one day, and I saw the people in Murng Ton rotated to do this work, one person every day.

Each person had to do it once per week. We had to go from 6 a.m. to 10 a.m. If we did not finish the work, the group on the following day will continue the work. The headman came to tell me that the next day I had to go to cut the grass. He told me not to forget to bring my tools. About twenty people were cutting the grass and also cutting down the trees. We had to carry the trees to the tractor; the trees had thorns on the bark, so we had to be very careful. I did not want to go to work. I went because I was forced to go. I did not get paid for working.

The people who went to work told me that the high-ranking military officials had already come four or five times to this helicopter field. In March, I saw the helicopter land on this field. People said that the high-ranking army officers were coming. I saw the family of the military officials in the village go to welcome the helicopter. I wanted to see the helicopter once it landed since I have never seen one before, but the soldiers stopped me from going in to see. People call the field the “football field” or the “helicopter field.” It is next to battalion #277 in Murng Ton. It is on the way to Ban Mai.

INTERVIEW #071 (2002) – REDACTED VERSION

Interview Date: April 2002
 Name: [redacted]
 Gender: Male
 Age: 45
 Place of Birth: [redacted]
 Occupation: Farmer
 Religion: Christian
 Ethnicity: Karen
 Marital Status: Married
 Children: Three

State: Tenasserim Division
 Township: Tavoy
 Village Tract: [redacted]
 Village: [redacted]

Keywords: Forced Labor

In our village there are about 45 households. [Name redacted] is our village head; [name redacted] is a secretary. Currently IB #282 is based near our village. IB #282 and IB #273 take turns, two or three months at a time, depending on the situation.

We have to clean up the Ye-Tavoy car road between mile XX and mile YY. Our village did the work alone. The order came from IB #273 two months ago, but some villages still have not finished the work. The order came from an officer to our village tract leader, [name redacted], of [name of village redacted]. The villages that had to do the work like we did were from the same village group: [names of eight villages redacted]. I know this because our village head told us. We had to clean the road for three days. The village head made all households form pairs, and each pair had to clean [a section of road measuring] 150 feet wide on both sides for one-eighth of a mile. No one was able to refuse the work; you had to send someone else if you could not go. Because I didn't have the time to go, I had to hire someone for pay 1,500 *Kyat*.

In March [2002], IB #273 came in to our village and asked for two porters to go to [place name 1 redacted] and [place name 2 redacted]. These people had to go because it was their turn. I know these two people, [names of both men redacted]. The soldiers ordered a total of eighteen porters from our village tract. The work lasted about twenty days and they did not get any payment. I know they did not get payment because that was always the case and it was the same again.

In April [2002], IB #282, which is based about XX miles from our village, ordered us to gather 150 bundles of bamboo for them. The village head asked each household to cut ten bundles of bamboo. I did not go, as my friend did the work for me. After we got the bamboo, the IB #282 truck came and picked it up. We did not receive any payment for it.

In our village, the military also forces us to join the local militia. Five people have to go and serve as militia for seven days. They are given a gun and they have to guard the roads, railway [line], and patrol with the soldiers around our village and the Ye-Tavoy car road. It started a year ago. My house has had to go about five times already. The work is rotated, and each house has to do it every two months or so. If you do not go, you have to pay 4,500 *Kyat* and four kilos of rice to the person who goes for you. I never go, so I have to hire people all the time. Two households have left our village because they could no longer afford the payments. Other villagers from [my village] and [the names of four surrounding villages redacted] also have to serve in the militia.

I never heard of Order 1/99.

One time a commander from town came to our village and told us not to talk about forced labor if and when a delegation came and asked about it. That happened in April 2001, after the Water Festival. He called a meeting in our village, and he talked about it. Three days after he left, a delegation including one foreign woman came to our village and asked if there was any forced labor. No one dared to say yes because the soldiers had already told us not to say there still was forced labor. I saw a signpost outside the village [announcing] that there would be no force labor and that the soldiers could not ask for force labor. But nothing has changed.

INTERVIEW #072 (2002) – REDACTED VERSION

Interview Date: April 2002
 Name: [redacted]
 Gender: Female
 Age: 40
 Place of Birth: [redacted]
 Occupation: Farmer
 Religion: Buddhist
 Ethnicity: Shan
 Marital Status: Widow
 Children: Four

Township: Kun Hing
 Village Tract: [redacted]
 Village: [redacted]

Keywords: Forced Labor, Violence, Social/Economic Rights

I arrived to Thailand two weeks ago. I came to Thailand because two of my children live there. When I lived in Shan State, I did not have enough money to survive and take care of my family. I saw many of my neighbors coming to Thailand, so I came with them.

Six years ago, I lived in [name of village redacted]. I was forced to move to [name of relocation site redacted], near Kun Hing Township. I lived there for about two years, but I did not have a place to work and I could not earn money. Sometimes I had to go back to my old village to gather some vegetables and food to sell in town. It was very risky to go back to the old village because the military did not allow anyone to go to the jungle or go back to the old village. If they saw someone, they would shoot. I never saw that happen, but I heard that people were killed by the military when they went back.

After two years, I moved to the jungle and I planted corn, sesame and some rice to survive. I lived in the jungle for about one year. When I lived there I had walk about one day to go from [name of stream] in the jungle to [the relocation site]. I would go to the [relocation site] to sell some of my crops and then buy things like candles and medicine. After one year, the soldiers came around our area in the jungle, so my family (along with eight other families) moved to [name of village redacted], east of the Salween River.

One time about two years ago, at the end of January [2002], some Burmese soldiers came to the west side of the Salween River. They shouted at us from across the river to come and pick them up so they could come to our house. The men got scared and ran away. Two Burmese soldiers used a water tank as a flotation device and swam across the river. Then they used our small boat to pick up the rest of the soldiers (seven of them). When they got to our side they asked us, “Why didn’t you come to pick us up?” We just told them that all the men were working in town,

and the women could not go and get the soldiers across the river. Then the soldiers told us to go and get the men to talk to them. I told them that I didn't know where the men were because they could be anywhere-- on the way to town, or [away somewhere where] they wouldn't come back for one or two days. The soldiers were very angry and then they acted like a rebel group. They pointed their guns at us, and they went into our houses and took anything they wanted. They took clothes, cooking pots and some money. They even took about twenty very old [items] of mine that are valuable. I had those [items] for a long time. I got them from my grandmother and grandfather. I was able to sell [them] to villagers. [For just one], I got 2,000 *Kyat*. The soldiers took all of my [items]. I could not do anything. I was so scared and I was shaking. I had started shaking when I saw them coming across the river because I knew something would happen to us. After the soldiers left, they put some landmines on the trail to where we stayed. The soldiers were laughing while they did that.

Just three days after the soldiers left, my [close relative] and ten people went to the Keng Tong Town (west side of the river). They walked about one and a half days to get there. When they were coming back, the group stepped on a landmine on the trail. The first man stepped on the mine and my [close relative] was the second person. When the mine exploded, the man lost his leg. A piece of the landmine went into my [close relative's] stomach and another piece went into her [body part redacted]. It was a good luck that my [close relative] did not lose her [body part redacted]. When I first saw her, I thought she [would have to lose this body part], because it looked very bad. There was no hospital to go to [anywhere]. Anyone who had medicine came together and we just tried to give what we had. It did not help that the blood kept coming out and would not stop. We made a herbal medicine poultice (*bay bon*) and this finally stopped the blood. We used a traditional method (urine of an animal called *yung*) and this was very helpful. I had to buy the urine from another village; one small bottle cost 1,000 *Kyat*. We didn't have any sterilized cotton pads, so we just used a piece of cloth. We put the clothes to the [mouth of the] bottle, and then [we] spread the urine around the injury. My [close relative] could not move around. She just stayed in bed for about two months. Now [she] is in [name of village redacted].

Two months after that, one man, [name redacted] (age 19), from another village, [name redacted] went fishing around the river. He stepped on a landmine on the trail to [name of village 2 redacted], not too far from where we stay (a ten minute walk). The trail is about 20 meters from the bank of the river. He died immediately. He was married just two months ago.

Three months after that, a twenty-five year old monk stepped on a mine. The monk used to live in [name of village and village tract redacted]. He wanted to go back and visit there. He stepped on the mine when he was walking from XXX to YYY one morning. The place where he stepped on the mine is about one mile from the river. He put some of his robes around the injury to stop the blood and moved to the shade under a tree. He fell asleep there and the villagers found him. He never woke up; he died under that tree. It was a big loss for us because he taught the people and stayed in the temple. In our place [in the jungle], we only had this one monk. The monk was our refuge and we lost him.

After the monk died, we stayed there for only five more months. We moved to Murng Ton Township. I lived in [name redacted], on the way to Murng Ton Town. I built a small hut between [this] village and a rice field. The village is near the military camps for battalions #519,

#225 and #227. I was there for only three weeks when I had to go to work in the military camp #519. The headman of the village came to tell me to work. When I first heard that I had to work, I did not know how to refuse because I was new there. I had just arrived. The villagers did not refuse either.

The first time I went to work at the camp with eight other people. There were five women and three men, all of them were twenty years old or older. We had to cut the grass and keep the gardens around the military houses. We had to bring our own scythe and cut the grass that way. Someone had to cut the grass, while another person had to sweep it up and put it in the garbage. I had to work from 8 a.m. to noon. While we worked, one or two soldiers came to tell us what to do. We could go back only when the soldiers told us it was o.k. I did not want to go; I wanted to work for myself so I could support my children. I was paid for working for the military. I had to work in the camp once every five days. Sometimes, when a high-ranking officer from the army came to visit, then I had to work once every two or three days. When these officers come, it is a very bad time for us. Since we live near the camp, the soldiers do not let us walk around. We have to stay at home and cannot get vegetables or firewood in the jungle.

December [2001] was the last time a high ranking officer came to visit. He visited the strategic military camp. They forced one person from every house to go to welcome the officer. The announcement said we had to go at 6 a.m., but he did not show up until 11 a.m. We had to wait for five hours, and we were very hungry and it was very hot.

Five days before the officer came, seven of us had to cut the grass at the helicopter field next to the strategic military camp. Four people from [my] village and three from town came. All of us were over twenty years old. The military is not allowed to make the children work. I think [this is] because the children do not do the work well. We had to work from 7 a.m. to noon. I had to cut all morning. Someone else gathered the grass, and put it on a tractor to take to the dump. I did not want to go. I went because I was forced to go. I did not get paid for the work.

I never heard of Order 1/99. I never heard that the military could not force the people to work.

INTERVIEW #073 (2002) – REDACTED VERSION

Interview Date: April 2002
 Name: [redacted]
 Gender: Male
 Age: 24
 Place of Birth: [redacted]
 Occupation: Farmer
 Religion: Buddhist
 Ethnicity: Shan
 Marital Status: Married

Township: Lai Kha
 Village Tract: [redacted]
 Village: [redacted]

Keywords: Forced Labor, Social/Economic Rights, Violence

I arrived to Thailand on April [date redacted] 2002. This is the first time I came to Thailand. I came to Thailand because I didn't want to see Burmese soldiers. They always oppress us.

Last October [2001], a big group of Burmese soldiers came to [my village]. Someone said they came from Nam Zarng, but I don't know the battalion number. Ten of the soldiers came to our village and asked for a guide, rice, three chickens, and three bottles of whiskey.

Whenever we saw the soldiers coming, all the men ran away. One time I could not run because the soldiers were close to me, and if I ran they would shoot me. So, I was the only man left. I had to take the soldiers to the headman's house and the headman had to provide everything the soldiers wanted. Before they left the village, they asked for one porter to carry the things for them. Because I was the only man left, I had to go with the soldiers. The soldiers also asked the headman to go with them, but the headman did not carry anything. On the way to [name of nearby village redacted] we met one person near the river. The soldiers forced this man to go with us too. The group of soldiers took a rest on the way and ate two of the chickens. They gave one chicken to the leader [of this group of soldiers] in [name of village 3 redacted].

We got to [village 3] around 5 p.m. After that we took a rest and ate dinner. Around 10 p.m. the leader told the other soldiers to call [name redacted] to talk with him. Then the soldiers took us [me and the other porter] to sleep at a nearby house. We could see the leader and the [man he requested] outside the front of his house where they had started a fire, so I heard every word that they said [to each other]. The leader asked the [man] if he had a XXX. The headman said, "No, I never had one." The leader was talking in a very friendly way and saying that the man should give the soldiers the XXX. The man just said he never had a XXX. "I just stay in the village. How could I have a XXX? There is no way to get one in the village!" The leader started to get harder and get angry. "If you don't give it to us or tell us where you got it, you will get in

trouble!” The man continued to deny he had it. The leader told his soldiers to tie the man’s hands behind a post. The soldiers then put a sharp knife to the man and said, “If you don’t tell us, we will stab you.” They did not stab him, but they kept slapping him in the face. Then they made the man lie face down on the ground and stepped on him while his hands were still tied behind his back. They just kept interrogating him while they stepped on him.

The man asked the leader to make them stop, and to loosen the ropes on his hands. Instead of loosening the ropes, the soldiers put a plastic bag to his face. The man could not breathe or shout. He just made muffled sounds through the bag. While they held the bag to his face they shouted “Tell us! Tell us!” They took off the bag so he could talk, but he just tried to breathe and he was too tired to say anything.

Then, leader asked where the two porters were. When we heard that we jumped out and ran away [back] to our village. The soldiers were not around our house and it [the house] was next to the jungle, so we just ran through the jungle [back] to our village. When we got back to the village at about 3 a.m., we tried to discuss how we could help the man, and who we could ask for help. We planned to go to ask the village tract headman and we went to tell him in the morning, but in the evening we saw our man was back. He was in a lot of pain.

In February [2002] I had to sell rice to the military. The villagers in Lai Kha Township who have rice fields have to sell rice to the soldiers. We have to sell one *lang* per acre. I had about two and a half acres, so I had to sell more than two *lang*. This harvest time, however, I did not get a lot of rice because my field is in the upland areas and the soil is not as good. Even though I did not get so much [rice], I still had to sell it to the military. If I did not sell it to them, they might not allow me to plant the next year. The military officers take down information and keep records of how much land each villager has, how much rice they have to sell, and if they sell or not.

The military used a faulty scale, so they cheated us. Before I sold [the rice] to them, I weighed the rice myself. But when I went to sell it, they said it was not enough. I had to go home and get more rice. If we don’t have enough of our own rice to sell, then we have to buy some outside in the market. So, we have to buy at a high price and then sell it to the military at a low price. If I could sell my rice in the market, I would get 4,000 *Kyat* for one *lang*. I got only 900 *Kyat* for one *lang* from the military. The military buys un-hulled rice from every village. They do not allow any rice mill to open until after they have bought all the rice they want. If any rice mill opens [ahead of time], they will be fined 30,000 *Kyat*.

In March, I had to repair a fence at the Ban Ma Keng military camp. This military camp is between Lai Kha Township and [name of village redacted]. I had to cut bamboo for the fence and then bring it to the camp by myself. Before I went to the camp I had to spend almost one-half day to cut the bamboo. If I didn’t have the bamboo, I had to buy it from other people for 50 *kyat*. Twenty-seven people worked with me. There were people from [names of three villages redacted] and my village. I had to cut the bamboo into small pieces (about 2 meters long and five centimeters wide). I had to cut from 9 a.m. to 4 p.m. After I cut the pieces, someone else attached the pieces to posts to make the fence. Someone else had to attach a sharp pointed piece (about one foot long) on top of each bamboo piece of the fence, so no one could cross the fence.

We had to bring our own food, tools, and materials when we went there to work. I did not want to go. I went because the headman told me it was my duty to go that day. I did not get paid for the work. I never heard about Order 1/99. The villagers still have to work.

INTERVIEW #074 (2002) – REDACTED VERSION

Interview Date: April 2002
 Name: [redacted]
 Gender: Male
 Age: 32
 Place of Birth: [redacted]
 Occupation: Farmer
 Religion: Buddhist
 Ethnicity: Shan
 Marital Status: Married

 Township: Murng Nai
 Village Tract: [redacted]
 Village: [redacted]

 Keywords: Forced Labor

I arrived to Thailand on March [date redacted] 2002. It was the second time I came to Thailand. I came to Thailand because the Burmese soldiers oppress the villagers. They force the people to work for them very hard. They do not allow the people to go outside the village. The people cannot work for themselves and they cannot work their farms or gather food outside the village. It is the same as if the military cut off your leg or arm.

On the February [date redacted] 2002, I had to work for the Ba Sa military camp, battalion #576 in [name of village tract redacted]. Thirty-six people had to work together. We worked from 8 a.m. to 5 p.m. While we worked, the soldiers walked around and made sure we were working all the time. We could not stop working at all unless it was break time. If someone stopped working, they would not allow that person to go back on time, but keep them until 6 p.m. or later. I saw one person from [my] village that didn't work so much, but was talking a lot. The soldiers punished him; they made him work more than other people. Other people could go back to the village, but he had to stay working.

I had to dig a hole in order to put in the posts for the fence. The soil was very hard in and around the camp because it is on a hill. I had to dig a hole about one foot deep and as big around as the post (usually about 10 inches). I had to do that all day. If I was not used to doing hard work like that I would get a lot of blisters and maybe even break my hand from that work. Three other people had to dig the post-holes also. Other people had to attach braces to the posts and the bamboo. All of the people were men, aged between 28-30. The day I went to work I did not see any women working, but some other times [in the past] I did see women working. I had to bring my own food and a shovel. The headman came to tell me [that I had] to work. I'm not sure where the headman got the order to work, but maybe he got a letter from the military. I did not see the military come [to the headman], so maybe they sent a letter.

I did not want to go, but I could not refuse to work. I did not get paid for the work. If I was not free, I had to hire someone for 500 *Kyat* to work for me. If I didn't go when it was my turn, the villagers would be upset and the soldiers would come to arrest me.

Sometimes I had to go to work for one or two weeks at a time, especially to repair the roads. But in the last two or three months, it has been a little bit better and I had to work a little less. I'm not really sure why it is a little better. In the last four or five months a military officer (*lugee*) come to my town, and he talked to the people at the school in Keng Tong. After that meeting, some people mentioned that the military would not force the people to work. But I still saw that the people had to work, and I also had to work.

I never heard of anyone complaining and I don't know how to complain about it. For me, I am scared to complain because all of the officers are [from] the same military group as those who force us to work. Even if I went to the local administration office, nothing would happen because they are controlled by the military also. I never heard about Order 1/99.

INTERVIEW #075 (2002) – REDACTED VERSION

Interview Date: April 2002
 Name: [redacted]
 Gender: Female
 Age: 29
 Place of Birth: [redacted]
 Occupation: Farmer
 Religion: Buddhist
 Ethnicity: Shan
 Marital Status: Married
 Children: Two

Township: Lang Kher
 Village Tract: [redacted]
 Village: [redacted]

Keywords: Forced Labor, Social/Economic Rights

I arrived to Thailand on March [date redacted] 2002. This time I came with my husband and [my children]. I lived in Thailand before. I wanted to go back to my home village but when I went back I didn't have the ID card, so the military wouldn't let me pass to Lang Kher Township. Instead, I stayed in Murng Ton since my [close relative] is from there.

In Murng Ton, we lived near the military camp and the temple. We raised chickens and planted vegetables (cabbage, chilies, cauliflower, parsley, and lettuce). The soldiers from the camp were in battalion #277. The soldiers from the camp always came and took vegetables from our farm. Last December [2001], the cauliflower was ready for harvest and I was going to cut it to sell in the market. Around ten soldiers from the camp came with bags and cut down all of the cauliflower. At that time, you could get a good price for cauliflower. I probably lost about 10,000 *Kyat*. I could not stop the soldiers. They didn't care and made fun of me. I was new in the village, so I did not know how to complain or who to tell. Some of the people around my farm also lost vegetables. They said that even if we went to tell the headman, he would not do anything either because he is afraid to complain also. So, they said it is a waste of time to complain since nothing would happen.

The soldiers do not let us go to the jungle to get firewood because their families make charcoal and sell it to the villagers. If someone goes to the jungle to get firewood, they might get arrested and fined by the soldiers. If the soldiers' family goes to get the firewood, nothing happens to them. It is very difficult for the normal people who don't have any job to live in this town. The cost of living is high in this town since it is near the Thai border. Everything costs a lot, like in Thailand, so if you don't have a job it is difficult.

In December [2002], I had to go to the helicopter field and cut the grass. Six people went together to work. It was difficult because some plants and small trees in the field have painful

thorns. We had to be very careful when we were cutting there so we wouldn't get hurt. Someone had to cut and the others had to gather the grass to take it to the garbage dump. While we worked one or two soldiers walked around and told us what to do. They never helped us, they just told us what to do. The headman told us we had to go to work. We could not refuse to go because the headman came with a list of our names and we had to sign it and then go. If we didn't go, we had to pay 1,500 *Kyat* to the headman. I don't know what would happen if I didn't go and didn't pay the money.

I did not want to go to work for the military. I did not get paid for the work. Instead, I wanted to do laundry for other people and get money to buy food for my children. I never heard about Order 1/99. I never heard that the military would stop making people work for them. I still had to work for them.

INTERVIEW #076 (2002) – REDACTED VERSION

Interview Date: April 2002
 Name: [redacted]
 Gender: Male
 Age: 31
 Place of Birth: [redacted]
 Occupation: Farmer
 Religion: Buddhist
 Ethnicity: Shan
 Marital Status: Married
 Children: Two

Township: Nam Zarng
 Village Tract: [redacted]
 Village: [redacted]

Keywords: Forced Labor, Social/Economic Rights

I came to Thailand on April [date redacted] 2002. This is the first time that I've come to Thailand. I came because I don't want to work for the military. I do have enough rice from my farm because I have to sell so much to the military. I don't have a job in the village and things are getting very expensive. I don't have enough income, but I still have to work for the military.

At the end of February, I had to sell four *lang* of rice from my fields to the military. The price was 1,000 *Kyat* per *lang*. If I sold it in village, I would get 3,000 *Kyat* per *lang*. I cannot refuse to sell the rice to the military. If I refused, they would put me in jail. If you don't have enough rice, you have to buy rice from someone so that you can sell it to the military. I personally know one woman [in my village] who had to buy rice [to give to] the military. Her name is [redacted] and she is 40 years old. She had to buy two *lang* of rice for 6,000 *Kyat* and then had to sell it to the military for 2,000 *Kyat*.

We have to sell rice to the military one *lang* per acre of field.

From May to September last year [2001], the military built a canal to bring water in from the Nam Mon River at [name of village redacted]. The canal cuts through rice fields for about four miles between the river and our village. The canal goes past our village, but I don't know how much further it goes; they are still building it. The farmers lost their rice fields. [As a result], the farmers working downstream are not getting enough water; it is difficult for them to farm now.

It is a terrible project. It made us work for the military. This made trouble for villagers; they [the military] intentionally did this. They never asked us what they thought about building the canal. They do it in their military way. No one can stop them.

The military had a big excavator, but twenty villagers still had to work. They had to work every day. They had to use a shovel or a hoe to clear the ground.

In January [2002], the military started working on the canal again. This time villagers were not called. But I left the area soon [after], so I don't know what is happening there now.

Two weeks before I left for Thailand [in the end of March 2002], I had to work for the military. I had to cut overgrowth by the road between [name of village 1 redacted] and [name of village 2 redacted]— [a section] about five miles long. We were told by our village head to do the work. At the work site, soldiers from Battalion #66 at the [name of camp redacted] were watching us work. About 50 people, all from our village, had to do the work. About twenty of them were women. We had to work from 8 a.m. to 4 p.m. We had to cut the bush by the road (50 meters wide on each side) with a machete. While we worked the soldiers walked around and made sure that we kept working. The soldiers did not let us stop working unless it was lunchtime.

One person from [name of village 3 redacted] stopped working and was just talking with people. The soldiers caught him and slapped him two times and told him not to talk with people. We cut the overgrowth and bushes, so it wasn't that difficult. But if we found a big tree, we had to cut that down and dig up the roots, which took a long time. We had to bring our own food and tools. The people could not refuse to go to work. If they can not go, they have to hire someone for 450 *Kyat* to work for them. I did not want to go. Sometimes I am very busy and my wife has to go for me when we get the order. Whenever we get the order we have to stop our work and go to work for the military. It is better if we go to work because we cannot hire someone. We cannot run away from forced labor.

I did not get paid for working for the military. I never heard about Order 1/99. I never heard that the military could not force the villagers to work.

If I compared [the situation] to last year, the situation is a little bit better. But we still have to work cutting the bush beside the road., and I still see that the villagers, who have tractors, have to carry water for the military. Two tractors have to carry water for the military every day. The villagers rotate whose tractor to use each day. I saw my neighbor, who has a tractor, working for the military at least three times per month. When the soldiers patrol around [my] village, they stop any tractors they see and make the driver take them to the village. Sometimes, the soldiers let the tractor driver go back after dropping them off, but sometimes they keep them for two days or so. This always happens for those who have a tractor.

When I came to Thailand, I came in a four wheel drive truck. There were about ten people in the truck. Before we got to the Salween River, one soldier approached us and told us all to get off of the truck. There was a big meeting happening at the military camp near the river, and he used the truck to go to the meeting. We had to wait for two hours before he came back. The driver even asked the soldier to take another car and let us go, but the soldier did not care and took the truck anyway. This is the same as when they take tractors from villagers.

INTERVIEW #077 (2002) – REDACTED VERSION

Interview Date: April 2002
 Name: [redacted]
 Gender: Male
 Age: 25
 Place of Birth: [redacted]
 Occupation: Farmer
 Religion: Buddhist
 Ethnicity: Shan
 Marital Status: Married

Township: Murng Nai
 Village Tract: [redacted]
 Village: [redacted]

Keywords: Forced Labor, Social/Economic Rights

I arrived in Thailand on March [date redacted] 2002. This is the first time I came to Thailand. I came because I didn't want to see any Burmese soldiers. They oppress the people by making us work for them. Now they have four big battalions in [name of village tract redacted]. The battalions are based in [the names of four villages redacted].

I have a hand-held tractor for ploughing the fields.¹² Last July and August [2001], the military in [my village tract] made a field and forced the people who had ploughs to work for them. In my village there are seven tractors. Two had be used to work for the military every day. I personally had to work for the military every three days. Sometimes, before I could finish the work in my own fields, I had to go back to work for the military again. When I worked for the military I had to work all day, and I did not get paid. The military only gave [me] gas for the tractor. If something broke on my tractor, I had to repair it myself. If I took my tractor to someone's field, I would have to buy the gas myself but I could get paid 1,000 *Kyat* per hour for the work. If I worked for someone else, I would only have to work for six hours, not all day. I didn't want to work too much per day because it is not good for the engine and it costs a lot to repair it.

When I work for the military, I have to work constantly. If they hear that the engine has stopped, they will come and complain. I can not even stop in order to adjust the engine like I would when working on my own farm. If I, or any one else stops their engine, the soldiers think that the villagers are doing it on purpose to cheat them of their time with the machine. [But] if I stopped my engine, I would just be cheating the other six people that have tractors. I know we have to work for the soldiers so, I wouldn't cheat. But, I don't like working for them, it doesn't make me feel good at all. We had to work until the field was finished.

Once the rice was planted, then I didn't have to bring my tractor and work for them. In February [2002], after the harvest, the military started to prepare the fields again, so I had to work again. I

¹² These powerful tractors, which run on diesel fuel, are called "iron buffaloes" in Thai.

never saw anyone work a field twice in one year. My grandparents and parents only did it once right before the rainy season. We only relied on the rainfall. If you work a field a second time, you need to irrigate it (using water from the river). When you work the fields in February, it is very cold and the water freezes you to the bone. Because it was so cold, the other six that had tractors did not work for the military. Because they refused, they will not be able to use their tractors next year. I was the only one to do it, so in our village we only have one tractor left. In the end, even I could not continue to work for the military so I stopped and just gave the tractor to them.

Two weeks before I came to Thailand, some government officers were going to come to [my village tract]. They wanted to build about twenty houses in [name of village redacted] for the officers. This village has a lot of vacant land and houses of people that left for Thailand or other places. I had to clear the ground and build a fence for the project. There were eight people from different villages who came to work on this project. I was the only one to come from my village. I talked to the other villagers and they told me that twelve were supposed to come, but only eight did. Someone had marked a line bordering the area we had to clear. We had to clear the space and dig post-holes for the fence. Someone carried the posts and put them in the holes. After we finished that, we could go. We worked about three hours. The next day the officers came to tell the headman that they needed more people. The officer yelled at the headman, so the headman then yelled at the villagers who didn't go to work.

I never heard about Order 1/99. About six months ago, General Mong Aye came to my township. He came with a helicopter. The General came to the [name of school redacted] school. A lot of the villagers went to see him. It was the first time in my life that I saw a helicopter, so I went. I saw a lot of people wearing Shan clothes and carrying the Shan instruments to welcome the General. He gave some speech. I did not understand what he talked about because I don't know Burmese. Someone told me that he said that the soldiers or and other kinds of government officer could not force the people to work. He also said that the soldiers could not come to the village and take people's property without permission. After the General left nothing changed. We still have forced labor. I never heard how or where I could complain if the soldiers make us work. I think the villagers are not brave enough to complain because they are scared of the military.

PART THREE: THREE ORDERS FOR FORCED LABOR

Location: Pegu Division
 Township: Shwe Gin

Order #1

Purpose: To arrange *loy-ah-pay*

This order is to inform the Headman of Village Peace Development Council of [name redacted] village to arrange for five workers with supplies and tools to go to IB #60 military camp on the [date] of December 2001 at 7 a.m.

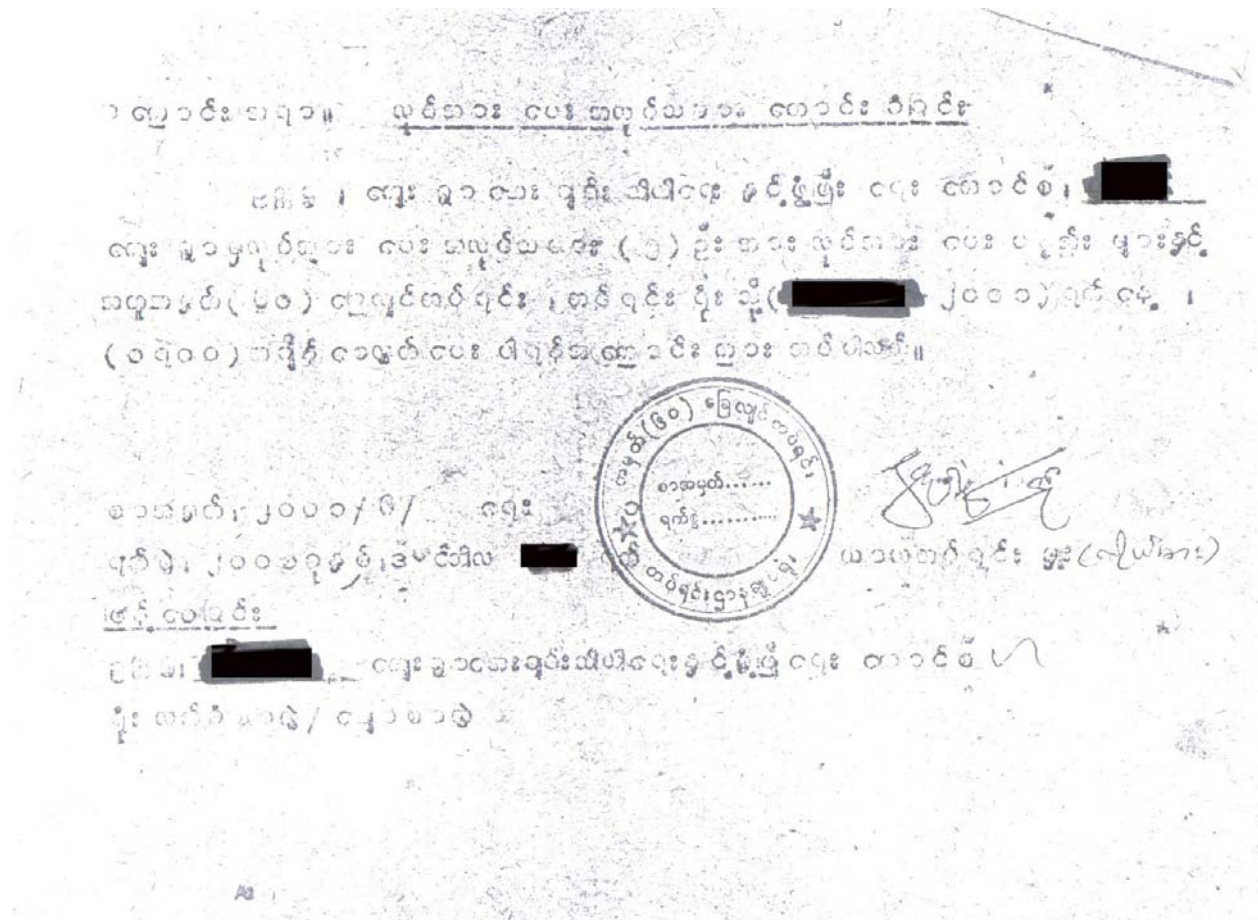
Document Number: 2001/6

Date: December [date redacted] 2001

Delivered to the Headman of VPDC at [name of village redacted]

A copy of this order is kept in the Battalion Office

Signed by proxy for the Battalion Commander of IB #60



Order #2

Chairman [name redacted], Section [name redacted]









This is an order to let the Chairman know that we need 200 pieces of bamboo and 100 posts from [name of section redacted] on February [date redacted] 2002.

Issued by the office at Tha Bo

Date: February [date redacted] 2002

Signed by proxy for the Battalion Commander of IB #60

Handwritten on bottom: Send the message to the Sargeant Major Mya Soe in the company.

  ရက်စွဲ။  ၂၀၀၂
အကြောင်း: အရာရှိ  ဦး တွင် နေရာချထား လာရောက်ဖို့ အမိန့်ပေး ရေး
ကဆက်အကြောင်း: အရာရှိ ပါမိစု နှင့် ပတ်သက်၍ အမိန့်ပေး ဖူး အုပ်စု ၂၇၈ :
(၂၀၀၂) နှစ် နှစ်အုပ်စု ၂၇၈ အမိန့် (၁၀၀၀) နှစ် အား ( ၂၀၀၂) ရက်
နေ့ အကြောင်း လာရောက်ဖို့ အမိန့်ပေး ရန် အကြောင်း ကား အပ်ပါသည်။

အရာရှိ  ဦး
ရက်စွဲ။ 
ယာ ကံကပ်ရင်း ဖူး (လှိုင်စာ)၊
အကြောင်း (၁၀၀) အကြောင်း
စီမံကိန်း ဖြစ်စဉ် အကြောင်း

Order #3
To
Chairman
Vice Chairman
Village Peace Development Council
[Name of village redacted]
Date: March [date redacted] 2002

Purpose: to arrange *loy-ay-pay*

For the reason above, IB #60 asks for help from ten workers to build a fence at Aung La Daung military camp on March [date redacted] 2002 at 7 a.m. The workers need to bring their own food (breakfast), and tools (machetes and hoes) and the headman needs to accompany them to the Aung Lan Taung camp.

Signed by Battalion Captain of IB #60



582

၁၅၇ ငါး ငါး ငါး

ကျေးဇူးတင်စား ချမ်းသာပေရေး မှတ်တမ်း ရေး ရေး ရေး

Figure 1

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မကြာခဏ်း ဘုရား။ ယဉ်ဆင်း လေး လေး၊ လေး လေး

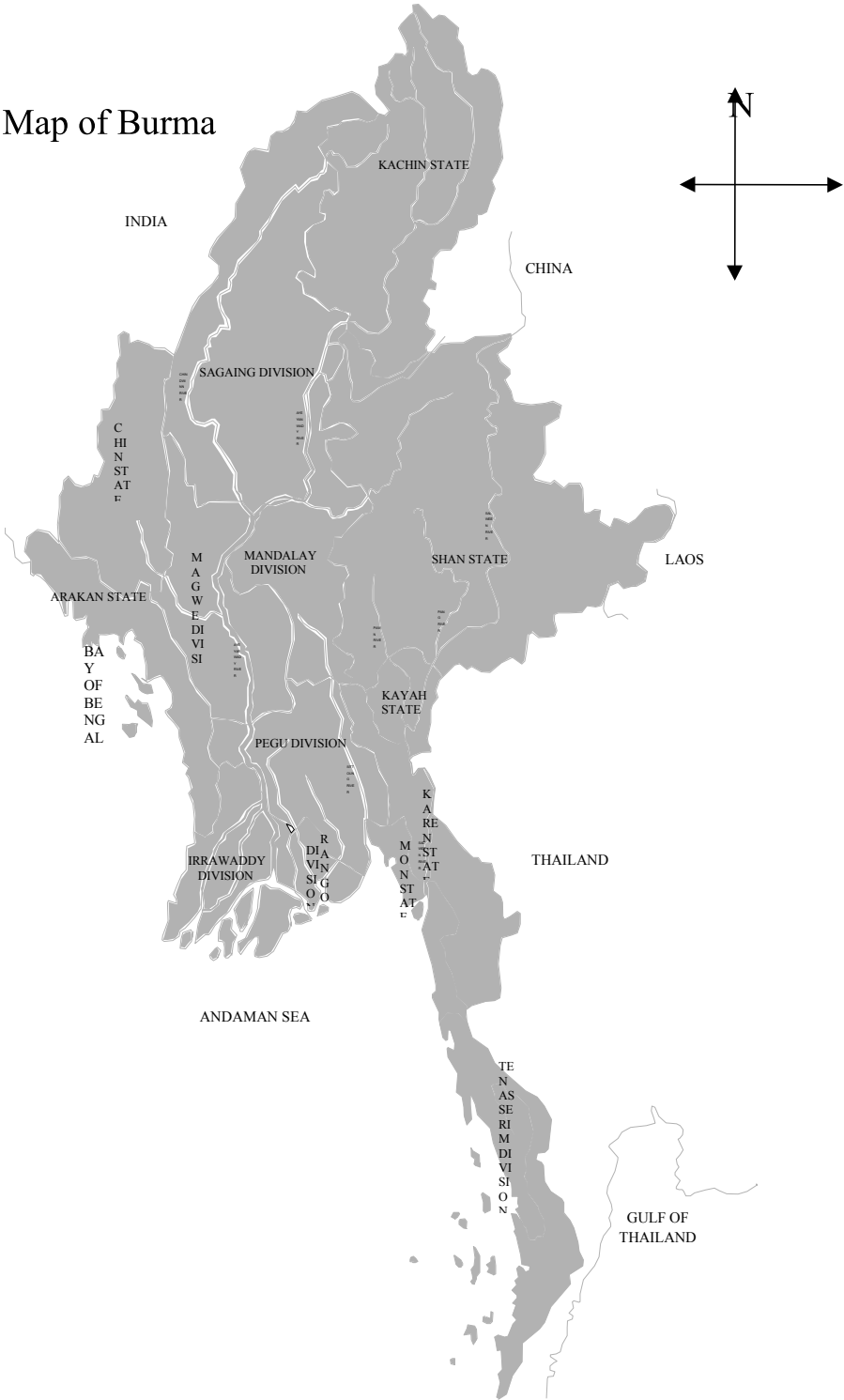
သထုံမြို့နယ်တွင် နေထိုင်သူများ၏ အခြေအနေအထားကို စစ်ဆေးရာတွင် အောက်ဖော်ပြပါအတိုင်း ဖြစ်ပေါ်ခဲ့သည်။
 ၁။ အခြေအနေအထား အဆိုးဆုံး အခြေအနေအထား (၁၀) ဦး
 ၂။ အခြေအနေအထား အဆိုးဆုံး အခြေအနေအထား (၁၀) ဦး
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 ၁၀။ အခြေအနေအထား အဆိုးဆုံး အခြေအနေအထား (၁၀) ဦး

[Handwritten signature]

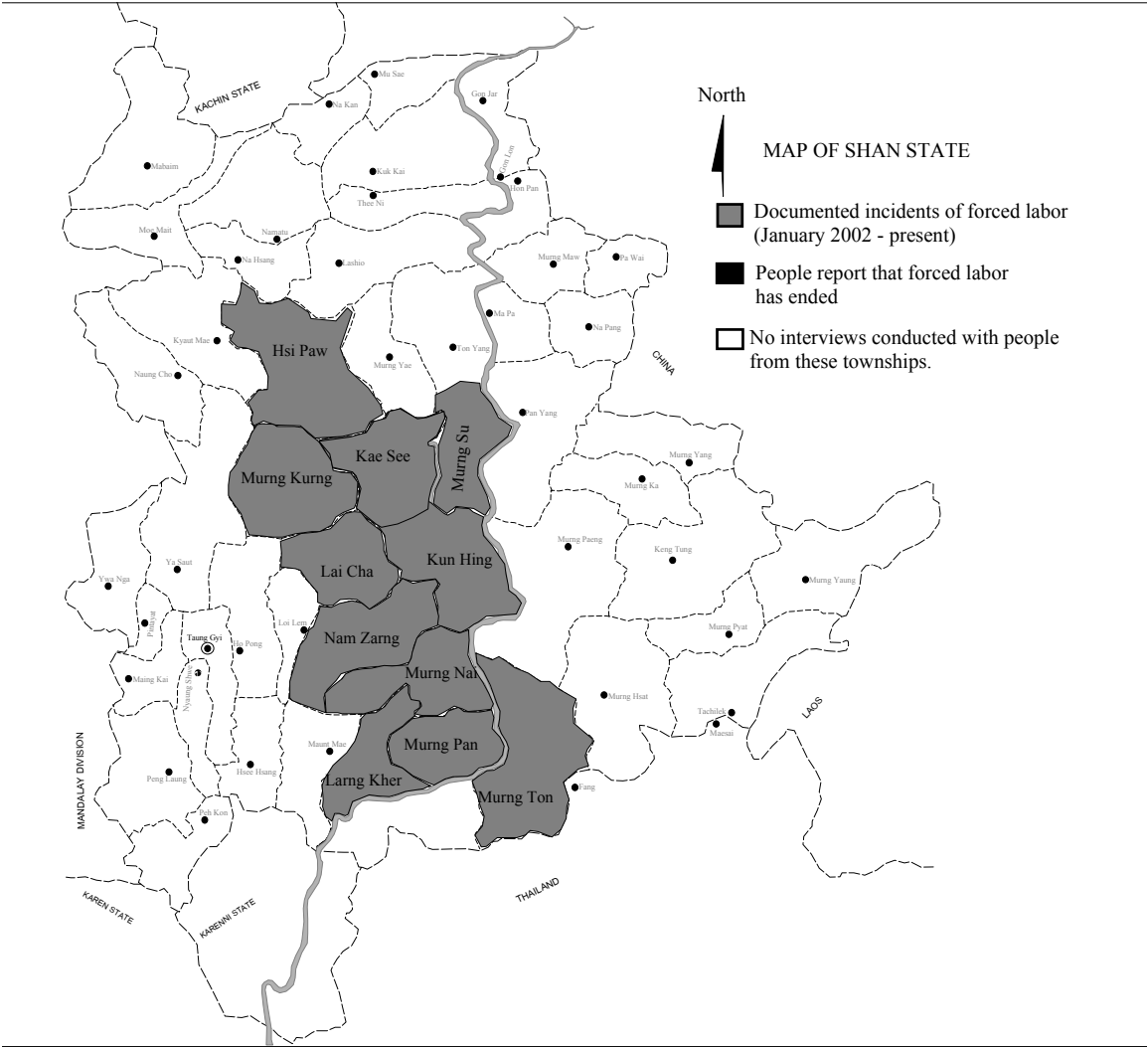
78-25

စာမျက်နှာ (၆၀) ကြိုက်နှစ်သက်ပါ

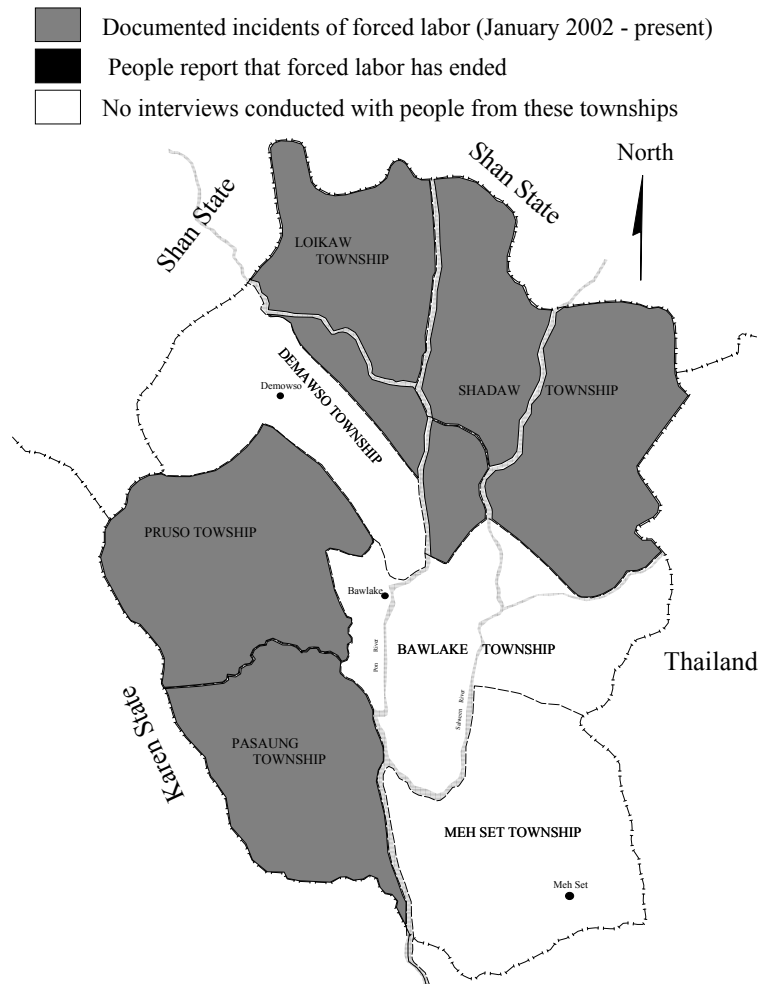
APPENDIX: MAPS



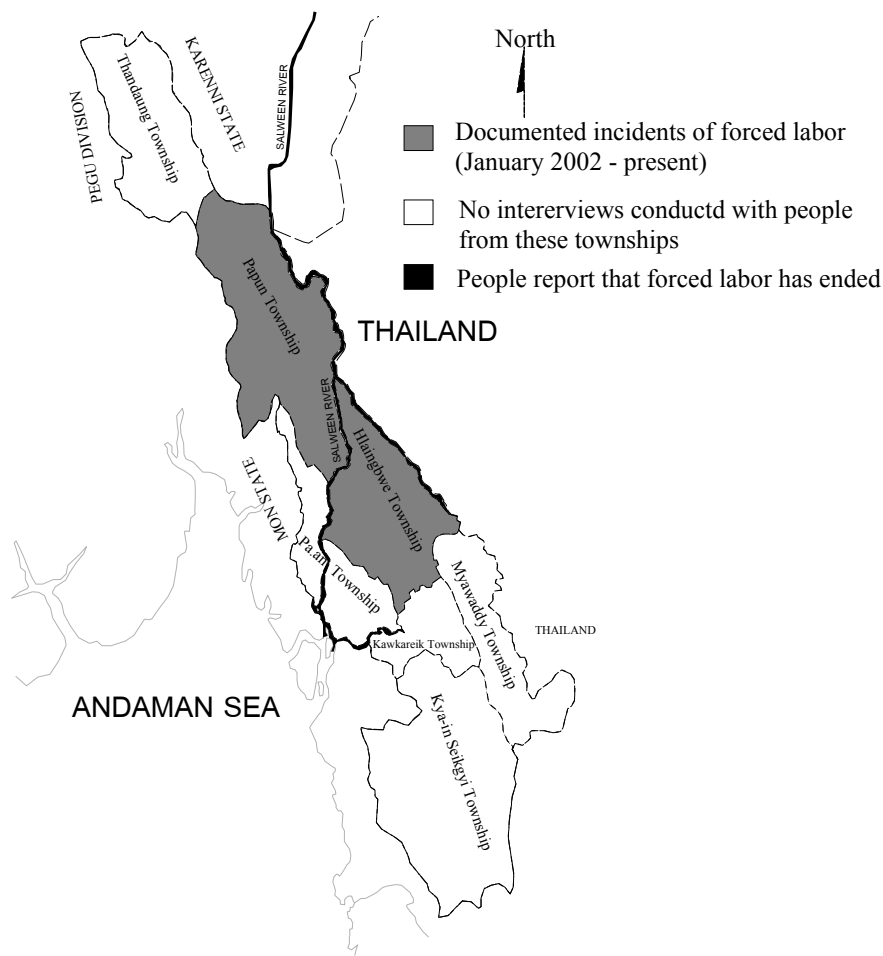
Map of Shan State



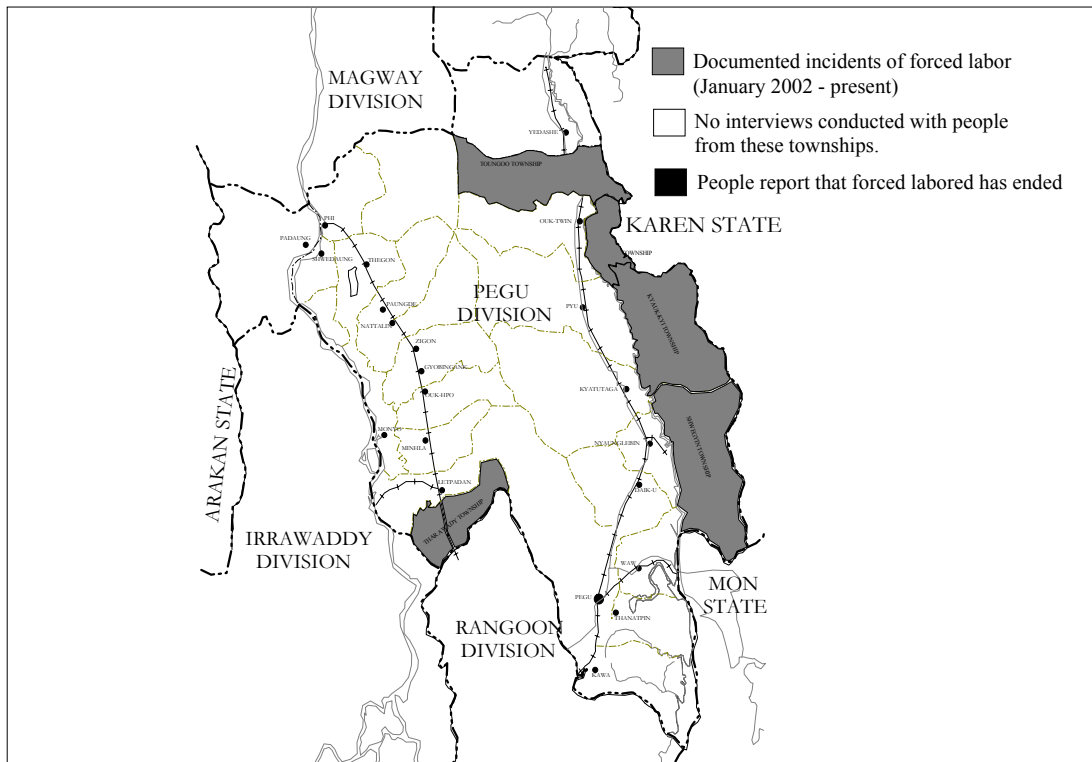
Map of Karenni State



Map of Karen State



Map of Pegu Division



Map of Tenasserim Division

