

Truce or Transition? Trends in human rights abuse and local response in Southeast Myanmar since the 2012 ceasefire

Appendix 1: Raw Data Testimony (January 2012 to November 2013)

This appendix includes the full text of 388 pieces of KHRG field documentation, which serve as the data set for Truce or Transition? Trends in human rights and local response in Southeast Myanmar since the 2012 ceasefire. KHRG received this information during the period beginning on January 12th 2012, when the Myanmar government-KNU ceasefire was signed, through November 2013.

KHRG staff coded the documents for 16 different issues raised most often by KHRG researchers and villagers, which fall into three broad categories, covered in Sections II, III and IV of the report, with over 100 pieces of field documentation for each category. It should be noted that a single document may cover multiple issues so that the total number of actual documents is smaller than the number of total number of issues mentioned.

The first category covers “Trends in human rights abuse and local response,” which includes documents relating to nine specific areas of human rights abuses, specifically, attacks on civilians and extrajudicial killing (17 documents); arbitrary arrest and detention (9 documents); torture and violent abuse (21 documents); rape and sexual assault (9 documents); forced labour (105 documents); forced recruitment (20 documents); anti-personnel and other mines (73 documents); restrictions of freedom of movement or trade (36 documents); and arbitrary taxation and demands (68 documents). The second category, “Resource management,” covers the emerging areas of land confiscation (92 documents); and the consequences of infrastructure and commercial development (86 documents). The final category of emerging issues, “Security, peacebuilding and social cohesion” include, ongoing militarisation and resulting perceptions of insecurity (123 documents); impacts of peacebuilding efforts (32 documents); access to health and education (68 documents); religious and ethnic discrimination (15 documents); and drug production, use and related social impacts (17 documents).

Table of Contents

Source document #1	12
Source document #2	14
Source document #3	16
Source document #4	18
Source document #5	20
Source document #6	28
Source document #7	36
Source document #8	42
Source document #9	56
Source document #10	70

Source document #11	93
Source document #12	107
Source document #13	121
Source document #14	122
Source document #15	123
Source document #16	125
Source document #17	126
Source document #18	130
Source document #19	134
Source document #20	139
Source document #21	149
Source document #22	160
Source document #23	172
Source document #24	181
Source document #25	185
Source document #26	193
Source document #27	201
Source document #28	210
Source document #29	220
Source document #30	228
Source document #31	232
Source document #32	240
Source document #33	244
Source document #34	245
Source document #35	249
Source document #36	254
Source document #37	258
Source document #38	267
Source document #39	273
Source document #40	280
Source document #41	299
Source document #42	311
Source document #43	320
Source document #44	330
Source document #45	348

Source document #46	354
Source document #47	355
Source document #48	358
Source document #49	364
Source document #50	365
Source document #51	369
Source document #52	374
Source document #53	377
Source document #54	379
Source document #55	381
Source document #56	382
Source document #57	384
Source document #58	387
Source document #59	390
Source document #60	393
Source document #61	395
Source document #62	398
Source document #63	401
Source document #64	403
Source document #65	405
Source document #66	409
Source document #67	411
Source document #68	414
Source document #69	416
Source document #70	418
Source document #71	420
Source document #72	423
Source document #73	424
Source document #74	429
Source document #75	430
Source document #76	431
Source document #77	433
Source document #78	442
Source document #79	444
Source document #80	451

Source document #81	454
Source document #82	459
Source document #83	462
Source document #84	470
Source document #85	481
Source document #86	486
Source document #87	488
Source document #88	489
Source document #89	491
Source document #90	493
Source document #91	496
Source document #92	498
Source document #93	500
Source document #94	503
Source document #95	505
Source document #96	507
Source document #97	510
Source document #98	513
Source document #99	515
Source document #100	518
Source document #101	520
Source document #102	523
Source document #103	525
Source document #104	527
Source document #105	530
Source document #106	532
Source document #107	535
Source document #108	536
Source document #109	539
Source document #110	541
Source document #111	546
Source document #112	547
Source document #113	548
Source document #114	549
Source document #115	553

Source document #116	557
Source document #117	559
Source document #118	563
Source document #119	564
Source document #120	566
Source document #121	570
Source document #122	572
Source document #123	572
Source document #124	573
Source document #125	575
Source document #126	578
Source document #127	581
Source document #128	586
Source document #129	594
Source document #130	595
Source document #131	606
Source document #132	607
Source document #133	607
Source document #134	608
Source document #135	613
Source document #136	627
Source document #137	629
Source document #138	629
Source document #139	630
Source document #140	638
Source document #141	642
Source document #142	644
Source document #143	644
Source document #144	645
Source document #145	646
Source document #146	649
Source document #147	652
Source document #148	657
Source document #149	659
Source document #150	662

Source document #151	666
Source document #152	667
Source document #153	672
Source document #154	675
Source document #155	676
Source document #156	681
Source document #157	687
Source document #158	690
Source document #159	691
Source document #160	694
Source document #161	697
Source document #162	700
Source document #163	703
Source document #164	705
Source document #165	708
Source document #166	709
Source document #167	715
Source document #168	718
Source document #169	719
Source document #170	720
Source document #171	723
Source document #172	724
Source document #173	725
Source document #174	726
Source document #175	727
Source document #176	727
Source document #177	728
Source document #178	729
Source document #179	729
Source document #180	730
Source document #181	731
Source document #182	732
Source document #183	732
Source document #184	733
Source document #185	734

Source document #186	734
Source document #187	737
Source document #188	737
Source document #189	738
Source document #190	739
Source document #191	740
Source document #192	740
Source document #193	741
Source document #194	743
Source document #195	743
Source document #196	744
Source document #197	746
Source document #198	748
Source document #199	751
Source document #201	757
Source document #201	759
Source document #202	761
Source document #203	762
Source document #204	769
Source document #205	769
Source document #206	770
Source document #207	774
Source document #208	775
Source document #209	776
Source document #210	777
Source document #211	777
Source document #212	778
Source document #213	779
Source document #214	781
Source document #215	782
Source document #216	782
Source document #217	783
Source document #218	784
Source document #219	786
Source document #220	786

Source document #221	787
Source document #222	790
Source document #223	793
Source document #224	794
Source document #225	794
Source document #226	796
Source document #227	796
Source document #228	800
Source document #229	802
Source document #230	802
Source document #231	804
Source document #232	804
Source document #233	805
Source document #234	807
Source document #235	808
Source document #236	809
Source document #237	811
Source document #238	817
Source document #239	821
Source document #240	826
Source document #241	827
Source document #242	831
Source document #243	833
Source document #244	834
Source document #245	835
Source document #246	852
Source document #247	853
Source document #248	854
Source document #249	856
Source document #250	860
Source document #251	864
Source document #252	864
Source document #253	865
Source document #254	866
Source document #255	866

Source document #256	867
Source document #257	868
Source document #258	869
Source document #259	872
Source document #260	872
Source document #261	876
Source document #262	880
Source document #263	885
Source document #264	886
Source document #265	887
Source document #266	892
Source document #267	893
Source document #268	894
Source document #269	895
Source document #270	899
Source document #271	902
Source document #272	904
Source document #273	908
Source document #274	909
Source document #275	913
Source document #276	915
Source document #277	919
Source document #278	920
Source document #279	922
Source document #280	925
Source document #281	928
Source document #282	931
Source document #283	934
Source document #284	936
Source document #285	938
Source document #286	941
Source document #287	953
Source document #288	970
Source document #289	981
Source document #290	983

Source document #291	992
Source document #292	999
Source document #293	1007
Source document #294	1036
Source document #295	1037
Source document #296	1040
Source document #297	1051
Source document #298	1066
Source document #299	1075
Source document #300	1090
Source document #301	1090
Source document #302	1091
Source document #303	1092
Source document #304	1102
Source document #305	1108
Source document #306	1111
Source document #307	1114
Source document #308	1115
Source document #309	1122
Source document #310	1124
Source document #311	1127
Source document #312	1130
Source document #313	1134
Source document #314	1140
Source document #315	1148
Source document #316	1148
Source document #317	1149
Source document #318	1151
Source document #319	1151
Source document #320	1152
Source document #321	1156
Source document #322	1157
Source document #323	1159
Source document #324	1160
Source document #325	1161

Source document #326	1162
Source document #327	1167
Source document #328	1169
Source document #329	1174
Source document #330	1176
Source document #331	1179
Source document #332	1184
Source document #333	1187
Source document #334	1190
Source document #335	1192
Source document #336	1193
Source document #337	1193
Source document #338	1195
Source document #339	1196
Source document #340	1202
Source document #341	1214
Source document #342	1214
Source document #343	1216
Source document #344	1221
Source document #345	1223
Source document #346	1224
Source document #347	1225
Source document #348	1229
Source document #349	1230
Source document #350	1231
Source document #351	1234
Source document #352	1237
Source document #353	1242
Source document #354	1243
Source document #355	1244
Source document #356	1246
Source document #357	1249
Source document #358	1253
Source document #359	1256
Source document #360	1261

Source document #361	1265
Source document #362	1268
Source document #363	1275
Source document #364	1277
Source document #365	1279
Source document #366	1286
Source document #367	1289
Source document #368	1292
Source document #369	1300
Source document #370	1301
Source document #371	1306
Source document #372	1307
Source document #373	1308
Source document #374	1309
Source document #375	1310
Source document #376	1312
Source document #377	1318
Source document #378	1322
Source document #379	1322
Source document #380	1330
Source document #381	1332
Source document #382	1333
Source document #383	1333
Source document #384	1336
Source document #385	1338
Source document #386	1340
Source document #387	1343
Source document #388	1344

Source document #1

Internal log#:	12-81-11
Published:	<p>“Incident Report: Land confiscation and forced labour in Thaton District, April 2012,” KHRG, May 2013, http://www.khrq.org/2013/05/12-81-i1/incident-report-land-confiscation-and-forced-labour-thaton-district-april-2012</p>

Location:	Hpa-an Township, Thaton District			
Issues:	Forced labour; Land confiscation; Impact of infrastructure and commercial development			
Full text:	<u>Part 1 – Incident Details</u>			
	Type of Incident	[Villagers were] forced to clear the company's plantation		
	Date of Incident(s)	April 25 th 2012		
	Incident Location (Village, Township and District)	T---village, Meh K'Na Hkee village tract, Hpa-an Township		
	Victim Information			
	Name	Naw S---		
	Age	46		
	Sex	Female		
	Nationality	Karen		
	Family	Married with six children (eldest one, 17-years-old; youngest one, 6-years-old)		
	Occupation	Hill farming		
	Religion	Buddhist		
	Position	15-day-village head		
	Village	T--- village		
	Perpetrator Information			
	Name(s)	Rank	Unit	Base
		Commander's Name		
	Thaw Ma Na	Company second-in-command	Battalion #1014	Law Pu village
	Tin Win	Company Commander		
	Thein Lay Myaing Company			
	<u>Part 2 - Information Quality</u>			
	1. Explain the specific manner in which you collected this information.			
	On April 25 th 2012, Thein Lay Myaing Company and Shwe Than Lwin Company worked together with Border Guard Battalion #1014, which is [locally] led by Tin Win and Thaw Ma Na. They worked together and came into [the region] and confiscated 500 acres of land, which is between T--- village and X---village. Then, they forced the villagers to go and clear the bushes but they didn't give any wages.			
	2. Explain how the source verified information accuracy.			

NawS---, a villager from T---village, who had to go and clear the bushes in the rubber plantation owned by the companies and the Border Guard, which is between T---village and X---village, reported that each house had to go and clear [the bushes] for three days, but that they didn't give any wages. Moreover, the villagers had to bring their own food and materials.

Part 3 – Incident Details

Describe the incident(s) in complete detail. For each incident, be sure to include 1) when the incident happened, 2) where it happened, 3) what happened, 4) how it happened, 5) who was involved, and 6) why it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.

On April 25th 2012, Border Guard Battalion #1014, which is based in Law Pu camp and is [locally] led by Commander Tin Win, forced each house from theT---, W---and V---village to go and clear the rubber plantation that is between T---and X---, a place in Ha T'Reh village tract and T---village. The Border Guard was known to have taken bribes from Thein Lay Myaing Company and Shwe Than Lwin Company before they forced the villagers [to clear the plantation]. The companies worked together with Karen State Democracy and Development Party [KSDDP], which was formed by old leaders from the DKBA [Democratic Karen Buddhist Army], who did not join the Border Guard. These people became advisors for the Border Guard, but they didn't have any way to receive income. Therefore, when the Burmese [Burma] government held the [2010] election, they formed a party. The people who lead the party are Chairman U Tha Htoo Kyaw, Secretary U La Ba, Joint Secretary U Kyaw Than and Committee Member U Han Soe.

U Han Soe, who is among the people from that party, is working with Shwe Than Lwin Company, and he established this plantation place. Because such a broad and wide area of plantation land was designated, the nearby villages faced problems with farming, grazing their cows and buffalos, and finding food like vegetables and firewood, which they get from the forest. The villagers will have to face [a problem] with insufficient food in coming years, which is what they [the villagers] have already expected.

Incident Report written by a KHRG researcher,
Hpa-an Township, Thaton District
Received in May 2012)

Internal log#:	12-81-I2																																																														
Published:	<p>“Incident Report: Forced Labour in Thaton District, April 2012,” KHRG, May 2013, http://www.khrq.org/2013/05/12-81-i2/incident-report-forced-labour-thaton-district-april-2012</p>																																																														
Location:	Hpa-an Township, Thaton District																																																														
Issues:	Forced labour; Land confiscation; Impact of infrastructure and commercial development																																																														
Full text:	<p><u>Part 1 – Incident Details</u></p> <table border="1"> <tr> <td>Type of Incident</td> <td colspan="3">Clearing bushes in rubber and teak plantations</td> </tr> <tr> <td>Date of Incident(s)</td> <td colspan="3">April 24th 2012</td> </tr> <tr> <td>Incident Location (Village, Township and District)</td> <td colspan="3">T---village, Ha T'Reh village tract, Meh K'Na village tract, Hpa-an Township</td> </tr> </table> <table border="1"> <thead> <tr> <th colspan="2">Victim Information</th> </tr> </thead> <tbody> <tr> <td>Name</td> <td>Saw B---</td> </tr> <tr> <td>Age</td> <td>38</td> </tr> <tr> <td>Sex</td> <td>Male</td> </tr> <tr> <td>Nationality</td> <td>Karen</td> </tr> <tr> <td>Family</td> <td>6 children (eldest child, 12 years, youngest child, 3 months)</td> </tr> <tr> <td>Occupation</td> <td>Farmer</td> </tr> <tr> <td>Religion</td> <td>Buddhist</td> </tr> <tr> <td>Position</td> <td>Village chairman</td> </tr> <tr> <td>Village</td> <td>W---village</td> </tr> </tbody> </table> <table border="1"> <thead> <tr> <th colspan="5">Perpetrator Information</th> </tr> <tr> <th>Name(s)</th> <th>Rank</th> <th>Unit</th> <th>Base</th> <th>Commander's Name</th> </tr> </thead> <tbody> <tr> <td>Thaw Ma Na</td> <td>Company second-in-command</td> <td>Battalion #1014</td> <td>Law Pu village</td> <td>Myint Way</td> </tr> <tr> <td>Tin Win</td> <td>Company Commander</td> <td></td> <td></td> <td></td> </tr> <tr> <td>Thein Lay Myaing Company</td> <td></td> <td></td> <td></td> <td></td> </tr> </tbody> </table> <p><u>Part 2 - Information Quality</u></p> <table border="1"> <tr> <td>1. Explain the specific manner how you collected this information.</td> </tr> <tr> <td>For this information, I went and interviewed the W--- village leader,</td> </tr> </table>				Type of Incident	Clearing bushes in rubber and teak plantations			Date of Incident(s)	April 24 th 2012			Incident Location (Village, Township and District)	T---village, Ha T'Reh village tract, Meh K'Na village tract, Hpa-an Township			Victim Information		Name	Saw B---	Age	38	Sex	Male	Nationality	Karen	Family	6 children (eldest child, 12 years, youngest child, 3 months)	Occupation	Farmer	Religion	Buddhist	Position	Village chairman	Village	W---village	Perpetrator Information					Name(s)	Rank	Unit	Base	Commander's Name	Thaw Ma Na	Company second-in-command	Battalion #1014	Law Pu village	Myint Way	Tin Win	Company Commander				Thein Lay Myaing Company					1. Explain the specific manner how you collected this information.	For this information, I went and interviewed the W--- village leader,
Type of Incident	Clearing bushes in rubber and teak plantations																																																														
Date of Incident(s)	April 24 th 2012																																																														
Incident Location (Village, Township and District)	T---village, Ha T'Reh village tract, Meh K'Na village tract, Hpa-an Township																																																														
Victim Information																																																															
Name	Saw B---																																																														
Age	38																																																														
Sex	Male																																																														
Nationality	Karen																																																														
Family	6 children (eldest child, 12 years, youngest child, 3 months)																																																														
Occupation	Farmer																																																														
Religion	Buddhist																																																														
Position	Village chairman																																																														
Village	W---village																																																														
Perpetrator Information																																																															
Name(s)	Rank	Unit	Base	Commander's Name																																																											
Thaw Ma Na	Company second-in-command	Battalion #1014	Law Pu village	Myint Way																																																											
Tin Win	Company Commander																																																														
Thein Lay Myaing Company																																																															
1. Explain the specific manner how you collected this information.																																																															
For this information, I went and interviewed the W--- village leader,																																																															

	<p>SawB---, in T---village on June 4th 2012. While I was asking the questions, he told me about how the company¹ and the Border Guard came in and confiscated 500 acres of land for plantations, and they forced the villagers to go and clear the bushes for them. They required each house to go and work for three weeks without any wages.</p>
	<p>2. Explain how the source verified information accuracy.</p> <p>Saw B---and Naw S---reported this, because the villagers fromT---, W---, V---and X---villages had to go and work for the company and the Border Guard #1014, but they did not get any wages. Additionally, they had to bring their own food and their own equipment.</p>
	<p>Incident Report written by a KHRG researcher, Hpa-an Township, Thaton District (Received in May 2012)</p>

Source document #3

Internal log#:	12-81-I4																								
Published:	<p>“Incident Report: Forced recruitment in Thaton District #1, May 2012,” KHRG, May 2012, http://www.khrq.org/2013/05/12-81-i4/incident-report-forced-recruitment-thaton-district-1-may-2012</p>																								
Location:	Hpa-an Township, Thaton District																								
Issues:	Forced recruitment																								
Full text:	<p><u>Part 1 – Incident Details</u></p> <table border="1" style="width: 100%;"> <tr> <td>Type of Incident</td> <td>Forced recruitment</td> </tr> <tr> <td>Date of Incident(s)</td> <td>May 29th 2012</td> </tr> <tr> <td>Incident Location (Village, Township and District)</td> <td>H--- village, Kyon Mon Thwel village tract, Hpa-an Township</td> </tr> </table> <table border="1" style="width: 100%;"> <tr> <th colspan="2">Victim Information</th> </tr> <tr> <td>Name</td> <td>U D---</td> </tr> <tr> <td>Age</td> <td>44</td> </tr> <tr> <td>Sex</td> <td>Male</td> </tr> <tr> <td>Nationality</td> <td>Karen</td> </tr> <tr> <td>Family</td> <td>Married with three children, eldest, 24 years, youngest, 3 years</td> </tr> <tr> <td>Occupation</td> <td>Farming</td> </tr> <tr> <td>Religion</td> <td>Buddhist</td> </tr> <tr> <td>Position</td> <td>Chairman</td> </tr> </table>	Type of Incident	Forced recruitment	Date of Incident(s)	May 29 th 2012	Incident Location (Village, Township and District)	H--- village, Kyon Mon Thwel village tract, Hpa-an Township	Victim Information		Name	U D---	Age	44	Sex	Male	Nationality	Karen	Family	Married with three children, eldest, 24 years, youngest, 3 years	Occupation	Farming	Religion	Buddhist	Position	Chairman
Type of Incident	Forced recruitment																								
Date of Incident(s)	May 29 th 2012																								
Incident Location (Village, Township and District)	H--- village, Kyon Mon Thwel village tract, Hpa-an Township																								
Victim Information																									
Name	U D---																								
Age	44																								
Sex	Male																								
Nationality	Karen																								
Family	Married with three children, eldest, 24 years, youngest, 3 years																								
Occupation	Farming																								
Religion	Buddhist																								
Position	Chairman																								

¹ In this Incident Report, the names of the companies are not stated. However, in the Incident Report for Naw S---, the community member reported that the company names are Thein Lay Myaing and Shwe Than Lwin.

Village		H---			
Perpetrator Information					
Name(s)	Rank	Unit	Base	Commander's Name	
Moe Nyo	Battalion Commander	Border Guard #1014	Noh Hphoh Moh	U La Ba	
Part 2 - Information Quality					
1. Explain the specific manner how you collected this information.					
On June 2 nd 2012, I went to H--- village and I met and interviewed the [village] chairman Saw ² D---. He told me about the Border Guard [Battalion] #1014, which is led by La Ba and Moe Nyo, who called a meeting on May 29 th 2012 in B---village and ordered theH---, W---, X---, Y---and Wa Kluh Hkoh villages to give five soldiers from each village.					
2. Explain how the source verified information accuracy.					
Related to this forced recruitment, SawD---, the chairman from Kyon Mon Thwel village tract, attended the meeting held by Moe Nyo and La Ba in B---village, and he reported that he was ordered to send five new soldiers from H---, and was forced to sign a pledge to try to find the people [recruits].					
PART 3 – Incident Details					
Describe the Incident(s) in complete detail. For each incident, be sure to include 1) <u>when</u> the incident happened, 2) <u>where</u> it happened, 3) <u>what</u> happened, 4) <u>how</u> it happened, 5) <u>who</u> was involved, and 6) <u>why</u> it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please, use the space prepared below and create attach if needed.					
On May 29 th , 2012, the Border Guard soldiers, Moe Nyo and La Ba who are from B---village, called the five villages, H---, B---, Y---, X---and W--- villages, to attend a meeting. In this meeting, the leader, Moe Nyo, gave an order forming <i>Thaung Kyan Thu Sant Kyin Yay A Hpwe</i> [anti-insurgency group]. Each village had to give five people, and if they couldn't, they had to give 50,000 kyat (US \$58.07) ³ for each month to hire a soldier. At that time, during the meeting, the village leaders from every village, who attended the meeting, were forced to sign a pledge to continue to recruit [villagers as soldiers] until they get five people. The villagers who have to go [recruits] do not want to go, but they also					

² The honorifics “Saw” and “U” are both titles used for men, but “Saw” is in S’Gaw Karen and “U” is in Burmese; The community member used both to refer to the victim in this incident.

³ As of March 4th 2013, all conversion estimates for the kyat in this report are based on the official market rate of 861 kyat to the US \$1. This reflects new measures taken by Burma's central bank on April 2nd 2012 to initiate a managed float of the kyat, thus replacing the previous fixed rate of 6.5 kyat to US \$1.

	<p>don't have money to hire people, so this is a big problem for them.</p> <p>Forced recruitment in these five villages began in 2010 by the military group which was led by Moe Nyo. Moe Nyo was a former DKBA leader. However, after the Burmese Government held an election in 2010 and transformed the DKBA into the Border Guard, he disagreed and he didn't listen to them, so he came back and lived in Noh Ma Kwee village with his six or seven subordinates, because he didn't have the same opinion [as the Government]. Then, he formed <i>Thaung Kyan Thu Sant Kyin Yay A Hpwe</i> [anti-insurgency group] and demanded five villagers from each of the five villages [in the area]. One person has to serve for one year, and after one year, another person has to replace him. Currently, Moe Nyo is known to have returned and works with the Border Guard #1014, but he also formed peoples' militias on the side. The Burma Government might not know about [his] forming of the people's militia. Some villagers think that he will make money in the process. The villagers from H---had to leave their village because of forced recruitment, because they dare not go serve as soldiers and they also don't have money [to opt-out].</p>
	<p><u>Part 4 - Permission for Using the Details</u></p> <p>Did the victim(s) provide permission to use this information? Explain how that permission was provided.</p> <p>We have permission to use this information, but the name and the place of the person who gave this information should be secure.</p> <p style="text-align: right;">Incident Report written by a KHRG researcher, Hpa-an Township, Thaton District (Received in May 2012)</p>

Source document #4

Internal log#:	12-81-I5						
Published:	<p>“Incident Report: Forced recruitment in Thaton District # 2, May 2012,” KHRG, May 2012, http://www.khrq.org/2013/05/12-81-i5/incident-report-forced-recruitment-thaton-district-2-may-2012</p>						
Location:	Hpa-an Township, Thaton District						
Issues:	Forced recruitment						
Full text:	<p><u>Part 1 – Incident Details</u></p> <table border="1"> <tr> <td>Type of Incident</td> <td>Forced recruitment</td> </tr> <tr> <td>Date of Incident(s)</td> <td>May 29th 2012</td> </tr> <tr> <td>Incident Location (Village, Township and District)</td> <td>B--- village, Kyoh Moh Thweh village tract, Hpa-an Township</td> </tr> </table>	Type of Incident	Forced recruitment	Date of Incident(s)	May 29 th 2012	Incident Location (Village, Township and District)	B--- village, Kyoh Moh Thweh village tract, Hpa-an Township
Type of Incident	Forced recruitment						
Date of Incident(s)	May 29 th 2012						
Incident Location (Village, Township and District)	B--- village, Kyoh Moh Thweh village tract, Hpa-an Township						

Victim Information				
Name		Saw M---		
Age		53		
Sex		Male		
Nationality		Karen		
Family		Married with six children: eldest, 23 years; youngest, four years		
Occupation		Toddy-palm climber		
Religion		Buddhist		
Position		Villager		
Village		B---		
Perpetrator Information				
Name(s)	Rank	Unit	Base	Commander's Name
Moe Nyo	Platoon Commander	Border Guard Battalion #1014	Noh Hpoh Moh	U La Ba
<u>Part 2 - Information Quality</u>				
1. Explain the specific manner how you collected this information.				
When I went to B---village, I met and interviewed Saw M--- who lives in B--- village and he told me that he was forced to serve as [a soldier in the] people's militia and he told me, step-by-step, about how it happened for him to serve in the people's militia.				
2. Explain how the source verified information accuracy.				
For this information, Saw M---, a B--- villager, who has to go and serve as [a soldier in the] people's militia, was asked to go and serve in the people's militia by Kyoh Moh Thweh village tract leader, Saw N---. He refused to go but Saw N--- told him that if he didn't go, he would need to give 50,000 kyat (US \$58.07) ⁴ for each month [of non-service].				
<u>Part 3 – Incident Details</u>				
Describe the Incident(s) in complete detail. For each incident, be sure to include 1) <u>when</u> the incident happened, 2) <u>where</u> it happened, 3) <u>what</u> happened, 4) <u>how</u> it happened, 5) <u>who</u> was involved, and 6) <u>why</u> it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please, use the space prepared below and create attach if needed.				

⁴ As of March 4th 2012, all conversion estimates for the kyat in this report are based on the official market rate of 861 kyat to the US \$1. This reflects new measures taken by Burma's central bank on April 2nd 2012 to initiate a managed float of the kyat, thus replacing the previous fixed rate of 6.5 kyat to US \$1.

	<p>On May 29th 2012, a group from the Border Guard, which is based in Noh Hpoh Moh village and led by Moe Nyo, called a meeting in Noh Hpoh Moh and ordered the village leaders to recruit soldiers for a people's militia. A village leader, Saw N---, who attended the meeting, reported that each village had to give five people, and if they can't give people, they have to give 50,000 [kyat] (US \$58.07) for each month. On June 2nd 2012, I went and interviewed a B--- villager, Saw N---, who was going to serve in the people's militia. He said that he didn't want to be [a soldier] and he also couldn't give the money that he had to give. He said that there was only one option left, which is to leave the village. The people who have to go are Saw U---, Saw F---, Saw H---, Saw S--- and Saw J---. None of the people included in the list of names want to be [soldiers]. They also don't have money to pay [in lieu]. Therefore, this is the biggest problem for the villagers to solve. Most of the villagers make their living by flat field farming, hill field farming, and live from hand to mouth; they have to try hard for their family's daily food. There is no work [opportunity] for them to earn money, but only working for daily wages; they can't get these jobs all the time. It is very difficult for the villagers to face this situation. Related to this situation, in 2011, Saw V---, Saw Y---, Saw W--- and Saw T--- fled because they dared not to go [to be a soldier], and also couldn't give money [in lieu].</p>
	<p>Incident Report written by a KHRG researcher, Hpa-an Township, Thaton District (Received in May 2012)</p>

Source document #5

Internal log#:	12-81-T1-I2
Published:	"Thaton Interview: U A---, February 2012," KHRG, (first publication)
Location:	Thaton Township, Thaton District
Issues:	Access to health and education
Full text:	<p>Name: U A--- Gender: Male Age: 52 Religion: Buddhist Ethnicity: Karen Family Status: Married Occupation: Farmer Position: Villager</p> <p>What is your name?</p> <p>U A---</p> <p>How old are you?</p> <p>52.</p>

	<p>In which village do you live?</p> <p>B--- village.</p> <p>In which village tract is your village located?</p> <p>Neh Paw Hta Village Tract.</p> <p>Which township?</p> <p>Thaton Township.</p> <p>Which district?</p> <p>Doo Tha Htoo [Thaton] District.</p> <p>Which brigade?</p> <p>1st Brigade.</p> <p>Which ethnicity are you?</p> <p>Karen.</p> <p>What is your religion?</p> <p>Buddhist.</p> <p>What is your occupation?</p> <p>Farmer.</p> <p>Are you married?</p> <p>Yes.</p> <p>How many children do you have?</p> <p>Seven.</p> <p>How old is your eldest son?</p> <p>23.</p> <p>How about the youngest?</p> <p>One year.</p> <p>What is your position in your village?</p> <p>Currently, nothing because I don't really want to participate in a</p>
--	---

	<p>leadership role.</p> <p>Are you just a villager?</p> <p>Villager.</p> <p>Can you please tell us a little bit about the village situation as a villager?</p> <p>I don't know how to tell.</p> <p>Have SPDC [Tatmadaw]⁵ or BGF [Border Guard Force]⁶ arrived to your village?</p> <p>Yes SPDC soliders have arrived to our village.</p> <p>Recently, have they come to your village?</p> <p>Yes, they used to come and dug a well before.</p> <p>In previous times, did they still come to your village?</p> <p>Yes they did come just two or three days ago; we hadn't seen them for a while.</p> <p>What did they do when they came?</p> <p>They did not do anything, just stayed and lived in the monastery. One of the villagers had to live near to them. Also they didn't go to the shop, if they wanted something, they asked the villager who stayed with them to buy something like cigarettes.</p> <p>Did they say anything about the reason that they came?</p> <p>Nothing, but in the past they were questioning us a lot.</p>
--	--

⁵ In Karen, the Burmese phrases *Na Ah Pa* (SPDC) and *Na Wa Ta* (SLORC) are commonly used to refer to the Burma government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase *Na Wa Ta* (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase *Na Ah Pa* (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "[Mission Accomplished as SPDC 'dissolved'](#)," *Myanmar Times*, April 4-10th 2011.

⁶ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "DKBA officially becomes Border Guard Force" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

	<p>How about BGF soliders? Have they arrived to your village?</p> <p>No they haven't come for so long.</p> <p>Have you had to go and work for the SPDC or BGF this year?</p> <p>We have not, but we did in the past years.</p> <p>Now, did they ask for a guard while they came?</p> <p>Yes.</p> <p>Did they pay for that?</p> <p>No.</p> <p>Did they ask the village leader or did they just take [the guard] by themselves?</p> <p>They asked the village leader and village head to come with a person who will serve as a guard to Lay Noh [village] because they were worried about attacks. The village head had to come first and then they came second.</p> <p>What is your perspective about the ceasefire⁷ between the KNU and SPDC?</p> <p>I'm not really sure. If this ceasefire is clear and real it will be good.</p> <p>Since the ceasefire, has the SPDC been doing more or less activities?</p> <p>Less.</p>
--	---

⁷ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April 4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#)," *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft](#)," *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma](#)," KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process](#)," KHRG, November 2012.

Which route will they take if they go somewhere?

They follow the direction that they were told. If they do not follow as they were told it will take too long. Also when they came to our village to dig the well they didn't bring guns.

Do SPDC soliders live in your village?

No, they live in Ta La Poe and they came here to dig the well.

They dug the well for whom?

They planned to dig the well for the monks but the monks said to them that they already have enough wells and we would like to dig one well for Pa Paw villagers because the whole Pa Paw village has only two wells. They agreed after they had a discussion with the monks and said we have never done this before so we will dig well for Pa Paw villagers and while they dig well some villagers helped too.

Do you know which battalion # dug the well?

Light Infantry Division [LID] #9.

Do you know the battalion commander of LID #9?

I don't know. The vice village head and our group leader know this because they used to have meetings.

Where is Battalion #9 based?

They are based near Wa Pa [village].

Have you ever seen any armed group that forced villagers or took villager property, like food?

No.

When did these practices end?

I think it ended last summer. If Karen forces [KNLA or KNU] came to our village, our village head arranged for them to eat and after they ate they went back.

Do you see any forced labor from the SPDC?

There was no forced labor.

Have you seen any companies or wealthy individuals enter your area?

Yes, but I don't know who they are because we don't have money so we didn't make a relationship with them.

Did they come and buy land in your area?

I don't know if they bought land; if they bought it from the Government or if they bought it from individuals who sold their land but I am not really so sure in this case.

Do you think those individuals were connected with any company or just acting on their own?

They were just acting on their own. Some people bought five to ten acres, and others bought 40 to 50. But I don't know who the owner is. The village head might know them because they used to come directly to the village head to discuss about it but the villagers were not involved.

What did they do or grow on the land that they bought?

They grow rubber trees.

But you don't know if they are connected with any other companies?

Yes, I don't know that.

Have you ever seen the SPDC come and take or grab land in your village?

No.

Have you ever heard of that kind of issue happening in other areas near your village?

No, I haven't heard.

Have you ever heard of any company setting up mining projects around your village that will dig or take natural resources?

No, not near our area.

Is the relationship between the rich people and the armed groups stable?

Yes, there are no problems.

What about the livelihood and common villager occupations?

Most common jobs are flat field farming, plantation and hill farming.

According to villager jobs, is it enough to cover the whole year?

	<p>Yes, and there is no problem for other people too. There are no big issues for food in our village.</p> <p>Is it easy to find money to cover meals and buy kitchen materials?</p> <p>There are no special jobs or ways to get money in our area.</p> <p>In the education department, do you have a school in your village?</p> <p>Yes.</p> <p>How many standards?</p> <p>Primary school.</p> <p>How many teachers are in the school?</p> <p>Four teachers including one volunteer.</p> <p>Was your village school built by NGOs, the KNU, the Myanmar government or by villagers?</p> <p>Last year, the officer of the education department reported to the Thaton Township Education Department that they received permission to build a school. They provided 15,000,000 kyat (U.S. \$15,197.57)⁸ for cement to build the school.</p> <p>What year was the school established?</p> <p>It was established last year after they built the monastery. And the school started in late June because the ministry of education couldn't come, so we had to wait to hold the school's opening ceremony.</p> <p>Did they provide teachers?</p> <p>Yes. They hired local people and the Government pays them.</p> <p>How much do they pay per month?</p> <p>I don't know because I haven't asked them. The teacher also has siblings. The one who came a moment ago is the youngest and the oldest sister lives with her husband.</p> <p>Don't you have to take responsibility for the teachers and all the salaries are support by Myanmar government?</p> <p>They just take their own food maybe the villagers or village head arranges something for them. I don't know.</p>
--	---

⁸ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

Did the Myanmar government provide school materials?

Yes they provided school materials. For my two little children we had to pay 3,000 kyat (US \$3.04) for the school enrollment fee including all fees like books.

Have you ever seen Kaw Thoo Lei [KNU] come and provide any school materials for your school?

I don't know, in our village tract. Our village tract might make friends [with Kaw Thoo Lei], like [the time when] our village tract celebrates New Year.

How about if school materials are needed, do they provide anything?

Groups might provide some things because, while we were building the school, they provided meat like chicken, pork and beef and encouraged us as well.

Regarding health care, do you have any clinic in your village?

No we just go to other people's houses.

Is that the community health worker?

Yes we can say that because, if our children are sick, we go there and we have one midwife in our village too.

For example, if you are sick do they ask you to pay for the medicine?

Yes, because they have to buy medicine by themselves too.

If a serious illness occurs that they can't cure in your village where does the patient go?

We go to P'Nwaeh Klah and Kyeh Kaw or Thaton; if they can't cure [the illness] in Thaton we go to Hpa-an Hospital along with the nurse or doctor who explains what injections or medicine the patient has taken. If they still can't cure it at the Hpa-an Hospital then they go to Yagoon's Min G La Don Hospital.

What kind of hospital? Is that a private or public hospital?

Public hospital.

Do they ask for payment for medication?

Yes. Like one person who had a motorbike accident was sent to Min G La Don Hospital and had to spend 4,000,000 kyat (US \$4,052.68) to be cured. Fortunately, his father has enough rubber trees to pay for his treatment but he almost died.

	<p>If a person cannot afford their medication what will happen to them?</p> <p>It's not easy for them.</p> <p>Do you think they will treat those who can't afford to pay for medication?</p> <p>I don't think so.</p> <p>Do you have anything else to say?</p> <p>No.</p> <p>Thank you very much.</p> <p style="text-align: right;">U A---, (male, 52), Thaton Township, Thaton District (Interviewed in February 2012)</p>
--	---

Source document #6

Internal log#:	12-81-T2-I1
Published:	"Thaton Interview: U A---, June 2012," KHRG, (first publication)
Location:	Hpa-an Township, Thaton District
Issues:	Forced recruitment; Ongoing militarisation; Access to health and education
Full text:	<p>Name: U A--- Gender: Male Age: 44 Religion: Buddhist Ethnicity: Karen Family Status: Married Occupation: Farmer Position: Village Leader</p> <p>What is your name?</p> <p>U A---.</p> <p>How old are you?</p> <p>44.</p> <p>What is your village name?</p> <p>B---.</p> <p>In which village tract is your village located?</p>

	<p>Kyo Mo Thwel village tract.</p> <p>In which township is your village located?</p> <p>Hpa-an Township.</p> <p>Which district?</p> <p>Brigade #1, Doo Tha Htoo [Thaton] District.</p> <p>What is your religion?</p> <p>Buddhist.</p> <p>What is your occupation?</p> <p>Farmer.</p> <p>What is your family status?</p> <p>Married.</p> <p>How many children?</p> <p>Three children.</p> <p>How many years old is your eldest child?</p> <p>24 years old.</p> <p>How about the youngest child?</p> <p>Three years old.</p> <p>What is your position in the village?</p> <p>I am the village leader for both the Myanmar government and the KNU [Karen National Union].</p> <p>In which year did you start working as a village leader?</p> <p>January 1st 2007.</p> <p>Who selected you to be a leader? The villagers, Myanmar government or KNU?</p> <p>The villagers.</p> <p>Can you please tell us about the challenges you have experienced</p>
--	--

	<p>since 2007, that you have faced as a leader for example, like the SPDC [Tatmadaw]⁹ torturing villagers or forcibly taking food from villagers?</p> <p>Yes we have had challenges like they take alcohol and chickens from our village.</p> <p>After the new government formed have you seen any terrible acts when they come to your village?</p> <p>No, they came but just pass through our village and do not stay.</p> <p>After the 2010 election, the SPDC reformed to become a civilian government. At the same time the DKBA¹⁰ became the BGF¹¹ so do they [BGF] ever come to your village?</p> <p>No they are not coming to our village but they have passed by our village.</p> <p>How about the other groups like the Government militia¹² acting out around your village?</p> <p>Yes, we still have government militia around here.</p>
--	--

⁹ In Karen, the Burmese phrases *Na Ah Pa* (SPDC) and *Na Wa Ta* (SLORC) are commonly used to refer to the Burma government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase *Na Wa Ta* (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase *Na Ah Pa* (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "[Mission Accomplished as SPDC 'dissolved'](#)," *Myanmar Times*, April 4-10th 2011.

¹⁰ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

¹¹ While Tatmadaw and DKBA units had operated together for years, this operational hierarchy became formalised with the DKBA's transformation into a 'Border Guard Force' under control of the Tatmadaw and containing a fixed number quota of Tatmadaw officers. This transformation dates to at least May 2009, when commanding officers stated in high-level meeting of DKBA officers that the DKBA would transform itself into a 'Border Guard Force;' unpublished leaked minutes from the May 2009 meeting are on file with KHRG. Ceremonies attended by Tatmadaw commanders officially announced the transformation of large portions of the DKBA into Border Guard Forces in September 2010; see, for example: "Border Guard Forces of South-East Command formed in Paingkyon of Kayin State," *New Light of Myanmar*, August 22nd 2010; and "Border Guard Force formed at At winkwinkalay region, Myawady Township, Kayin State," *New Light of Myanmar*, August 25th 2010

¹² Also known as "pyithu sit," which translates to "people's militia," a militia structure into which local civilians are conscripted to serve in village or town militia groups. For further reading on the pyithu sit, see "*Enduring Hunger and Repression; Food Scarcity, Internal Displacement, and the Continued Use of Forced Labor in Toungoo District*," KHRG, September 2004.

Can you explain about the relationship between the villagers and the government militia?

Yes, we do have issues. If the villagers don't want to do [serve in the militia], even if we don't want to, we can not do anything because they have guns. We have to do as they say, we have to go for a month at a time to join the militia. In my village we have to give four people per month [for the militia], and if they can't go we have to hire someone to take their place.

Does B--- village have to send four people every month?

Yes.

Do you know since which year this has been happening?

Since October 2010.

So, since the militia was formed in October 2010, your villagers have had to go every month to work for them as militia?

Yes.

Do you know where the militia camp base is located?

They said they have to stay here within their group.

Do you know who is commander?

Yes, he is Maung Nyun.

Do you know where they live?

Wa Klu Koh [village].

Is their camp located there?

They don't have a camp.

Does only your village have to go work as militia or do other villages have to go as well?

Yes, the other villages are: Thay Wah village, Wa Klu Koh village, Taw Ta Lay Koh village, Noh Ku Moo village and Nu Kee village.

Do they take four people from every village?

Other villages they take four people from each except Noh Ku Moo, they take only two because it is smaller than the other villages.

	<p>Will they do something if nobody does as they say?</p> <p>I don't know what to say. Because they have guns and we are afraid of them if we don't do as they say.</p> <p>Have any of your villagers become militia?</p> <p>Yes and they have to stay with them.</p> <p>If they don't want to go can they give them money instead?</p> <p>Yes.</p> <p>How much do they ask for?</p> <p>Before, we had to pay 70,000 kyat (US \$70.92)¹³ but now 50,000 kyat (US \$50.66).</p> <p>If they can't afford to pay, can they use that as an excuse with them?</p> <p>We do not dare to do this. We just do as they say. As a leader, villagers also rely on you and you can't stand alone if they do not agree with you. Nobody wants this to be happening but we can't do anything against them.</p> <p>Was Maung Nyun affiliated with any other job or organization in the past or just the militia?</p> <p>He was affiliated with the DKBA before he became militia.</p> <p>How many households are in your village?</p> <p>Over 80 households.</p> <p>What will they do if you can't go in person and you can't hire other people to go instead of you?</p> <p>We haven't seen that kind of situation happen yet. We just look after and understand each other.</p> <p>Is militia recruitment the biggest issue that you can't solve by yourself in your village?</p> <p>Yes. We have to go every month with four people and there are only 80 households in the village and some can't do anything.</p> <p>Have you heard that the purpose for forming this organization was that it can benefit your village or country?</p>
--	--

¹³ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

Yes, but they didn't implement it yet. They called a meeting with villagers and said they will do it for community development. But in reality it is the opposite of development.

Have you seen any benefit from this?

No, only problems for us.

Do you have anything else to say that was not included in this discussion?

No. But I would like you to stand on behalf of us. The township leader told us to have a conversation with them and we did, but after they called for a meeting again the people who came with us the first time disappeared so we can't do anything about it. Because we are not united and they think we will be put in jail we are afraid can't get what we want.

One more question. After the 2010 election, have you seen any changes in Myanmar?

Nothing yet.

How do you see that the ceasefire¹⁴ is making any progress between the ethnic and Myanmar government?

As a villager, personally if we are not fighting with each other that will be really good.

What is your opinion about the ceasefire between KNU and Myanmar government? Was that good and how?

Good. Because the SPDC [Tatmadaw] will not disturb us, we can live

¹⁴ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April 4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#)," *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft](#)," *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma](#)," KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process](#)," KHRG, November 2012.

freely and our villagers can make any changes or developments to our village.

Since the ceasefire do you see the Tatmadaw still doing unpleasant things in your village?

No, but they are still travelling and pass through our village. They do not stay in our village, because we live near the road.

Do they inform the KNU if they go somewhere?

I don't know, they just travel with truck and come back with truck.

Do you have any suggestions or ideas about this ceasefire?

I think, live in your own place. Stay in your place, if it's mine, I stay in my place.

Do you want Tatamdaw to go back to their own place?

Yes.

What are the common livelihood jobs in your village?

Hill farming and flat field farming.

Does it provide enough to cover the whole year?

We do have people who are rich and poor people who don't have a farm too.

Which are more if we compare between rich and poor by percentage?

The poor rate is more than the rich.

How about the economic situation? Is it easy to get money or income in your village?

We don't have it yet. We are just farming and finding leaf for thatching roofs and 100 thatches are 4,000 kyat (U.S. \$4.05).

Do you have any other ways that you can get income?

No, we just raise our family hand to mouth. Some go to work in a foreign country. We don't see that we are starving, but we have to work very hard to survive.

Do you have a lot of people who are working in a foreign country?

Yes, most are youth [the age around 13-20 year-old] and some are

children [6-12 year-old].

Do you have any jobs available in your own country?

Just day labour, because jobs are not available every day.

In the health care sector, do you have a clinic in your village?

We don't have a clinic, but the Government provided us with one nurse aid in our village.

Do you go to the nurse aid's house if you are sick?

Yes.

Do you have to pay for the medicine by yourself?

They don't provide medicine, but they tell us what we have to buy and we just buy it by ourselves. He treats and sells medicine by using his own knowledge and experience that he gained from when the Government provided nursing training.

Where do you go if some serious illness happens in the village?

We send them to Hpa-an.

Do you have to pay for medicine when you go to the Hpa-an Hospital?

Yes.

Why are they not providing medicine for citizens, since they are part of the government branch?

I don't know how to say that.

Don't you have a public hospital?

Yes the public hospital is more expensive. You have to buy everything like cotton, charcoal and other [medicine that has a blue color to cure burning skin].

Do you also have to buy all medicine like pills and injections?

We have to buy everything. For example, one of my family members had to go to the hospital and the nurse and doctor wrote down a list of medicine that you need, and you have to go and buy it from the medical shop by yourself.

U A---, (male, 44), Hpa-an Township, Thaton District
(Interviewed in June 2012)

Source document #7

Internal log#:	12-81-T2-I2
Published:	"Thaton Interview: A---, June 2012," KHRG, (first publication)
Location:	Hpa-an Township, Thaton District
Issues:	Forced recruitment; Ongoing militarisation
Full text:	<p>Name: A--- Gender: Male Age: 50 Village: B--- Religion: Buddhist Ethnicity: Karen Family Status: Married Occupation: Day Labourer Position: Villager</p> <p>What is your name?</p> <p>A---</p> <p>How old are you?</p> <p>50.</p> <p>Which ethnicity are you?</p> <p>Karen.</p> <p>What is your religion?</p> <p>Buddhist.</p> <p>What is your occupation?</p> <p>Odd jobs [day labourer].</p> <p>Do you have a family?</p> <p>Yes, I'm married.</p> <p>How many children do you have?</p> <p>Six.</p> <p>How old is your eldest child?</p> <p>23 years old.</p>

	<p>How about the youngest child?</p> <p>Four years old.</p> <p>Do you have to hold any position in your village?</p> <p>No, I'm just a villager.</p> <p>How is the village situation and do you have any problems living in the village?</p> <p>Nothing for me because I don't have any position and they don't ask me to do anything so far.</p> <p>How about the current village situation?</p> <p>In the past we could live comfortably with enough income, but now we have to live in a very crowded way and deal with the government militia¹⁵ recruiting soliders who are poor and have to borrow money to pay someone else [to go in their place]. After they pay back their debt, they don't have anything later on. Some can't afford to pay back their debt, so they have to flee to another place.</p> <p>What do you mean by that? Is that because of militia recruitment?</p> <p>Because of militia recruitment, some households have fled from the village.</p> <p>Is there any solider recruitment in your village?</p> <p>Yes, we negotiated with them to reduce the number of people for recruitment. The villagers are also tired of this and the militia agreed with some but did not totally agree.</p> <p>How many people they asking from your village?</p> <p>Five people.</p> <p>When did they start asking for recruitment?</p> <p>Two years [2010] ago, in September.</p> <p>How about this year? Are they still asking for recruitment?</p> <p>Yes.</p>
--	--

¹⁵ Also known as "pyithu sit," which translates to "people's militia," a militia structure into which local civilians are conscripted to serve in village or town militia groups. For further reading on the pyithu sit, see "*Enduring Hunger and Repression; Food Scarcity, Internal Displacement, and the Continued Use of Forced Labor in Toungoo District*," KHRG, September 2004.

Do you know who is asking for recruitment?

Yes, they are Maung Bi, Ba Aye, Then Naing and Mang Ni.

Are they Government militia?

No, they live in the village and recruit villagers for the militia.

Do you know who the militia commander is?

The militia commander is Moo Lo. There are two people under Moo Lo, they are Kyaw Aye and Pa K' Meh. Before Moo Lo, Ba Aye was the first commander and signed the document for recruitment.

What kind of document did he sign? Was that the approval for the villager having to train to become militia?

Yes. He signed and said that all the villagers agreed on recruitment, but actually we didn't know anything. They have guns and we were afraid, so we just followed month by month and later on it became like we have to follow the order.

Does your village give them five people every month?

Yes.

Are you prepared to go if they call you for recruitment?

Not yet. But we will pay because the village head already promised them that we have to give, if we don't they will kill us. I decided, if they kill me I will die for the villagers because it looks like they are corrupted and we are really tired of this so I told Ba Aye and Maung Ni and they told me that I am acting bossy.

Do they call only your village for recruitment or does it include any other villages?

It includes two people in Noh Poe Mo village, five people in Noh M' Kwee village, five people in Taw T' lay Koh village, five people in Wah Klu Koh village and five people in Thay Wah village.

Will they say something if your village doesn't give them [recruits]?

If we don't give them [recruits], they will put us in jail or prison.

And this situation, have you ever reported it to the Myanmar military leaders?

Never.

Is there any problem to collect the 70,000 kyat (US \$70.92)?¹⁶

There is no problem [for people] who are rich, but it is really difficult for those who don't have much money and they have to borrow it from someone else. For some, it is not easy to pay back their debt.

What will they do to those who don't have money to pay back their debt?

They have to go and join the militia on their own.

Does it happen that those who can't afford to pay back their debt flee to another place?

Yes.

How many people have fled?

Five.

Do you know who they are?

Naw Pa Koo her husband name is T' Kloo, Maung Ka Ni, Pa Yuh Ghaw and Pie Ka Teh. They said if you can't afford to pay you can't live in this place.

Where do they go and flee?

Some fled to Mae La Refugee Camp, some fled to Myawaddy Koh Koh¹⁷ and some fled to T'Raw Pa Doh.

Do you think any other people will flee in the future if they still collect money from villagers?

Yes, if they can't pay for it.

Did they say something about a positive impact for community development from forming the militia?

Yes. They said the Tatmadaw asked them to do it. But the person in charge in the militia lives in a gold mine area and he used to receive monthly payment and he wears with BGF¹⁸ stamp uniform, which means he receives two salaries. When he comes back here he says he is militia.

¹⁶ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

¹⁷ Ko Ko is a large BGF base.

¹⁸ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions

	<p>Do you have anything else to say about the militia?</p> <p>No.</p> <p>After the 2010 election what do you see changing around your environment?</p> <p>Nothing changes.</p> <p>What is your view about the ceasefire¹⁹ between the KNU and SPDC?</p> <p>We hope for the most important thing for us, which is freedom.</p> <p>What are the common villager occupations?</p> <p>Hill farming and flat field farming.</p> <p>Does that provide enough to cover the whole year?</p> <p>Just two or three houses have enough to cover the whole year. Most are poor.</p> <p>Do you have any easy way to get income in your village?</p> <p>No. In the past we just made charcoal but now the trees are almost gone, so some people who have rubber plantations ask for people to work as day laborers.</p>
--	--

within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see “DKBA officially becomes Border Guard Force” Democratic Voice of Burma, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

¹⁹ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see “[Preliminary Ceasefire Talks](#),” *Karen National Union*, April 4th 2012; “[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#),” *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see “[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#),” *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG’s proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see “[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#),” *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see “[Ethnic armed groups sign 11-point nationwide ceasefire draft](#),” *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see “[Safeguarding human rights in a post-ceasefire eastern Burma](#),” KHRG, January 2012 and “[Steps towards peace: Local participation in the Karen ceasefire process](#),” KHRG, November 2012.

Do you have any companies or wealthy people who will begin working in your area?

We heard from Moe Nyun [Kree Kyeh village head] that he sold all the cliffs in his village to rich people or that a company will come and take [the land] this year. He said, *"We will sell this because we will construct roads and celebrate."*

Where does Moe Nyun call for meeting about selling cliffs?

In Kree Kyeh [village].

Do you remember which date he called for meeting?

On April 8th.

Do you know how much he sold it for?

No idea.

Do you know where he sold [the land], to whom, or if he sold it to a company?

Yes, I think a company.

Do you know which company he sold it to?

I don't know.

Personally, do you accept this project to enter into your village?

If they build it for community development we want them to do it. But we don't want this to happen to us like they just come and confiscate our land without any benefit for us.

Do you have any other problems, like a company grabbing and confiscating land from the villagers?

They [the other villagers] said yes, but we don't know which company and when will they come. We just heard the rumor of a company, but we haven't heard in person.

Do you think if a company enters and plants rubber in your area it can be a problem for your villagers?

No. But if they plant it [rubber] everywhere it will be difficult for us to find firewood in our area.

Do you have anything else to say that I haven't included in this interview?

	<p>No. But one thing that we don't want to participate in the militia, but we can't refuse either, because they have guns and we are afraid of them. Also we can't express our feelings directly. If we do this, we are worried they will kill us.</p> <p style="text-align: right;">A---, (male, 50), Hpa-an Township, Thaton District (Interviewed in June 2012)</p>
--	--

Source document #8

Internal log#:	12-95-T1-I1
Published:	"Thaton Interview: A---, May 2012," KHRG, (first publication)
Location:	Thaton Township, Thaton District
Issues:	Impact of infrastructure and commercial development; Access to health and education
Full text:	<p>Name: A---</p> <p>Gender: Female</p> <p>Age: 50</p> <p>Village: B---</p> <p>Religion: Buddhist</p> <p>Ethnicity: Karen</p> <p>Family Status: Married</p> <p>Occupation: Village Head</p> <p>Do you have children?</p> <p>Nine children.</p> <p>How old is the eldest?</p> <p>30.</p> <p>How about the youngest?</p> <p>Six years.</p> <p>How long have you been working in the village chief position?</p> <p>One year already.</p> <p>Had you worked in previous years in the head village position?</p> <p>Yes I had.</p> <p>Could you tell me about your experience as a village head from the beginning?</p> <p>It has been four or five years already. I was working and stopped. Now I have begun another term and it's been one year already. Days have</p>

passed and it is going well enough. We work and eat together with my children in peace and unity.

Are there any other special problems that you have faced during that period of time as village head?

There are no special problems but just the villagers bad-mouthing each other, the villagers have no unity. They are jealous of each other and make trouble in the village.

For example, are there any problems or troubles made by Myanmar soldiers or KNU soldiers?

No.

For example, do you have to manage things between those two groups?

Currently, no! But years ago we had to sometimes.

Yes, could you tell me what was happening during those times?

Yes, there were [problems] but now it's smooth and no more mediating between them.

For example, have you had to hide KNU soldiers?

No.

How many houses are in your village?

There are [*censored for security*] houses in the village.

Mostly, what jobs do they do?

Farming, cultivation, hill farming and long bean farming.

Individually, how many baskets of rice do your villagers produce per year?

Not enough, this year there was flooding and they could not grow many grains. There was raining and a lot and flooding. And many paddy plants were destroyed.

How about the whole village? What you think of their farming and is it enough for them?

Only a few houses have enough rice.

Mostly not enough?

	<p>Yes, not enough.</p> <p>How do they manage if they do not have enough?</p> <p>They go to the jungle and cut down the trees or bamboo.</p> <p>And then?</p> <p>And then they sell them and buy food. That's it.</p> <p>How about the price of rice?</p> <p>Now, the price is 550 kyat (US \$0.56)²⁰ for one bowl.</p> <p>Where do you buy the rice?</p> <p>In the village, because people from other villages come in and sell the rice in the village.</p> <p>Where are the rice sellers from?</p> <p>They come from Soh Thoh [village], Bilin [Township], and they come by motorcycle and sell their rice.</p> <p>Like buying rice is possible in the village?</p> <p>We buy [rice] in the village. Some people go and buy rice from Hkeh Maw.</p> <p>How long does it take to go to Hkeh Maw?</p> <p>Not too far.</p> <p>Going by foot?</p> <p>Yes, not even an hour.</p> <p>How you see B--- village regarding economics?</p> <p>Some people sell things, they sit and sell. Some people work as motorcycle taxi drivers. Different jobs.</p> <p>Do they work in cultivation, orchards?</p> <p>No, they plant long bean farms, eggplant cultivation and farming.</p> <p>With farming, are they able to sell rice?</p>
--	---

²⁰ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

	<p>Yes, they come and buy them.</p> <p>The beans or long beans, do they sell them by the viss²¹?</p> <p>Yes.</p> <p>How much for one viss?</p> <p>Around 500 [kyat] (US \$0.51), because the price is not stable.</p> <p>How about sugar cane farming and tobacco farming?</p> <p>Yes, we have sugar cane farms, but no one grows tobacco.</p> <p>After harvesting sugar cane, do they sell there or what do they do? Where do they send it?</p> <p>They send it to the sugar factory.</p> <p>How is sugar cane bought?</p> <p>I don't know how the government paid for the sugar cane I don't know.</p> <p>The Government comes and buys it?</p> <p>They go and sell it to the Government. And the Government pays them money. You would better ask the sugar cane planter.</p> <p>Like, the Government comes and buys the land. You've heard of it? How about rubber farms? Does anyone do that?</p> <p>Yes they do. People from other places come and buy it.</p> <p>Do the villagers do [rubber farming]? How many people work with rubber?</p> <p>B---. Many people have rubber field. In previous times, other people had [rubber fields]. People from other places came and bought the land and planted rubber. Some people in the village, they planted [rubber] and they didn't have enough money to spend on their rubber fields and they sold their rubber fields to other villagers.</p> <p>Where are the buyers from?</p> <p>From Kma Kyah. Their relatives. They sold to their relatives.</p> <p>How many people are working with rubber fields that they can tap now?</p>
--	---

²¹ A viss is a unit of weight equivalent to (1.6 kg. / 3.52 lb.)

Can tap? Only one or two people in the village.

How about the price of the rubber?

I don't know what weight they unit use for dried rubber.

You don't know?

No, I have never asked them.

In your village, is there a hospital?

No but there is a clinic.

A clinic?

Yes.

Who founded the clinic?

It was founded by the Government a long time ago

Is there a special doctor?

Yes.

A government doctor?

Yes, a government doctor, but we have to pay for injections.

Is there any free doctor that you don't have to pay money to?

No.

Do the KNU backpack [medics] come like doctors, etc.?

Yes.

How many times per year?

Twice.

Do they ask for money?

No. They [KNU doctors] bring all their materials with them. Their rice and water [rations]. They bring their drinking water with them. They do not ask for anything for healing the child patients.

Lets say, in the village clinic, if the patient is in critical condition, is there any arrangement for them? What they do for them?

They send them to the hospital.

Where?

To the camp hospital [Taung K'LAY army camp].

Taung K'LAY and Kyeh Hkyay Hka [villages], how far are they from here?

Over one hour going by car or motorcycle from here.

How much is the car rate?

Sometimes they ask for four or five hundred [kyat] (US \$0.41 or \$0.51) if they go with the patient.

How about if they do not go with the patient?

We paid 1,000 kyat (US \$1.01) going by motorcycle.

How about going by car?

I don't know. I have never gone by car. Because there are no cars.

Have you ever known a patient that went to the hospital?

Yes.

How much money did they have to spend to going to that hospital?

Sometimes, they go along with their baby or children. They had to pay fifty or sixty thousand [kyat] (US \$50.66 or \$60.79).

Is there anyone who has gone for an operation?

No.

What else? Who has gone for serious situations related to pregnancy? Do you know how much their expenses were?

Some people said if their disease are serious they had to pay over 100,000 [kyat] (US \$101.32). Let say, it is not free to cure their disease [they have to pay money]. So if their disease is strong, they have to go again and pay for treatment.

Are there any other organizations that come to the village and give medicine for free?

A medic from the hospital comes and gives medicine.

Are they members of the Myanmar government or UNICEF [United

Nations Children's Fund]?

I guess, they may be monk followers. The monk led that and donated the medicine and they came and distributed them. Like child vaccines they came and gave. We didn't have to pay for that.

So regarding religion, is there any school in your village?

Yes.

Can you remember when the school was established? How many standards are there?

It has four standards. You should ask the teachers.

How many teachers are there?

Two male teachers and one female teacher.

Altogether three teachers, correct?

Yes, three teachers.

Are the teachers appointed by the Government?

Yes, by the Government.

Everyone?

Yes.

How much is their salary?

Thirty thousand [kyat] (US \$30.40) per month.

Is there any help from the Government?

Yes, books, but we have to pay for that.

They are not free?

No.

How about help from other organizations like the KNU, etc. regarding materials for the school?

No, they just built a school.

The KNU? How about the books?

They did not pay for the notebooks but they have to pay for the textbook.

No textbooks are in the Burmese language but in Karen as it is a Karen curriculum.

There are notebooks, pens, cane balls, footballs and everything. Those are student materials?

Yes, they are.

In your village, the students who completed four standards, how do they continue their schooling?

They go to Bilin [Town] because the high school is there.

How about other places? Like Yangon or Mawlamyine?

Some students go. Mostly only novices or monks go there.

The schools teaching the children are ok?

Yes they are ok, when they free, but when they [teachers] have meetings they have to go the meeting and stay there.

Like some places we see that they go to receive their salary, and they are away for two or three weeks. Right?

Yes they are.

Anything like that here?

Yes, sometimes they have a trip and sometimes they sell lottery [tickets] and could not give their full time to the students.

The teachers in the village or from another place?

Yes in the village. They are from another place and they married people in the village, and became a villager here. Like that. Now, he became head master.

You said, he teaches and sells lottery [tickets]?

Yes. Two years ago but now they dare not do that anymore.

Why he sell three digit [lottery tickets]?

I don't know.

Not doing well? What do you think of that? He is a teacher and why did he do that?

I saw that.

What do you think of that?

We have to pay money for school registration. Right? And they have the responsibility to teach the children regularly. They do not teach regularly, and it has become a feeling for us. If we report it to the leader, he will say that we gossip. So we did not tell him anything about that.

If we consider of his side, is there any problem that he has by selling three digits. Why?

We guess that he has a problem with livelihood. I don't think so, because he has a salary. And his children and wife can do work by doing something. Now he sells three digits and does not have enough time for teaching and could not teach regularly. This year he said that there will be no registration fees for the students.

This year?

Now, registration has not begun yet. So, we will see. He said that he will stop doing that.

If we consider, does he have any problem with not getting enough? How much is his salary?

For his salary he said thirty thousand [baht] (US \$30.40) per month.

Do you think is it enough for him and his family?

Maybe not enough, because he also has many children, So that he works in other ways to earn more money.

Is there any other problem for children with their schooling?

The teachers teach irregularly and some students were taken out of school by their parents and were asked to graze the cattle as helpers.

Is it happening because of irregular teaching?

Yes it is.

Are there any children that you know who are young but not able to go to school?

I guess there are many children who are not able to go to school. Because their parents can not afford to register their children in school, some are not doing well with their livelihood. So they asked their children to graze cattle.

On the other hand, the Government proclaimed that primary school should be a free studying opportunity. So, why are their parents not able to send their children to school? And what is your opinion on

	<p>that?</p> <p>Let say if the teachers take responsibility and say that “<i>they don’t have to pay money</i>” like they don’t have to pay for their children’s education, then, they may send their children to school. They [teachers] didn’t say this and people can’t send their children to school.</p> <p>So they have to pay money for their education. Now, are there any movements of Myanmar soldiers around your village?</p> <p>No.</p> <p>How about in previous times? A couple years ago regarding Myanmar soldiers’ movement.</p> <p>They came and asked for food. They asked and we gave.</p> <p>They asked for food for free?</p> <p>Yes, but some who are kind they bought it. They gave us money and we bought it for them. When they first came, for one or two years, they didn’t give money. They just asked for free.</p> <p>Has there been anything like eating, stealing or doing in forcing [forced labour]?</p> <p>No.</p> <p>How about hitting the villagers?</p> <p>No there is not.</p> <p>How about before ceasefire?²²</p>
--	--

²² On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see “[Preliminary Ceasefire Talks](#),” *Karen National Union*, April 4th 2012; “[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#),” *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see “[Burma’s armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#),” *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG’s proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see “[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#),” *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see “[Ethnic armed groups sign 11-point nationwide ceasefire draft](#),” *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see “[Safeguarding human rights in a post-ceasefire eastern Burma](#),” KHRG, January 2012 and “[Steps towards peace: Local participation in the Karen ceasefire process](#),” KHRG, November 2012.

No, there is. Before the ceasefire, they asked things like wood, bamboo, or thatch. Yes, that happened and as the villagers we paid.

They asked those things for what?

To make a fence for their camp.

Where is their battalion [camp]?

In Hka La Ya Shit [village].

Where?

In Bilin [Township].

Each time, how much did they ask for?

The wood amount they asked for was sometimes forty and sometimes fifty pieces of wood. Not the same amount. For bamboo, if they asked for 500 bamboo poles, we payed for 500 bamboo poles. If they asked for 400, then we paid for 400 bamboo poles for one village.

Did they pay for that?

No.

What are your village's neighboring villages?

My village?

Yes.

My village has no neighboring villages.

Did they ask every village?

Yes they did around that area.

All eight villages?

Not all, but four villages. For my village, the side by K'Di Poo Daw is recognized as IB [Infantry Battalion] #3 area. Yes like that, we have to pay like that. The four villages, including my brother's village, had to pay IB [Infantry Battalion] #8.

Two sides?

Yes it is divided in two parts. So, what they said is that the K'Di Poo Daw side had to deliver [materials] to IB #3 and this side had to deliver [materials] to IB #8. They divided it like that.

Is it far from Kyeh Hkyay Hka village to IB #8 Bilin camp?

Not too far. It takes just awhile to go with motorcycle.

How about IB [Infantry Battalion] #3?

Yes, it is far.

So, they have to give more to IB #8. Let say, is there any movement or attack by them after ceasefire?

No, they dare not ask for things and they don't come [to the village] either.

If they haven't attacked your village, are there any other places that you heard that they attacked?

They just stay in Th'raw Meh [village]. That is their area [controled area].

How about other places?

No, that is their area.

Are there any incidents like asking you to come to their base or asking you questions?

No.

For example, if they heard something and asked you to come.

Not since the ceasefire was made. No, they have not asked us and have not dealt with us.

Any demands or orders from them?

No.

How about the KNU soldiers?

Yes, they asked sometimes. Once a long time ago.

How much for each house?

Those who had a cart were asked 2,500 kyats (US \$2.53) for one cart. They said that included human [owner] taxes. And one basket of rice.

Were there any reasons for them to do that?

They said that it is for the Karen soldiers to eat.

Were there any incidents like they come and hit the villager?

No.

Was there any incidents like eating people's chickens?

No, they come relaxed. But they drink alcohol.

For example, were there any acts like they got drunk and were shooting guns in the village?

Yes, in previous times. Only Maung Sa Yoh. No one else acted like that before.

Let say, he was drinking and shot the gun.

Yes, he shot the gun and shouted that he wants to shoot people. Only him. That is his own village.

Oh! His own village?

Yes, his own village. If he thinks carefully he should take care his sister. He does not take care and shoot the gun [and] sometimes his sister confused. Sometimes, his sister goes down immediately when his brother [Maung Sa Yoh] told her to. His other brother would say to his sister that *"He is shooting the gun, don't go you will be harmed."*

So, don't the leaders give any punishment for him?

I don't know. We didn't report it to the leaders. We dare not report it. Because it is his own village, so if we report, it is not good. He has the responsibility to take care of his own village. He does not take care of it and moreover he destroys it.

Is there anything else?

No, but when he comes, I chasten him and I treat him like my own child. To be able to eat, to do together and eat together. Isn't it? We are human beings. Even I am old I still have to work with you. You can like to drink alcohol, but there should be a limit. If you can, it is good for you. If you can't that will be bad for you. Like that, but I chasten strongly.

Yes, you should chasten your children.

Yes, I chasten always in order for them to be a good person. It is for them.

Now, after the ceasefire, what is your opinion of the activity of the Government's military. What do you think?

My opinion is that if they [Tatmadaw and ethnic armed groups] are both friendly it is good. If they are in peace there are no worries for elders to

worry about fighting. I think like that. They go smoothly and we go smoothly too. Isn't it? We must think like that. We foresee that if they are both good we are good too.

For example, many people have said that “the Government’s actions are lying.” Can we believe them or not. What is your opinion if you can believe them or not?

The Government?

Yes.

In my opinion, I can't absolutely believe what the Government said.

Why?

They both hold the guns over here or there. They were enemies before. Now, they made peace. I can't believe it now. But if they stop holding the guns, I can believe it. I think like that. I can't think other thoughts.

Now, they go with guns?

Yes. The Burmese come; they bring their guns with them. The Karen come, they bring their guns with them. Isn't that true? That's why I still can't believe them. If they use drugs, they can be wrong, So I chasten him strongly. Because they are my children I love them both [Burmese and Karen].

I have been asking many questions. But is there any other thing that you would like to say?

What should I say?

I don't know. Anything that you want to mention.

I have nothing special to mention about the information in my village. But I want my villagers to live in unity and peace and eat peacefully. Isn't it? When I call a meeting, come together. Like that. That is what I want.

Only your village?

I control my own village. Isn't it true? I control my villagers and if they come together to my meeting, it is better! They, if they like, come together. If they don't like, that means [they] don't come to the meeting. As the village head, we have many things to say. We have to look at many issues. Whether our children are doing well or not. Some people are sick and they are not able to come. We have to look after them. As a village head, we call them only when we really need them. If we don't need them we don't call meetings. We were told and we inform them. It is usually like that. Like, yesterday the elder said: *“I brought too many potatoes. Take some for everyone and when you get home, cook them.”*

	<p>Just like that. But not everyone understood. Even the school teacher did not understand. He did not even understand the words that were spoken yesterday. We said go back and cook the potatoes. He replies: <i>“Should I go and cook?”</i> I told him that they gave the information and they asked you to inform the other villagers. He said: <i>“I thought they said that they will give the potatoes.”</i> And people were laughing at him.</p> <p>Anything else that you wish to mention? Like for the whole Karen people not only in the village. What else?</p> <p>I want to mention that our whole Karen people live peacefully and [have] no worries. Work peacefully and eat together. So that the elders also will have no worries.</p> <p>Like, our nationality, in order to be safe in working, what do they need in what situation.</p> <p>Do freely and eat freely. The road is cleaned [finished]. They also said that the road construction project must be implemented. We have to construct it ourselves. We have to do what was requested of us. They said, <i>“we will hire the car,”</i> and they discussed together. <i>“If we hire the car, you must pay 15,000 [kyat] (US \$15.20) for buying petrol,”</i> they said. If we have to do this, we can not afford to do that with our people. Isn't it? If we do that every day, we would not have rice to eat. If they hire the car for us, if they can do that, we would walk on the good road.</p> <p>Finally, thank you for sharing this information that I wanted to know and sharing as much as you know. Thank you for that. In the future, we would like to cooperate further.</p> <p>Yes. Thank you!</p> <p>Thank you!</p> <p style="text-align: right;">A---, (female, 40), Thaton Township, Thaton District (Interviewed in May 2012)</p>
--	--

Source document #9

Internal log#:	12-95-T1-I2
Published:	“Thaton Interview: U A---, May 2012,” KHRG, (first publication)
Location:	Thaton Township, Thaton District
Issues:	Arbitrary taxation and demands; Access to health and education
Full text:	<p>Name: U A---</p> <p>Gender: Male</p> <p>Age: 60</p> <p>Religion: Buddhist</p> <p>Ethnicity: Karen</p> <p>Family Status: Married</p>

	<p>Position: Village Chairman</p> <p>How long have you been in this position? From the time you began working in the village tract.</p> <p>Seventeen years.</p> <p>Please, are there any experiences or problems that you have faced during the period since you began this position. Like, you were hit, something like that?</p> <p>No.</p> <p>No, from the time you began I mean.</p> <p>Yes, in previous times.</p> <p>Yes, could you tell me about your experience? What happened?</p> <p>The Myanmar [military] questioned me and they were angry. If I didn't tell the truth, it is not good. So I told the truth.</p> <p>You have been the village head for that long period of time. I guess you have had a lot of experiences. As far as you remember.</p> <p>I had been to Nay Pyi Taw.²³</p> <p>You had been to Nay Pyi Taw?</p> <p>I had been to Mawlamyine too. It is interesting because the KNLA just came into the village and on the same day they left. There is no way for the Tatmadaw to know. But the Tatmadaw spies brought this information [that the KNLA came] to them so that they came and questioned me about it.</p> <p>Who were they?</p> <p>They were from IB [Infantry Battalion] #3</p> <p>Myanmar soldiers?</p> <p>Yes, Myanmar soldiers. Major Thu Kyi. They asked me [questions] and I answered them. They called two people including me. The other one was dead. Me left [I am alive]. I answered and he was angry and punched me in my chest. Only that time.</p> <p>Were you harmed?</p>
--	---

²³ *Nay Pyi Taw* is the capital city of Burma. In 2005 the military regime moved the capital from Rangoon to a greenfield at its present location, 320 kilometers (200 miles) north of the city. See "[Nay Pyi Taw now less of a ghost town](#)," *Bangkok Post*, December 11th 2013.

	<p>Yes, that time was the only time that happened.</p> <p>Are there any other problems, for example if you have to manage things between the KNLA [Karen National Liberation Army]²⁴ and Burmese soldiers in order to avoid fighting between them.</p> <p>No.</p> <p>How many houses are in your village?</p> <p>Thirty.</p> <p>Mostly, what are the villagers' occupations?</p> <p>Sugar cane field, farming, and plantations.</p> <p>Any hill farming?</p> <p>No.</p> <p>Their farming is enough to support them each year?</p> <p>Yes, enough for the whole year.</p> <p>Are there any other work that people do for business?</p> <p>No, only cutting palm leaves.</p> <p>What is the price selling of that?</p> <p>There are 5,000, 6,000, and 7,000 [kyat]²⁵ (US \$5.07, \$6.08 and \$7.09).</p> <p>One hundred thatched shingles?</p> <p>Yes.</p> <p>Where do they sell them?</p> <p>They sell them to Taw Ya [village].</p> <p>Is there anything like those who need rice have to buy rice to eat because of not having enough?</p> <p>Yes, some people in the village. Many people have enough rice. But only some people have not enough rice.</p>
--	--

²⁴ The Karen National Liberation Army is the armed wing of the Karen National Union (KNU). The KNU is the main Karen opposition group.

²⁵ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

	<p>Where do they buy the rice? From Bilin [town]?</p> <p>Yes, from Bilin [town].</p> <p>How much do they pay for one basket²⁶ (32 kg. / 70.4 lb.)?</p> <p>Ten thousand [kyat] (US \$10.13).</p> <p>How about for healthcare? Is there any clinic in your village?</p> <p>The clinic is in K'Dee Poo [village].</p> <p>In K'Dee Poo. There is no clinic here?</p> <p>No.</p> <p>How far is it from your village to K'Dee Poo?</p> <p>K'Dee Poo is a big village and they set the clinic there.</p> <p>How long does it take?</p> <p>One hour from my village.</p> <p>Is the doctor is always in the clinic?</p> <p>No, they haven't come for long time. If they come they stay for only a couple days. And they are not happy with the place. They lived in Mawlamyine before. And they live in Mawlamyine for so long that they are afraid to come to the village [which is a totally new place for them] and so they dare not to come and stay. And the clinic is left like that [with no doctor]. Only the midwife is there.</p> <p>Who are they afraid of?</p> <p>I don't know if they are afraid of people [Karen soldiers]. You know well about Mon people. They will not come if they afraid. Now, there are midwives there. There are Thraw Meh, Kyeh Hkyay Hka [villagers] and soldiers.</p> <p>If we go to the clinic, do we need to pay for the medicine?</p> <p>No</p> <p>It is free?</p>
--	---

²⁶ A basket is a unit of volume used to measure paddy, milled rice and seeds. One basket is equivalent to 20.9 kg. or 46.08 lb. of paddy, and 32 kg. or 70.4 lb. of milled rice. A basket is twice the volume of a big tin.

Yes, it is free.

Is there any school in your village?

Yes, there is.

How many standards does it have?

Here?

Yes.

Four standards.

The school is run by government teachers? Are there any self help basic teachers [private teachers who do not rely on other people, organizations or the government for help or a salary]?

No.

How many teachers are there?

Two teachers. One headmaster and one teacher.

How many students are there?

56 students.

Last year?

Yes.

This year there may be more [students]?

More.

How about the teachers? Are they supported by the Government or villagers?

They come with their own expenses.

Villagers don't need to feed them?

No.

Do you know how much they get for salaries?

Seventy thousand [kyat] (US \$70.92).

For one month?

	<p>Yes.</p> <p>The headmaster of the primary school or the teacher?</p> <p>The headmaster of the primary school.</p> <p>How about the teacher?</p> <p>Fifty thousand [kyat] (US \$50.66).</p> <p>Like you said, there are four standards. After they complete fourth standard, where do they go [in order to continue their schooling].</p> <p>They go to Bilin [town].</p> <p>Bilin?</p> <p>Yes, there are no more standards than that.</p> <p>Let say, they go to five or six standards, how much is the expense of one student for one year.</p> <p>They said that eighth or ninth standard students spent 100,000 [kyat] (US \$101.32) per month. For here, fifth, sixth and seventh standard students spent 10,000 [kyat] (\$10.13) per month including tuition fee and eating [food]. Some complete tenth standard and work. Eighth, ninth standard students spent 100,000 [kyat] (US \$101.32) per month.</p> <p>How about those who completed fourth standard here, are their parents are able to send them further [to continue school] everyone?</p> <p>Yes, they are.</p> <p>As you are in this village, which Myanmar soldiers' camp is nearest to your village?</p> <p>Here?</p> <p>Yes, the nearest camp to your village.</p> <p>IB [Infantry Battalion] #3 and IB [Infantry Battalion] #8.</p> <p>Where is IB #3 located? Near your village?</p> <p>No, a bit far.</p> <p>How about IB #8?</p> <p>It is located on Gy Pan Gon [village].</p> <p>Near your village?</p>
--	--

Yes.

In previous times, did they come to your village?

Top leaders did not come here but active troops did.

How many times per month? One or two times?

In previous times?

Yes.

Once every two months, once a month, once every three month it happened. IB #3 was also the same like that. We, like limited area of operation. Here, Thraw Meh and above five villages are IB #3 [area]. Pa Tee Gon, Bilin Kyoh and Kyeh Hkyay Hka are in IB #8 area that they divided specially.

Their own section.

Yes.

Let say, how long does it take from your village to IB #8 by foot.

Over one hour.

Not too far.

Yes, it is not too far. If we go by motorcycle, quick!

In previous times, was there anything like asking for wood or bamboo [from the military]?

Yes, in previous times. They haven't asked for that since February until now.

In February 2012? Did they ask in previous times [Before February]?

They asked until January and they had to stop in February.

How about between 2011 and 2010?

Between that time?

Yes.

Yes, they asked sometimes.

How much did they asked from each village?

It depended on how big the village was. For my village, they asked for 100 thatched shingles. Two hundred thatched shingles for Kyeh Hkyay Hka, 200 thatched shingles for Thraw Meh, 100 thatched shingles for Pa Tee Gon. They asked each village like that.

Every village?

Yes, depending on how big the villages were.

Did they ask for free or they gave the money for that?

No, they didn't pay. Bamboo was also like that [asking for bamboo]. In previous times, they asked for giant bamboo, *wa may* [bamboo] and shard bamboos. We had to send them always. They had stopped asking for those things when the ceasefire²⁷ approached and they haven't come here either. They came and stopped at Hkeh Maw [village].

You said they asked one time in February 2012. Correct?

Yes, they asked.

What did they ask for?

Shard bamboo.

How much did they ask?

From my village, they asked for 300 poles of shard bamboo. For Kyeh Hkyay Hka, I am not sure if it was 500 pieces of shard bamboo. For Thraw Meh, 300 pieces of shard bamboo.

For what?

²⁷ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April 4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#)," *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft](#)," *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma](#)," KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process](#)," KHRG, November 2012.

	<p>I am not sure if it was for fencing their land.</p> <p>Fencing their camp?</p> <p>Their plants.</p> <p>They didn't pay for that?</p> <p>No, they didn't.</p> <p>Was there anything like demanding porters or <i>set tha</i>?²⁸</p> <p>No!</p> <p>How about last year?</p> <p>They haven't given orders for a long time ago. They just asked for <i>set tha</i> and the villager. If it is important we go and send for them. It's not like before, it has been a long time since they demanded porters.</p> <p>How about the KNU? Is there anything like asking things by force?</p> <p>No!</p> <p>Is there anything like they [KNU soldiers] come in to the village and drink alcohol and shoot guns in the village?</p> <p>I haven't heard of that kind of behavior. If they come, they come in secret and they go back in secret.</p> <p>Last year, in your village or in the villages near your village, before the ceasefire, was there any fighting between the Myanmar soldiers and the KNU soldiers?</p> <p>Before the ceasefire?</p> <p>Yes, before ceasefire.</p> <p>Yes, it happened in K'Dee Poo [village].</p> <p>In K'Dee Poo?</p> <p>Yes.</p> <p>After that did they do anything?</p>
--	--

²⁸ *Set tha* is a Burmese term for forced labour duty, such as with messengers stationed at army camps or bases, serving as an intermediary to deliver orders from army officers to village heads, but also involving other menial tasks when no messages are in need of delivery.

	<p>No!</p> <p>Finally, I would like to ask you something. Regarding the 2010 election, was there any special movement of the Tatmadaw before the ceasefire?</p> <p>Before the ceasefire?</p> <p>Yes, before ceasefire.</p> <p>No! It is like before. They act like family. Even if they come, we just feed them like half viss²⁹ (0.8 kg. / 1.76 lb.) of pork or some eggs. Because, they come with only a few people, around ten or 20 people, and sometimes, they come with only seven or eight people.</p> <p>Have they come [to the village] anytime after the ceasefire was signed?</p> <p>No! So far they haven't come.</p> <p>Is there anything like asking the village head [to come for questioning]?</p> <p>No!</p> <p>How about the Tatmadaw? [Have they] asked you to come and guide them when they are travelling?</p> <p>No!</p> <p>When do you have to go?</p> <p>Me!</p> <p>Yes.</p> <p>If we count once every 16 days that will be twice a month. Like, last 16 days I went and now, in 16 days [I have to go there].</p> <p>Where do you have to go?</p> <p>Go to the office.</p> <p>Which office? Where?</p> <p>Ma Ya Ka governor's office [Myanmar government's township office].</p> <p>Where is it located?</p>
--	--

²⁹ A viss is a unit of weight equivalent to (1.6 kg. / 3.52 lb.)

In Bilin [town].

Normally, what do they say when you go there?

They say *“live in peace,”* and if they did [something] just note [remember] that. If they [Tatmadaw] ask you for something, if you can pay, then pay. If you can't pay, just don't pay. They asked *“if the Burmese came and oppressed [us]”* if not, it is good. They asked if how farming or etc. is going. Like how many people planted paddy [rice] which people usually plant in the rainy season, and how many acres people plant. Yes, ten acres, 15 acres, 20 acres like that. I just told them like that.

Are there any question from them like *“Do the KNU soldiers ask things?”*

No, they don't. They also know. We live here and we have to pay they know. They don't ask about that.

Is there anything like they ask about the village's condition.

No, they don't ask about that.

Is there anything like they ask about the villagers' living area or map?

No!

How about asking the villagers their history?

No! But now, I just heard something like that lately. There was nothing like that in previous times and they have never ask that [villagers' history]. Now, they have begun something like that lately.

When?

When I went to Bilin [town].

What date?

26th.

What did they say?

What they said is like a census; we should begin that [census] and finish in that period of time. Every village, regarding health and how many girls and boys in each village and should be like that. Like a census process.

What else?

We have to do that by the time they limit.

Village name, history, anything like that?

For my village, they said.

What village?

Wah Hpaw Gheeh. The history of the village they said [people before them]. Long time ago, there was a gentleman named Aoo Wah Paw, he came and lived there and lived there. As the time went by, the creation of a new generation from his children and grandchildren, that became a village called Aoo Wah Paw Gheeh. And now, has become a village. Pa Tee Gheeh was also like that. Just like that the history of U Pa Tee began.

Did they ask every village?

They asked K'Dee Poo village track only.

Did they ask any other village heads [to come]?

[Villager does not answer]

Like you said, they asked for the village history. What do you think they will do with that?

I don't know.

Do they write a letter [to call him]?

When we got there, they show us how to do [things], how to live, how to talk [the information they received from them] in each section and each village.

In K'Dee Poo village track?

Yes! Only eight villages, not only my villages but also everyone has to pay.

So, this month in May, regarding the ceasefire, do you think it will work or not? What is your opinion?

I think I don't believe that [will work].

Why?

I don't believe them but people say *"Don't be in hurry to believe Myanmar. if it goes into in your stomach, there is always one or two hooks in your stomach [means if you believe Myanmar and do as what they told you, you will at least see one or two problems that you will always have to go through]."* It has happened like this since ancient times. We know. [Don't

quickly believe Myanmar easily. You always wrong when you believe them. Everything is a lie in the end]. The soldiers are short-tempered. The reason why I can say that they are short-tempered is because they don't even love their own people. There is always quarreling and fighting between themselves.

Are there advantages of the ceasefire for people around here?

For me, not that much.

Maybe, someday they may come and oppress us? We don't know.

Yes, that is terrible.

So, you can't believe them?

No! I can't.

What is your view regarding the KNU reaching the ceasefire agreement with the Burmese government?

This is their job [responsibility]. If they are white, we are white. If they are black, we are black too. [If they agree we agree. If they do not agree we do not agree]. It is up to them [KNU leaders]. If the ceasefire is really completed, we will be happy. Isn't it? So that we can live and work.

Do you think are there advantages with the [ceasefire]?

It is not like that. If they two are ok, we are happy.

Is there anything like, KNU leaders coming and explaining to the public around here [their plan or activity]? In the township or district around here?

Yes, they came last year and before last year. They came and they took photos. Yesterday we went to the market and we saw one of them. Right? Just like that. In previous times they came and spoke with us but now the condition is bad and they don't come and we have to go and talk to them by ourselves.

Lately, did they come to B---[village]?

I was with them yesterday.

Where are the leaders are from?

I don't know where they are from. But there was only a visitor named Thara Kuh Kuh. He is a former soldier. He was a secretary.

How about the others?

I don't know. They were all visitors.

You don't know where the visitors were from?

No! I don't know. I saw one police officer.

From which side?

Maybe, office.

From the district?

He should be from the district. He is a health administrator.

So they came to persuade you or to make an agreement?

No, it is not like that. They explained about themselves. The top one's speech was great! Cool!

What was he mostly talking about?

About the selling [things] like potatoes. [The way he] talked was really brilliant. Like you said before, there is no mistake in sharing information.

They just shared information. There was nothing like trying to persuade the villagers.

They just talked simply.

Finally, I will ask you a question. Now, since the ceasefire, to our leaders or to the Myanmar government, is there anything that you want to say or that you want for your people or the villagers?

I can't say because both sides are not the same.

Like, what do we need for each side?

Now, if they live a long time with us, Myanmar can't oppress us much. If they are not with us we would be flat under their [Myanmar's] footsteps [the lives would be in danger because of the Tatmadaw if there is no KNU]. If they are with us, it is better.

Who are they?

The KNU, because they are being there for us and stand in front of us, our lives become safer. In previous times, they were united [in doing something]. In 1996-99, they came often. But nowadays, the condition has become better. Now, they do not do that anymore. If there is something to prevent, they can't do that. We couldn't do anything during that time.

	<p>As the public, what conditions do they need and what are their feelings?</p> <p>They don't need anything!</p> <p>Is there anything that you want? For example, this place was a battlefield before, and now, because our leaders have made a ceasefire with the government, the conditions have become better. So, in the future, what condition do you desire?</p> <p>Anyway, we need good things. So that the villagers are safe now; if the conditions are going on like this forever, we will be happy.</p> <p>So, what conditions do you desire? To be able to travel safely in future?</p> <p>If they do really, we are happy; if they give trouble, we're in trouble.</p> <p>I have asked you so many questions that I wanted to know. Thank you for answering the questions to the best of your ability. In the future, we would like to work together. It is important for us to hold hands and work together.</p> <p>If we see each other by chance in the future, we should say hello.</p> <p>Yes! Thank you uncle!</p> <p style="text-align: right;">U A---, (male, 60), Thaton Township, Thaton District (Interviewed in May 2012)</p>
--	---

Source document #10

Internal log#:	12-95-T2-I1
Published:	"Thaton Interview: Saw A---, May 2012," KHRG, (first publication)
Location:	Thaton Township, Thaton District
Issues:	Forced labour; Land confiscation; Ongoing militarisation; Impact of infrastructure and commercial development; Access to health and education
Full text:	<p>Name: Saw A--- Gender: Male Age: 28 Religion: Buddhist Ethnicity: Karen Family Status: Married Occupation: Agriculture</p> <p>What is your name?</p> <p>My name is A---.</p>

How old are you?

28.

Where do you live?

In B--- village, K'Dee Poo village track, Thaton Township, Thaton District.

What nationality are you?

Karen.

How about religion?

Buddhist.

Are you married?

Yes.

How many children do you have?

Three children.

How old is the eldest?

Seven years old.

How about the youngest?

Three years old.

What is your occupation in the village here?

Agriculture.

Are you in any position in the village here?

No!

How many houses in your village [B---]?

Legally, [*censored for security*] houses. If we count altogether including those that are unrecognized, there are around [*censored for security*] houses.

Mostly, what are their occupations?

Cutting the trees and making thatched shingles.

	<p>How about for their livelihood?</p> <p>Farming, cultivation and other plantation work.</p> <p>Are they able to support themselves for one year with that work?</p> <p>Some people have enough and some do not. Those who do not have enough, they just find more ways to earn their livelihood.</p> <p>Could you estimate how many people have enough and how many do not have enough [rice]?</p> <p>Only half of the people in the village have enough [rice].</p> <p>How about those who do not have enough? How do they manage?</p> <p>They borrow from somebody else and repay them later when they are able.</p> <p>What kind of work mostly do they do in order to earn money?</p> <p>[To buy rice] they try in different ways.</p> <p>How about those who are earning income by cutting down the trees or bamboo?</p> <p>Yes, many people [who do not have enough rice] cut down the trees and work doing other cultivation and that is the work they have for earning extra [income].</p> <p>How much for one big tin³⁰ (16 kg. / 35.2 lb.) of rice?</p> <p>They do not sell [rice] by the big tin, but by the basket³¹ (20.9 kg. or 46.08 lb.).</p> <p>How much for one basket of rice?</p> <p>They sell it for 9,000 [kyat]³² (US \$9.12) or 10,000 [kyat] (US \$10.13). For one and half baskets (31.35 kg. / 69.12 lb.) of the rice, they sell it for 14,000 [kyat] (US \$14.18).</p> <p>So, they are fine with managing their rice each year?</p>
--	---

3. ³⁰ A big tin is a unit of volume used to measure paddy, milled rice and seeds. One big tin is equivalent to 10.45 kg. or 23.04 lb. of paddy, and 16 kg. or 35.2 lb. of milled rice.

³¹ A basket is a unit of volume used to measure paddy, milled rice and seeds. One basket is equivalent to 20.9 kg. or 46.08 lb. of paddy, and 32 kg. or 70.4 lb. of milled rice. A basket is twice the volume of a big tin.

³² As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

	<p>Yes.</p> <p>Are there any other problems besides that?</p> <p>No. They have no extra rice and the years have gone by like that year by year.</p> <p>How about the main businesses in the village, what do you think? Are they earning money?</p> <p>I think there is nothing special but the merchants are rich [doing well in business]. For example, the thatched shingle merchants, loggers and bamboo merchants and sellers.</p> <p>Do they live in the village? Are they villagers here?</p> <p>Yes, they are villagers here.</p> <p>How do the merchants do their business?</p> <p>They buy and sell thatched shingles, wood and bamboo. They buy them in the village and they sell them to other villages. For the sellers, they buy things or food from the town and bring them back to the village and sell them with a little higher price so that they earn money for their livelihood. They are doing well during this three or four years. For the famers, cultivators and orchard workers, they have not been doing well since Cyclone Nargis.³³ Those who had dog fruit³⁴ trees and durian trees and bamboo [the plants] fell down and their tomatoes plants do not bear a lot any more. Farmers and cultivators and bean planters lost money because of that. All was lost.</p> <p>Is there anyone who plants and works in sugar cane fields or rubber fields?</p> <p>Yes, many [work in] rubber fields, but few sugars cane fields. For rubber trees, many people plant [them] in a huge area around here and in K'Dee Poo village tract. They plant at least five or ten acres every year [same planter]. And some people plant 20 or 30 acres every year.</p> <p>How about in B--- village? Do many people plant there?</p> <p>Yes, many people plant a little and a little more every year. Now some people's rubber trees are ready to be tapped.</p>
--	---

³³ Cyclone Nargis was a rare, eastward moving, low-latitude strong tropical cyclone that caused the worst natural disaster in the recorded history of Burma. It made landfall on May 2, 2008, crossing the south of the country over two days, and devastating the Ayeyarwady Delta region. According to official figures, 84,500 people were killed and 53,800 went missing. The Burma government's failure to properly warn citizens, as well as its delayed and inadequate relief efforts, greatly increased the death toll.

³⁴ Dog fruit, also known as jengkol, is a bean containing sulphur and a mildly toxic amino acid. It is native to Southeast Asia and is commonly eaten with rice and fish paste.

How do they sell the rubber?

They sell it in pounds. They sell it for over 1,000 kyats (US \$1.01) for one pound.

Where do they sell them?

Sometime taxi drivers come and buy the rubber and sometimes they go and sell them in Bilin [town].

People from the town come and buy it?

Yes.

Regarding health, is there any hospital or clinic in the village?

Yes.

The medic is there?

Yes, there are medics who provide treatment for their career.

Does the medic sit there?

Yes, but not now. It has been over one year already that the medic hasn't come.

Was the medic appointed by the Government or chosen by the villager?

By the Government but the villagers built the clinic.

In previous times, did the medic stay there?

Yes, he used to stay there and then he got married and left. After he left another one came and left again and now there is no medic there.

Let say, when the medic stays there, if the patients come, do they need to pay for medicine?

Regarding injections, sometimes they are free [the government provides medicine] but sometimes if people come with own injuries or have stepped on thorn they pay little by little for one year.

Are there any medics in the village who work in private practice?

Yes, he is not appointed by the Government and he works for private earning of his own. He is a former soldier and buys the medicine from town and brings it back here and works with that. One or two thousand [kyat] (US \$1.01 or \$2.03) for one time treatment.

Lets say, if one of the villagers here is sick [with something which cannot be cured in the village], where do they have to go?

To the hospital.

Where is the hospital?

In Bilin [town] hospital.

How many hours does it take from your village to Bilin [town]?

It takes around one hour to the other side of Boo Law Kloh and twenty minutes going by trishaw³⁵ [to Bilin].

So, over one hour.

Yes, one time around twenty minutes [by trishaw].

Do you know anyone who went to Bilin and returned [to the hospital for treatment]?

Yes.

For example, how much do they spend for it [one time going to Bilin Hospital]?

It depends on the disease that they have. They have to spend more if their disease is strong. Regarding going to the hospital, most people in the village have been there.

Could you estimate how much one person who has a strong disease would spend going to the hospital in Bilin?

Some people died and some people spent around six, seven or eight hundred thousand [kyat] (US \$607.90, \$709.22, or \$810.54) [for an operation]. But three people have died now. One [patient] died a few months ago. Da Loh's brother and another person in Aung Ywa, that was very long ago. If Bilin Hospital does not accept them [because the disease is very strong], they go to Thaton Hospital. If Thaton Hospital does not accept them, they just go back home and die in the village.

How about other patients? Are they able to go [to the hospital if they are poor or have no money]?

Yes, for those who have small and simple diseases, if it is too strong they can't go [because they are poor].

³⁵ First invented in Mandalay around 1930, the trishaw is the most popular Burmese form of public transport. The trishaw is essentially a bicycle with a sidecar attached to it, where both passengers sit back-to-back.

How about earning their money?

They find in their own ways.

If we consider, the village is not too far from the town and there are not many other problems except money. Money is greatest need?

Yes, it is!

How about the education here? Are there any schools in your village?

Yes!

How long has it been established?

Many years ago, since my mother was a child, and my brother, me and now my children [attend the school].

How many standards does it have?

Seven standards.

How many teachers are there?

Don't know yet for this year. But in previous years, there was one boy and one girl teacher and one [additional] school staff.

Are they appointed by the Government or the villager here?

The Government.

Do you know how much they [each] earn for one month's salary?

In previous times, 42,000 [kyat] (US \$42.55).

That is for the teacher or the headmaster?

Yes, for the teacher in the school. I don't know how much the salary is for the headmaster.

Are the teachers here from far away or from the village?

They are from far away [from other villages].

Is there any other support from the villagers for them [teachers] living in the village?

Yes, in previous times. But now, they support themselves for their livelihood. Our village administrator helped them like for wood and some

food by mutual understanding [not by the teachers' orders]. Now, whether he does it or not it's fine. Because they have enough support now [from the Myanmar government].

Since they [Myanmar government] announced that primary level learners can register in school for free, so in previous years did you need to pay for registration for your children?

No.

In previous times?

No.

I mean from kindergarten to fourth standard. Those who are going to continue to fifth standard?

No.

In the village?

Yes.

Is there any payment for registration?

No! Registration fee?

Yes.

Yes, we had to pay [before] but it is free now. In previous times or before last year we usually paid 4,000, 5,000, 6,000 or 7,000 [kyat] (US \$4.05, \$5.07, \$6.08, or \$7.09). It depends on what standard they are in. The kindergarten fee is 4,800 [kyat] (US \$4.86). First, second, third, fourth, the fee increases as the standard becomes higher.

Last year?

Yes, last year. This year it's free now. Free for everything.

They have begun that this year?

Yes, free.

For those who passed fourth standard, where do they go?

To Bilin town.

Do you know how much one student's expense is in Bilin town?

For those who passed fourth standard and continue to fifth standard, they spent 100,000 [kyat] (US \$101.32) for that first year. But some go to Sein

Pu Taung or Mawlamyine. Those people were supported by their parents and sometimes they asked for money from their parents 40,000, 50,000, or 60,000 [kyat] (US \$40.53, \$50.66, or \$60.79) for their school uniform, or for general expenses. If it's like that, their mother said they have to support them 400,000 or 500,000 [kyat] (US \$405.27 or \$506.59) per year. If there are two or three people, they have to provide a lot of support. My niece is studying in ninth standard. She spends 600,000 [baht] (US \$607.90) per year. Including the tuition fee, school uniforms or thanaka,³⁶ everything regarding her expenses for staying there.

In your village, the students who have passed fourth standard, are their parents able to send them there?

Not everyone. Their children are happy to study there but their parents do not support them [because they do not understand the importance of education] and their education has stopped there [in fourth standard]. Some students were sent there [Bilin town] for schooling and they were not happy there and returned to the village. They feel like they are not going to be successful in life [overcoming the problems they have] just by studying.. Some people were not able to receive [financial] support from their parents and return back to the village. Some parents support their children with very small amounts of money and they keep ongoing slowly and slowly until finished.

Are there any outstanding students who have not had an opportunity to study because their parents have no money to support them? Like they have to stop their studies immediately because their parents do not have any money to support them?

Yes, some people are like that. They have to graze the cattle for their livelihood.

So, if we look at education there are some problems and if we look at the good side, there are some developments. So, how about if we look at the side of supporting [education]. Regarding support for education from the government, what support does your village receive?

None!

Like support for books, balls or school materials for the students.

None!

How about other organisations? Do they provide support with books or school materials, like the KNU [Karen National Union] mother

4. ³⁶ Thanaka is a yellow-white paste applied to the face and sometimes arms by Burmese women (and less commonly men). It comes from grinding the bark, wood or roots of a thanaka tree with a little water. The paste is believed to protect and cool the skin in the sun, as well as to improve one's complexion. See "Beauty That's More Than Skin Deep," The Irrawaddy Magazine, August 5th 2011.

	<p>organisation?</p> <p>Yes, support comes from there.</p> <p>What do they support then?</p> <p>Books and pens.</p> <p>Anything else besides that?</p> <p>Yes, the students get those things.</p> <p>They will get books, pens and what else?</p> <p>They get cane balls and footballs. Nothing else besides that. They get playing materials like that.</p> <p>Is there any other support from other organisation besides the Government?</p> <p>No!</p> <p>For example, like NGO [non-governmental organisation] organisations.</p> <p>Yes, UNDB [United Nations Development Business] built the school. And people helped work to build it. UNDB contributes 50 or 60 [5,000,000 or 6,000,000 kyat] (US \$5,065.86 or \$6,079.03) and it depends on how big the school is. They built a school in each village and there are four or five schools in K'Dee Poo village tract. In B--- village there are two schools in the village.</p> <p>UNDB came and built it?</p> <p>Yes, our labor that we had to contribute was loading sand by cart and carrying water and hiring masons. And if the money came [from UNDB], we bought blocks, cement and hired masons with that money. Enough or not, it was like that. They came and gave 80 [8,000,000 kyat] (US \$8,105.37) to finish.</p> <p>So, they came and provided [financial] support and the villagers had to contribute labor for that [construction]. Like that?</p> <p>Yes, it was like that [villagers had to contribute labor].</p> <p>Do you know how long the UNDP organisation has been here?</p> <p>Seven years.</p> <p>How many schools have been built in K'Dee Poo village tract?</p>
--	--

	<p>Five schools.</p> <p>So, the education area has had progress and now, how many villages in K'Dee Poo tract?</p> <p>Eight villages.</p> <p>Eight schools?</p> <p>Only five schools.</p> <p>Is there any middle school [in K'Dee Poo village tract]?</p> <p>No.</p> <p>If you took a guess, do you think is it possible to build a middle school?</p> <p>Yes.</p> <p>To build a middle school, do you think the Government will support that?</p> <p>They said: "<i>Your village head must first hire the teachers</i>" and later on apply for that [support].</p> <p>They asked you to begin first [and then they will support later]?</p> <p>Yes, the support must be good. If not, it is impossible.</p> <p>So, let's look further. As a village tract member here, are there any Myanmar soldier [Tatmadaw] camps near here?</p> <p>The nearest?</p> <p>Yes, the nearest camp.</p> <p>The nearest is IB [Infantry Battalion] #8 and IB [Infantry Battalion] #3.</p> <p>Where is IB #8 located?</p> <p>It is located at the fork in the road of Bilin town. And IB #3 is a little bit before there.</p> <p>So, are there any movements of them [Tatmadaw] before ceasefire?³⁷</p>
--	--

³⁷ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April

Before the ceasefire, it was their area and they came often and ready. Now, after the ceasefire, they have retreated backward slowly and slowly and now they are back [to their previous places].

Let say, in 2011, last year before the ceasefire, they didn't sign the ceasefire yet. So, how many times did they come to your village each year?

Two or three times per week every time.

Always?

Yes, they always came. In previous times, they stayed the whole year in rainy [season] or in summer [season] in Khoh Tha Nay village tract and K'Dee Poo village tract.

How about if they came to the village, do they demand anything like chicken or anything else?

No, If they want to eat they ask the village head first and the village head prepares it for them.

The villages head prepares it for him but do they pay for that?

Yes, they said that they pay but the village head also asks [for food] from the villagers [for free].

How about asking for things? For example, their camp is not too far from here and are they doing anything like asking for wood or bamboo or thatched shingles?

Yes, two or three times in this last summer, and the KNU forbid cutting down the trees and bamboo. So the villagers stopped sending those things but they [Tatmadaw] said nothing about that. For example, if we send [materials], they will accept them, and if not they will just let that be.

4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#)," *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft](#)," *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma](#)," KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process](#)," KHRG, November 2012.

What did they ask?

They asked for split bamboo and bamboo and thatched shingles. Even after the ceasefire, they asked [us] to contribute labor one time.

Where?

In LIB [Light Infantry Battalion] #3.

Where is that place located?

It is located near Kzaing Pagoda.

How many people were asked to contribute labor?

All, everybody went and helped them [cleaning the camp]. Making thatched shingles was not included yet.

The whole day?

Yes, one day they fed us and after that we came back home.

How about asking for porters?

No.

Are there any things like they asked the villagers to report information to them every day?

No. But if they send a letter they just ask the villagers or sentry.

For example, let's say, the police or township administrator comes and affects the villager working in the field?

No.

For example, they come and control the lake or rivers something like that.

For that, there are the police. Not police but someone who is the auctioneer and I don't know if it was the auctioneer. And I don't know who that is. They called it Kan Tha Raing [name of the bid] bid. They do not allow people to fish in the Bu Loh Kloh River because the fish will go away. The lake near the village also does not allow fishing. They have people watching around that area and they said they won the bid already [they bought the lake and legally it belongs to them]. They have to pay 380,000 kyats (US \$385.01) for one year. B--- people have done that and let other people in B--- do that [pay 380,000 kyat per year (US \$385.01)]. For Boo Law Kloh River, they have to pay very much money. And they [the owners] divided it into parts because Boo Law Kloh River is long.

Is the area of Bu Loh Kloh River that they sold far from K'Dee Poo village track?

Not far, it is located on Bu Loh Kloh riverside.

It is located on the village's corner [a little outside of the village] and near villagers' lands.

Yes.

Now, the villagers are not allowed to fish and catch frogs.

No.

Where did the contract bidder come from?

From the town.

From which town?

Bilin town. At the corner [part] of Bilin town called Boo Dee Zar. There are two or three people from Boo Dee Zar who came and got people from here and they left the next day in the morning. In previous times, there were boats here and if Karen soldiers cross the river [by boat] they asked people [boat driver] to stop crossing the river. Now, people from the town come and go [travel]. They have to pay 1,000 [baht] (US \$1.01) per person to travel along the river [from their place to the village]. Now, they travel like that usually. Now, our village wants to establish a boat [port]. They want to establish one but they can't.

Why?

Because each boat already has each owner and we don't know their opinion so, we can't because they started that like that.

Like you said, regarding the lake, [or river catching fish or frogs] Are there problems for your villagers because of that?

Yes, they are not allowing to fish and catch frogs and that causes problems like that. And if we want to eat [fish or frogs] we have to buy them from the sellers that come by motorcycle. We just bought that.

The lake is located close to the corner [a little outside] of the village, right?

Yes, they [villagers] go to the village side and they are not allowed [to fish] in upper part. They stop the water and the water is not able to flow down.

They [the owners who won the bid] stopped [the water] with what? A dam?

They stopped it with a *ta naw* [small dam used to catch fish]. By doing that, the falling water is strong and it eroded the river cliff a lot and the water came in to the village head part. The water can't go through the village and the villagers couldn't plant paddy³⁸ and had to wait. We planted the paddy late. And it caused a delay harvesting. We had to start harvesting in May [beginning of rainy season]. If not [if no *ta naw*] that would be good. We have not heard any orders or authorising from them. If they call, our village head has to go and talk with them. They have begun discussing.

Because of building *ta naw*, the water is not flowing easy and causes problems for farmers.

Yes.

How about for travelers? Are there problems for them?

Yes! Like the boat rowers. Because of that they can't travel along the river, because of setting such kind of *ta naw* in the river. So we have to carry rice, salt or fish paste from Bu Loh Kloh by ourselves.

Because of *ta naw*?

They began catching [fish] in August. We can travel in June, July and beginning of August. They began building *ta naw* around the 21st of August. We can't travel during that time. Yes, the problem is like that.

What do they say about setting *ta naw*?

There is a space to go but it's not comfortable to travel because the boats crash [causes a hole underneath the boat] open and close like that.

Are there other problems like they come and confiscate the lands?

Now, they have begun to forbid that. They didn't want them [land buyers] to come in 2012 [they were limiting land sales]. [Villagers] received guidance from the administer or the village head. Do not do [that] and sell. We will buy and sell among the villagers and we will rule our village. If the company comes in, we can't do work anymore. But we forbid that in an acceptable way.

Where does the company want to come? I mean the place in the village.

In K'Dee Poo village tract but [to buy] from the land owner; in Myauk Kon village tract and Pa Thay Yoo village tract, they have sold 30 acres of empty lands that we had.

So, in K'Dee Poo village track?

³⁸ Paddy is rice grain that is still in the husk.

They have begun a little [coming in].

But not selling?

Yes, some people have sold. Now, there are many [land buyers] coming in Kyeh Hkay Hka [village track]. They do not let them in and they forbid it always. They [land buyers] buy [the land] in secret and they sell in secret. We have to get information from the elders [village head].

Do you know the company's name that came and bought [land]?

People say that most people [those who come and buy land] are from Ka Ma Seh [village]. And now, many Mon³⁹ [people] also come.

So, it is not the companies. They are just rich and try to buy land.

Yes, rich people come and check [to buy] the land.

In your own opinion, do you think that the villagers should sell their land?

No! They should not even sell a bit.

Why?

The rich people come and buy and the villagers will not find an easy livelihood in future. So, they should not.

They can't work?

Yes, they can't work anymore [if their land is sold]. We saw an example in another village where they can't work [because of selling the land]. Now, we are afraid that in our village it will happen like that. So we forbade [the selling of land] and we take care [of our village].

So, in 2012, when KNU leaders and the SPDC⁴⁰ were negotiating the ceasefire, did you see any movement of Myanmar soldiers here? Is it stable or like before?

It's not like before. Now, they come a little closer. In previous times they did not cross to the other side of the Boo Law Kloh River. But now I've heard that they have begun [to cross] little by little.

³⁹ The Mon people are believed to be one of the oldest inhabitants of Southeast Asia. Most live in Mon State, located in the south of Burma and bordering Karen State, Bago (formerly Pegu) Region and Tanintharyi (formerly Tenasserim) Region.

⁴⁰ State Peace & Development Council of the military junta ruling Burma at the time, which was officially dissolved March 30th 2011 by Senior General Than Shwe following the election of a quasi-civilian government in Burma in November 2010.

Like you said, they [Tatmadaw] stopped coming around March, 2012 [stopped crossing the river]. Now, you said they began crossing again. So, could you tell me what column?

IB [Infantry Battalion] #3 and #8.

Which way does IB #3 come from?

They enter from the direction of Khoh Tha Nay [village], from Tha Htay Gon, B--- as well. For IB #8, they came from Hkee Mauk, Kyeh Tu Gon, Da Ya and Kyeh Hkay Hka [villages]. They move around there.

Why do you think they come in like that [because in previous time they didn't come]?

I have no idea about that, that is what is going on. They may have some orders I think.

How about the movements of the KNU who are in charge, what do you think of their movement?

I haven't seen anything [regarding KNU movements].

Anything like they come and persuade people [to support them].

No!

I have another question for you. So now, they have finished the ceasefire negotiations and they have said that they will begin peace. Personally, do you think the Government will really go along with the peace process or they are just lying?

Personally, I think in their heart they don't really love true [are not honest]. If I look at the information they are asking [from the villagers], it is like; I don't know what will be going on in future. If they want peace they should go back and live peacefully in their place. Now, [the conditions are good] they live peacefully and we thought that there will be peace and now they [Tatmadaw] are listening [to information] from distant and it is fine. But now they came [here] themselves. The meeting was on the 25th. Is that right? When was the day of meeting? They [KNU] came back and called and spoke with everyone; the people and elders [village head]. We don't know what they were talking about. They only say about the right things and, we can't speak like them.

You said the meeting was on the 25th and what was the meeting for?

It was a KNU meeting.

Where was the meeting held?

At Tha Raw Hkee [village].

Do you know where the people were from?

I don't know.

KNU from where?

KNU from the upper part [of Karen State].

KNU from the township [office], district [office] or headquarters?

Maybe they were from the district [office] or headquarters.

How did they hold [a meeting] like that? Like an awareness raising campaign or increasing people's understanding?

They came and made people understand [the current situation]. All that they were talking about was for the good. They did not give any special orders. Every part was talked about in good ways [for good].

Did they mention anything about the ceasefire process?

Yes, they did and we could not absorb [can't remember] all the information that they told.

As a result of holding the meeting [in the village], the Myanmar soldiers asked the head villager to come [to meet with them].

They [KNU] went on the 25th [of May] to Tha Raw Hkee [village] and then after one day they [Tatmadaw] came back and asked [for information]. On 26th [of May] they asked all people. Both IB #3 and #8 asked information from everyone. And the villagers had to go then. And they also asked the villagers who live close [to the Tatmadaw camp].

What did they ask those people?

They asked things like: what they were talking about, how many soldiers were dead, where is their direction [coming from], will they come here or where. And we just replied that since they are soldiers we dare not ask them [these questions] and dare not look at their face.

Do you think that they [Tatmadaw] should ask such questions to them [villagers] as they are back from the meeting?

No, they should not. Now they asked them. So, that is like they are not satisfied or they may not be satisfied.

So, it sounds like their soldiers [Myanmar soldiers] just came back [to the village] after holding the meeting. They entered Hkee Mauk [monastery] in Khoh Tha Nay [village]. Do you remember when?

I don't know. The elders [village head] just knew that they were there [at Khoh Tha Nay] when they called them [asking questions about the meeting].

Did you find any special movement around here [soldiers] after the ceasefire?

No, but after the ceasefire, I heard that three, four or five lottery commission sellers in Hkee Mauk were arrested by the police including the lottery commissioner. I can't remember when. I am not sure if it was in May or not. Is this month May? This month, in May, on the 16th of May, they arrested three or four people.

People from Hkee Mauk?

People from Hkee Mauk and the lottery commissioner and one villager from K'Dee Poo village track in Pa Tee Gone village. The police came and arrested [them].

What did they do after the arrest?

They took them back to the police station.

Now, are they still in the police station?

Yes, they are. Now, they questioned them on the 25th [of May] and they will question them again on the 31st [of May].

So now, there are many people who are lottery commissioners in Bilin town?

Yes, there are many lottery commissioners in Bilin. They didn't arrest people there, but they came and arrested people here in the village and we were confused why [they did this]. And he is a villager here and we feel sad for him but we dare not question them.

They came and arrested [people] here. So, are there many people who are lottery commissioners in the village?

One or two people in a village: in some villages, there are no lottery commissioners. There should be five, six or seven men or women [lottery commissioners] altogether in K'Dee Poo village tract. Now, they arrested the C--- villager named D---.

Why do they sell lottery [tickets]?

They may not do well maybe [in business or work]. They receive a commission for selling lottery [tickets]. If 100,000 [kyat] (US \$101.32) in cash is sold, they earn 25,000 kyat (US \$25.33) from that. If 200,000 [kyat] (US \$202.63) in cash [lottery money] is sold they earn 50,000 [kyat] (US \$50.66). So, that is easy money for them in fifteen days. If someone

wins the lottery, they have to pay. Sometimes, the lottery commissioner runs away if people win a large amount of money. And the sellers [the ones who sell tickets for commission] have to pay with their own money then. Some people promise but some are not [to pay the money their own money if they win, in order to persuade people buying lottery tickets].

So, they sell in fear?

Yes, in fear. They also find the good trusted lottery commissioner [so that they will not have to pay their own money if the lottery commissioner runs away].

Is there anything like they came and arrested the lottery commissioners in previous times?

Not in B--- village.

How about in other places?

I hear they arrested [a lottery commissioner] in Bilin town [in previous times]. Now, the ceasefire had been signed and the Karen and Myanmar [soldiers] are not coming a lot and the police came and arrested [people] in Hkee Mauk, Kyeh Tu Gon and Taw Ya. So, I began hearing that lately. Maybe they will come to all [places in the village tract] in the future and they may influence [more arrests] all places in B--- village. Like in Tha Htay Gon and Myauk Gon [villages], there are things like the police come and fight with the villagers. They come and bully them and they bring their handcuffs with them. The village head had to call them and apologize for the villager [who fought with the police] and take care of the villager.

Are there things like the police come and ask [for something to eat] from the villagers?

No, but they come if they find out about cow trading or something. Like it is unclear coming [why they are coming and what they are looking for]. And the village head has to ask for money for them from the cows' owners. They have to pay 2,000 [baht] (US \$2.03) for each pair of oxen. They are like if a police or Sa A'Pa [military special security force]. The elder [village head] asks for money for them [they don't need to ask by themselves]. Again next week, they [village head] have to go and give money to them [police], if not they come and arrest people again and ask money from their place.

So, where are the cow traders from? Are they ordinary people or big [large scale] cow traders?

Some people are ordinary [people] but some are cow traders [professionals]. Sometimes, people are from Kaw Loo Koh or upper parts [of Karen State].

So, are there taxes from the KNU [Karen National Union]?

Cow [taxes]?

Yes.

Yes, they may have to pay, but not in our village area. There are no taxes that are ordered by the KNU. Free, but only the police are confusing, coming like if police or *Sa A'Pa* ask 2,000 [baht] for each pair of oxen. Yes, only that.

So, there is nothing like the police asking for chickens [to eat for free] from the village.

No, the police do not do anything like that. They just go around looking for information, or they may be looking for a place to base themselves in the village. Because they said they rule the land. So, they can influence the land.

How about the KNU soldiers? Are there things like they demand chickens [for eating]?

No.

How about acting like they are drunk and behaving aggressively to the villagers?

No!

For example, now, after the ceasefire, the Burmese soldiers also came back [to the village] a few days ago around 25th or 26th.

Yes, they come back .

You said the police are also come to your village more often.

Yes, they started coming to the village a bit more. In previous times, the police never came before the ceasefire. They started coming in [to the village] just after the ceasefire. Now they arrest our villagers and we are not satisfied and we dare not tell them [the police] too. I mean if they want to arrest people, arrest the people [lottery commissioners] in the town first. We sell lottery tickets in B--- [village] for the commissioners. If the police say: "*don't sell lottery tickets in the village,*" then we will not sell them. We heard that they arrested the lottery commissioner four or five years ago. We heard that they arrested one or two lottery commissioners in Bilin town. After they arrested them they were not doing [selling lottery tickets] anymore, and later on, they asked if lottery selling is ok or not. They [police] are the people who asked them to sell [lottery tickets] and they are the people who arrested the lottery commissioners. It is like that.

As a villager here, what do you think of that?

We don't know and we are confused about that. They are not doing it in the right way. They pass over the information one after one. The commissioners told us. If they can pay, they pay 1,000 kyat (US \$1.01) or 2,000 kyat (US \$2.03) from each one of them every fifteen days. If not, some people afraid of being arrested by the police. They have to sell in fear.

It is like they work [earning money] by that.

Yes, it is. Like, "*arrest people in Bilin town,*" isn't it? Now they do that in our village and it's unacceptable for us. If they declared "*if we see you selling the lottery, we will arrest you.*" it is fine for us to go to jail. But now, what they are doing is unclear, like if they allow or don't allow [the lottery] and now they arrest so meone and we feel bad for that person.

Anything like they completely stop that [selling lottery tickets]?

No, they forbid selling lottery tickets by mouth but if you can pay them, you will be allowed to sell. In the town, there are many people selling lottery tickets. We go to the town often and we know. In B--- they do that and it's not acceptable for us. Yes, like that.

Now, the soldiers are moving forward and the police also try to enlarge their area [to arrest lottery sellers]. What do you think of the future? What will happen?

I think if their side is good [if they are not punished by their leaders], they will keep doing that. It is my prediction by looking their current situation. If not good, they will let the situation go on [without arresting] but if it's good, I don't know if they will or not, but I think it's more likely that they will go on with that. I can't say or dare not say that. We fear both sides if they heard that.

So, do you think that they really require the ceasefire?

I have no idea about that. What their situation will bring in the future, we can't change it.

How about by looking at their actions?

I think if the ceasefire is not made, they will *ma aw* [continue their corruption] really. After the 25th, their questioning seemed like they are not satisfied with us. So, we are confused.

So, your opinion seems like you can't trust them yet.

No! Not yet.

So, now I am going to ask you a final question. I have asked you many questions that I wanted [to know]. So, finally, is there anything that you want to mention about your region, maybe for the

	<p>development of people's higher living standard. Anything that you want to mention, could you mention now?</p> <p>Around the village?</p> <p>Yes. For the village tract's development or in order to get peace. What do [you] want to mention?</p> <p>So, I can mention anything?</p> <p>Yes.</p> <p>My villagers, in order to work or have development, we will re-make the old road. We will make the road wider and if the road is wide, people can go with cars or tractors like small cars. If [the road] is made well, our village will be good I think. There is abundance of food [fruits and vegetables] in our village, but there is no road for transportation. So, there is no development.</p> <p>If the road is built in your village tract, what benefit will it be for whom or what?</p> <p>For the Karen. Because there are developments in other villages. We have to make the road with our own labor. If we do this the road will be built, if we don't the road will not be built. It is like that. Now, if we start in 2012, in the month, maybe in Thadingyut⁴¹ which is around April, May or October. To build the road, if we have to make it with our own labor we can't. If we have to rely on the machine we will rely on for some parts of the works. Or if we have to pay for petrol, if we have to ask help we will. If the road is built, people also in order to be compliant, we have to report [to the Government]. The possibility is that we have to build by ourselves. This work requires unity. Now we have organized people who are brave [good at talking with the leaders] and we have recorded their names and photo. Like if the people are not working, how should we talk to them. We must try and we must do more and more step by step in unity and peace. Now, some people work hard and some people are not putting in effort on that [the road] and it makes us feel sad. They forbid fishes bid and we [committee] elected 48 people in K'Dee Poo village tract, including the elders [village heads or committees] and 49 in including me. Now we will attend to it slowly and we are considering if it will be ok or not. Like people here that make <i>ta naw</i> [fish trap], if they build and stop the water. So that our village could become better in future with the right to fish or catch frogs. Otherwise, we have to buy everything like fish or frogs with our money for their set price.</p> <p>If it's like I said [before], poor people can also go fishing or catch frogs if</p>
--	---

⁴¹ Thadingyut, the festival of lights, is the second most popular holiday celebrated in Burma. It is observed on the full moon day during the Burmese lunar month of Thadingyut (September/October), at the end of Buddhist Lent (Vassa). The three day celebration marks the anniversary of the return of Buddha from heaven after preaching the Abhidhamma to his mother.

	<p>they don't have money. So that is available for everyone around here. Now, we have made plans for what to do at the beginning of Thadingyut and will do that according to our plans. In order to have peace in their [people in village tract] ways. In order to be at peace, but if the Mon and Myanmar fighting stops, that would be better. They want to live like that [the villagers]. If they have to be afraid of both sides, on the other hand, their work will not be going well and if [the fighting] it is going on, they are in more trouble. They [villagers] require that, but they dare not talk directly to them [the Government]. As for us, we are brave to talk about some of their demands.</p> <p>Finally, the point is in order to get national peace and...</p> <p>Yes, that is what we want.</p> <p>And to be able to work with no worries. Now, I know all that I, what I wanted to know, but you told me as much as you could or as far as you know. It was really good. So, I asked you and you replied [explained] to me with patience. So, thanks a lot!</p> <p>Yes.</p> <p>In future we may have to work together more. The more development in the country, the more we have to cooperate. So, I would like to say thanks to you. Thanks!</p> <p>Yes, good night!</p> <p style="text-align: right;">Saw A---, (male, 28), Thaton Township, Thaton District (Interviewed in May 2012)</p>
--	---

Source document #11

Internal log#:	12-95-T2-I2
Published:	"Thaton Interview: U A---, May 2012," KHRG, (first publication)
Location:	Thaton Township, Thaton District
Issues:	Land confiscation; Impact of infrastructure and commercial development; Access to health and education
Full text:	<p>Name: U [uncle] A--- Gender: Male Age: 65 Village: B--- village Religion: Buddhist Ethnicity: Karen Family Status: Yes Occupation: Position: Village Head</p> <p>Uncle, what is your name?</p>

My name is U [uncle] A---

How old are you?

I am 65 years old.

Where do you live?

I live in B--- village.

Which group?

B---village, Shwe Yaw Pya village tract.

How about the township?

Thaton Township.

How about district?

I can't remember the name. Doo Tha Htoo [Thaton] District.

Which brigade?

1st brigade.

What nationality are you?

Karen.

How about your religion?

Karen, Buddhist.

Do you have a family?

Yes.

How many children do you have?

Ten children.

How old is the eldest?

30.

How about the youngest?

Four years old.

	<p>Have you ever worked in village head position?</p> <p>Yes, for one and half years now.</p> <p>How many houses in your B--- village?</p> <p>Our region, by my estimation, including widows and orphans, maybe over [censored for security] households.</p> <p>Mostly, what do they do?</p> <p>Our villages around here work in farming, cultivation, planting rubber trees and durian plantations.</p> <p>Working for their livelihood, do they have enough?</p> <p>Some people have enough [food] but some people do not have enough, and some people have land and some people don't have land [for plantation]. Like the saying says <i>Day Ta Thoh Kaw Bay Nya Ta Thoh Kaw Boh</i> [means not everyone is rich and not everyone is poor]. So, not everyone has enough food.</p> <p>Are there more [higher percentage] people who have enough or less [percentage] people who have enough?</p> <p>I think in my village, maybe there are equal people who have enough [food] and who don't have enough.</p> <p>How about those who do not have enough? What do they do?</p> <p>They just work on the odd jobs like this and like that. They go and collect vegetables or bamboo shoots from the jungle. They are fed by doing that day after day. And they sell them for buying food.</p> <p>Where do they buy rice? In the village?</p> <p>They buy rice from both the village and B--- [village].</p> <p>How do they sell the rice [by what unit of measurement]?</p> <p>500 [kyat]⁴² (US \$0.51) for one bowl⁴³ (2 kg. / 4.4 lb.).</p> <p>Are there any people who work in other places?</p> <p>Yes, some people go and work in places which are too far from the</p>
--	--

⁴² As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

5. ⁴³ A bowl is a unit of volume used to measure paddy, milled rice and seeds. One bowl is equivalent to 1.28 kg. or 2.88 lb. of paddy, and 2 kg. or 4.4 lb. of milled rice. A bowl is also equivalent to 2 mess tins, 8 milk tins, or 1/8 of a big tin.

village. They go and work in Myanmar and Pa'O houses as housemaid to make money. They as also work on odd jobs. They work in many different places and some people go and work in Koh Koh [a village in 6th Brigade].

Some people go to Thailand?

Yes, some people go to Thailand.

Are there any people who work in business in the village?

So, as my view [in my opinion], people who are working in that way [earning money by doing business], I haven't seen them. Because people here are not able to go around [travel] that much. They live by their own labor, like the Burmese say "self reliant." They work in orchards, rubber plantations and farming but no one works in trading or earning [money] in other ways.

You said there are rubber plantations.

Yes.

How many people are there who work in the rubber plantations in your village?

Many people work in [the plantations].

Half the population of the villagers?

Not. But almost half [of the] people in the village, I guess.

Are their rubber plantations available for selling or tapping the rubber?

Yes, some people's rubber plantations are available for tapping. And some people just began planting rubber trees.

How about selling [the rubber]? Do they?

People sell [the rubber], but not me. They sell it by the pound. 1,000 [kyat] (US \$1.01) for one pound and sometimes 800 [kyat] (US \$0.81) or 900 [kyat] (US \$0.91).

That is their income?

Yes, but it is not that much [amount], the money comes in and then it is gone.

Are there any big shops [here]?

No, they just sell [things] in the small shop. There is no one selling any special things in the shops.

Is there any black market trade here especially trading cows?

No, absolutely not. But they sell [cows] sometimes. Because sometimes people come and buy [cows] for breeding purposes, and they also sell chickens or [inaudible].

How about pigs? How much for one viss⁴⁴ (1.6 kg. or 3.52 lb.) of pork?

3,000 [kyat] (US \$3.04) or 4,000 [kyat] (US \$4.05) for one viss of pork.

How about cows or buffalo?

If the pairs of cows are good, the price goes up to 700,000 [kyat] (US \$709.22) or 800,000 [kyat] (US \$810.54). But if the pair of cows is not good, the price is 500,000 [kyat] (US \$506.59) or 600,000 [kyat] (US \$607.90).

Is there anyone grazing 50 or 60 cows?

You mean individually?

Yes.

How come? They have only two or three cows for one family. Especially using cows for farm labor. And if they can buy another pair of cows, they sell [the old cows]. They don't have land to graze the cows. Because there are rubber plantations there is no place to graze the cows.

Regarding health, is there any clinic or hospital in the village?

There is no hospital in the village, we have only one midwife. If people in the village are not feeling well or are sick, she goes around and takes care of the villagers. If she can't help, she takes them to the hospital.

So, was she appointed by the Government?

Yes, by the Government. She is a midwife and she also takes care of sick people in the village as well. If she can't help, she has to take them to the hospital.

So, is she supported [financially] by the Government or do the villagers have to feed her?

We don't have to feed her [support her], the Government does. Because she was appointed by the Government, and the Government has the responsibility to support her. She does not ask for anything from the villagers. If she delivers a child, sometimes people pay her 2,000 [kyat]

⁴⁴ A viss is a unit of weight equivalent to 1.6 kg. or 3.52 lb.

(US \$2.03) or 3,000 [kyat] (US \$3.04) of their own free will. She does not take payment from everyone, it is up to the patients.

Regarding taking care of a patient or injections [medication], does she ask for payment for that?

She does not inject medicine. She just goes and takes care of the patients and the woman with child [pregnant women]. People [from other places] come and inject the medicine.

Are there Kaw Thoo Lei [Karen National Union (KNU)] medics here?

No, I haven't seen them.

Let's say, if a patient in the village cannot be treated, in that case if they have to send them [to a hospital], where do they send them?

They have to send the patient to Singapore Hospital.

Where is the location of Singapore Hospital?

People call it Singapore Hospital because of a person from Hkeh Maw [village]. He had been to Singapore and lived there for a while. He came back and built the school, the three schools in our village [*names of the schools are inaudible*]. He built the hospital and the clinic and said, "*I built the hospital so that people from the [hills] or mountain range can come in any condition like if they are sick.*" And during that time U Nu⁴⁵ [ruled the country] U Nu came and saw [the school]. And U Nu did not say it was a clinic but he said that it was a "township hospital." Because there are so many rooms, such as operation rooms or delivery rooms. If you have time, go and visit there. People may not know you. It looks very nice.

Is it located in the city?

No, it is located just right on the road side near Taung Ka Lay [town].

What did you say about the expenses regarding treatment?

Going to the hospital?

Yes.

I said that if the disease is not strong, treatment takes one, two, or three days. But if the disease is strong, it takes longer and is more expensive. Like delivering a baby or something like does not take even a week. You don't have to pay a lot. Some people were taken to the hospital while they

⁴⁵ U Nu began his political career as a student activist with Aung San at the University of Rangoon and went on to become a leader of the Burmese independence movement. He was the first Prime Minister of Burma after independence from British colonial rule in 1948. He held this office from 1948 to 1958 and again from 1960 to 1962.

were unconscious and the doctor had to take care of them [a lot] and that made them tired.

So, regarding healthcare, it is going well. How about education? Is there any school in your village?

Yes, regarding education, in my opinion, when we were young, even when we passed the tenth standard, it was not easy to find job. There are many people who passed grade ten, but no one worked with a good salary.

Up to what standard does your school have?

Seven standards. After the fourth standard, they have to go to Lah Aaw Kher [village] to continue to eighth standard. After the eighth standard, [they] have to go back to the Singapore place [another area].

How many teachers are there?

In our village?

Yes.

Three teachers.

Was your school [supported or built] by the Government or on your own?

By the Government. The monk Singapore built for us.

Really?

Yes, he built for us.

Monk Singapore built it and it is recognized by the Government?

Yes.

Are the teachers Government teachers [supported by the Government]?

Yes, the Government gives everyone [salary].

How much do they earn per month?

I don't know if the headmaster [earns] 70,000 [kyat] (US \$70.92) or 80,000 [kyat] (US \$81.05) per month. His son went to teach in the Deh Hkee [village].

How about the students? Since the Government announced that primary level education is free for students

Last year we saw that up to fourth standard has to pay for their school registration or book costs.

How about this year? Are there things like that [happening] this year?

This year up to fourth standard, they asked [students to pay], but they asked only for a small amount of money. They asked especially for those who registered for fifth or sixth standards. No, up to fourth [standard] was not included, fourth [standard] or those lower than fourth standard [had to pay]. They didn't ask for too much. They asked only for the cost of books. Nothing more than that.

For example, is there special support from the Government? Things like sports equipment.

I can't say that. I haven't seen anything like they will afford and support the school. If we do anything, people say like this and like that and that takes the whole month.

How about other organisations? From [the KNU mother organisation or other organisations]?

In our village, regarding Kaw Thoo Lei [KNU] organisations, they give notebooks, pens or brooms or things like that, etc.

For the students?

Yes for the students. They gave them many things.

Playing materials is included?

No, but books, like notebooks, and brooms. They gave different things depending on the standard the students are. They divided them into standards and gave things and that went well.

Now, are there things like children who are school age but have no opportunity to go to school?

Yes, some people. Sometimes the children are keen to study but their parents are not doing well [in work] and are unable to send their children to school [pay for registration].

Not doing well, like having no money or a hard livelihood?

Yes, it is like that. Their parents don't have [money] and they just live hand to mouth. And some people are widows and they want to register their children in school. Some students are in third standard or fourth standard, but to continue to fifth standard, they are unable to support their children for schooling [because they have to pay more for registration

after they complete fourth standard].

They have no energy. How about the teachers? Are they Burmese or Karen?

One Mon girl, one Burmese, and one Karen girl from our village. She is a teacher and a school worker as well. She works in her own village.

For children who are school age but not able to go to school this year, do you think there will be more children registering at school because the Government asks money for book costs.

In my opinion, children here are, they say “*you will be fine if you do not register your children in school.*” Some children, their mother wants to register them in school, but they are in a very bad situation [financially] so that they can not register their children in school. So, they can’t help it.

So, if we look at the school buildings they are perfect. So, because of several difficulties, not all children are able to go to school. So, how about the situation regarding Myanmar [military oppression]? Which military camp is closest to your village?

The nearest military camp is Ta Auh heavy weapon troops. That military camp is the nearest camp to us [our village].

How far is it from your village?

It is located at the other side of this mountain.

How long does it take? 15 or 20 minutes?

I guess, it would take only 30 minutes. Just there, on the other side of this mountain.

For how many years has that heavy weapon troop camp been established? Can you take a guess?

I guess around ten years. Because it’s been very long and my estimation is around, seven, eight, nine or over ten years. Because they planted rubber trees [there] that are now almost ready to tap.

They planted rubber trees?

Yes, they arrived and confiscated the land.

So, by setting up the camp here, were there things like asking for things [building supplies], etc? Asking for wood, bamboo, thatched shingles or money?

In the beginning, they came and did not ask for anything. They just came for the purpose of making bricks [in that area] and they asked [hired] our cows and buffalos. Our cows and buffalos had to step on the [mud] in

order to smash it. And now they are strong [have a lot of money] and they don't ask for cows or buffalos anymore. They just make that [bricks] with machines and they could make the bricks without using cows or buffalos. In the beginning, one or two cows had to go to them and cart has to carry the wood for them. But now there is no asking [order] like that.

Like I said, did they ask for things like thatched shingles, wood or bamboo?

Now, they have stopped asking for things, but in previous times they used to demand things. But now they are strong [financially] and they built one or two floors [building].

They used to ask [for things] two or three years ago?

Four years ago. But now they have stopped.

Like, they set up the place here and it was near the village. So, was there things like land confiscation?

They confiscated [the land] and the villagers couldn't tolerate it and reported it to the land record officer. Even though they went and reported it to the land record officer, he [battalion commander] said, "*My battalion area must be 500 acres. So that I can live.*" It [the land] has been confiscated since the military first arrived here.

How about now?

Yes, still now.

Does their battalion have heavy weapons troops?

Yes.

Do you know the name of their battalion commander?

His name is, their troops rotate often.

Oh, changing troops often.

In previous times, [his name was] Saw Than Htaik. He is from Hpa-an. He is Pwo [Karen]. Saw Than Htaik came and stayed [here] sometimes and visited sometimes.

Rotated troops, so that you don't have an idea.

No.

Like the confiscation other people's land by setting up the military camp here, people's things also may be included.

Why not? Your [our] dog fruit, watermelon or fruit like that can't work anymore since the land has become theirs. [By confiscating the land] you can't go and work anymore.

The land has been confiscated still now.

Yes, still now.

Are the small rubber trees included [with the military confiscation of things or land]?

Rubber trees, like I told you. With their land confiscated, if people tap [their rubber trees] one year, [they have to pay] 10,000 [baht] (US \$10.13) or 20,000 [baht] (US \$20.26). Because that is their confiscated land and in their area.

Those are their [villagers'] rubber trees?

Yes, those are their [villagers'] rubber trees and they have to tap them and they [the military] came and took [the land] from them. And now people [villagers] have to give taxes to them.

If people go and tap [the rubber trees]?

Yes.

Now, are they still doing this?

Yes, they are. Over there, there are people who tap the rubber trees. If you want to know, I can go and call him for you and he can explain more information to you like how much they have to pay per year.

How about the confiscation of farms?

Regarding farms, they live in the plain area. So that their farms were not included in the area of land that was confiscated. So, mostly people's orchards. Mostly, people in Taung K'lay [Town]. If you report that, they will be happy because they dare not to express this.

So, in B--- village, how many people's land was confiscated?

As far as I know, in the western part of our village two people's land were confiscated, which included seven, eight or ten people. And later on, there could have been be thirty people approximately. After confiscating the land, they planted [rubber trees] and if they are available for tapping, you have to go together with them [share profits].

So, people's land, they came and took people's land and asked the land owner to go and plant. And then eat together with them [share profits]. Like that?

Yes, eat together [share profits].

So, they live close to the village. Do they come and ask [for things] in the village?

No, Nothing like that. But if there is a ceremony, they come and eat with us.

Do they bring their guns with them?

No, but in previous times, they brought their guns with them.

How about the Kaw Thoo Lei [KNU] side? Are there things like they come and ask [for things] or confiscate land?

No, nothing like that. There are no special actions from outside people [other groups].

Let's say for example, are there things like they come in the village drunk and shoot their guns in the village?

No, never.

There is nothing like that from outside people.

The district leader, they speak really well [nice people].

Are there other troops that came in besides heavy weapon troops?

No. Since when the ceasefire was made until now, they have never come.

Only these troops are left.

Yes, they don't come often to the village.

So, there are only these troops. And the villagers are facing only land confiscation problems.

Yes that is [true].

So, I would like to ask you my final question. From the time that U Thein Sein was elected, what is your opinion or comment about that?

No, I don't understand regarding that.

Since the ceasefire, did you see any special movement of the military?

Since the ceasefire, they just go around here and there. They don't make any trouble or demands. They just live peacefully.

How the last one or two months ago? Did they visit in the village?

They came but they just visited. They didn't make trouble.

Did they take their guns with them?

No, they didn't.

So, the region here is close to this area [KNU headquarters is close to the Tatmadaw area]. So, have the authorities from the KNU side also visited [the Tatmadaw]?

They don't visit each other.

Have they met each other in the village?

No. So, if we look at the condition after the ceasefire, they are more stable [more peaceful].

I have another question for you. You have a lot of experience and have faced a lot of things [problems]. Now, they said they are going to have a peace process. So, they are going to make peace. In your opinion, do you really believe them?

Nephew, I will tell you truly. That is what people call *wah kee* [Myanmar government, or literally, white bone]. However people said [they want to] live in peace. Like you put an egg on the mirror, and you don't know which side it is going to fall down. People like them, you can't believe them. [It is like] looking at goat testicle from the front side or the back side, it is still a goat testicle. This is direct talk with you [honest opinion].

So, to say it directly, you can't believe them.

I can't believe [them]. I would say not. Like I said, goat testicle, look from the front or back, it is what it is.

As a civilian, what do you want in order to get peace?

As civilians, we want to live peacefully, to travel freely while working on our livelihood. Everybody will be happy if they have peace, and they will also be pleased without problems. Because you can do whatever you want to do, it is also fine for you to do anytime at night or day [mostly the villagers are not allowed to go around at nighttime].

What do you think you need in order to be able to travel at day or nighttime?

If both sides are peaceful, there will be good [conditions] to travel around. Travelling would be easier if the east or west sides [of the armed groups location] are peaceful. So, if both of them are not peaceful, we also can't

go around [safely] here and there. If you go there, you will see one of them [soldier] and if you go here, you will see one of them. So, if they see you they will ask what you are going to do at night time. We want them to have peace between them, together like brothers. That will be good.

To have peace, they [Tatmadaw camp nearby] have been established for ten years, so, regarding the ceasefire, their leaders also have not removed them [from that area]. So, what do you think of that?

Anyway, since the ceasefire has been made, they don't ask or check people much, even though they are traveling at night. They are free to go [at night time]. But like they say, "go straight," for propose of doing anything. I don't say "don't go." Go or do good work simply and eat sincerely.

Let's say, their living here is bothering the civilians. Isn't it? So, for example, if their leaders removed them, if they moved out from there, do you think it would be good?

If their leaders removed them, I think it is good, so that we can do our work in our place and be happy. We can talk about this behind them [secretly], but not before them. Because that is in their region and if you speak out, it is not good for them but you should say it.

So, to say it straightly [put it simply], even though the ceasefire has been made, you can't believe them absolutely.

Yes, I still can't believe.

So, I will ask you a final question. Do you want to mention anything special that I have not asked? For the people, things that they want to express?

Like I expressed now, but there is nothing special besides that. We are villagers together. Isn't it? They are like our nephew or niece. We are also thinking a lot. People live next to our village and confiscated our land and as land owners we want [the land back]. However we can't defeat them, so we can't help it. We reported it to the leaders and the leaders said they will divide [the land] for us in order to get our [land] back. Even though you get your land back, you will have to spend money for that [pay for the land]. Since people are living in the community, you should understand and keep going forward.

So, it is better to get the land back without paying money.

Yes.

I asked you everything I wanted to know and I asked you and you told me as much as you know. So, thanks for sharing that and in future we will also have to work together in many [things]. The important thing is that we have to work together and we have to

	<p>work closely with each other. So that we will have more information about us or our people.</p> <p>As we are Karen, <i>pa may khoo mah pa pgaw pa may pgaw mah pa pghaw</i> [we are strong if we are united and united we will be successful]. If we go in different directions we will not be successful. So, we should be united and peaceful, so that we there will be progress.</p> <p>Thanks uncle.</p> <p>Thanks.</p> <p style="text-align: right;">U A---, (male, 65), Thaton Township, Thaton District (Interviewed in May 2012)</p>
--	---

Source document #12

Internal log#:	12-95-T3-11
Published:	"Thaton Interview: Saw A---, May 2012," KHRG, (first publication)
Location:	Thaton District, Thaton Township
Issues:	Land confiscation; Access to health and education
Full text:	<p>Name: Saw A--- Gender: Male Age: 42 Religion: Buddhist Ethnicity: Karen Family Status: Yes Occupation: Village Secretary</p> <p>What is your name?</p> <p>Saya A---.</p> <p>How old are you?</p> <p>42 years old.</p> <p>Where do you live?</p> <p>Shwe Yaw Pya village track, B--- village, Thaton District, Doo Tha Htoo [Thaton] Township</p> <p>What ethnicity are you?</p> <p>I am Karen.</p> <p>How about your religion?</p> <p>Buddhist.</p>

	<p>Do you have a family?</p> <p>Yes.</p> <p>How many children do you have?</p> <p>Six children, two girls and four boys.</p> <p>How old is the oldest?</p> <p>The oldest is 18 years old.</p> <p>How about the youngest?</p> <p>The youngest is over two years.</p> <p>What [kind of] occupation do you have in the village? What is your responsibility [position] in the village?</p> <p>My responsibility [position] in the village is as village secretary.</p> <p>How long have you been in this position as a village leader?</p> <p>Beginning from 1994, one term when Oo Saw Thein used to be village head, and in 2005 another village head was elected.</p> <p>So, how many years has that been?</p> <p>Seven years already.</p> <p>Could you tell me about your experience as a leader of the village? What kind of problems have you faced during that period of time?</p> <p>From the time I was appointed in 2005, during the SPDC [State Peace and Development Council]⁴⁶ ruling, the military was based here and moved around here. And company numbers two, eight and one, entered our village track and rotated their troops every one or two months. During that time, they asked for help sometimes, regarding problems with food. Sometimes they asked for rice, around 2005, 2006 and 2007, during those times. In 2005, in our region, people came and built a hydropower plant for mining. I don't know [who] exactly, but one company that came was called Meh See Nee Ma Company. They came and planted rubber trees on over 1,000 or 2,000 acres. And some people were paid compensation and some were not paid compensation for their land [that</p>
--	---

⁴⁶ State Peace & Development Council of the military junta ruling Burma at the time, which was officially dissolved March 30th 2011 by Senior General Than Shwe following the election of a quasi-civilian government in Burma in November 2010.

was confiscated by the company]. Because the SPDC classified our land as uncultivated land.⁴⁷ As for us, we knew that these lands were cultivated and owned by our ancestors. And they said: “*these are uncultivated lands*” and sold the land [to others]. Eastern division administrator major general Mu Khin said that this is uncultivated land, and planted sugar cane plantation, coffee plantation, cashew plantation and rubber tree plantation, around 5,000 acres in 1985. After they finished their duties, their plans were ruined in 1999.

Are there things like troubles from the KNU [Karen National Union] or SPDC [Tatmadaw]?

There is no trouble from the KNU brothers or sisters. But during the time of the SPDC ruling, if sometimes their orders were not followed [there were troubles] mostly caused by one Company #8 commander called U Nyein Aye Zan. U Nyein Aye Zan, he once beat [tortured villagers]. Yes, these are the problems I have from them. Nothing special except that. But as for us, we helped as much as we could and they also didn't make trouble that much. There is no torture in the village because we protect them [villagers]. That is why they don't harm them. We just need to treat them nicely.

Like you said, did they hit you or punch you?

Not only with his hand but also kicked [me] with his legs without any time for explaining. If I tell about this history, that will take a long time. Because during that time, DKBA⁴⁸ were recruiting, and we, the villager leaders, discussed that we can't do this for them yet. And I said “*we have sent the soldiers already, why didn't you inform me in advance?*” and he began hitting me. I didn't have time to explain. And after I explained to him, he

⁴⁷ The perpetrator of this abuse may have been claiming authority under one of the Burma government laws that allows rights to land to be transferred from villagers to private entities. The Wasteland Instructions Law (1991) enabled both domestic and foreign investment in large-scale commercial enterprises through transfer of use rights to designated "wasteland" (or "vacant, fallow and virgin land"). This practice was recently reaffirmed by the Vacant, Fallow, Virgin Land Law (2012). As development has increased in southeastern Burma since the signing of the government-KNU ceasefire in January 2012, KHRG has received an increasing number of complaints of confiscation of "uncultivated land" or "wasteland." For KHRG documentation of land confiscation arising from development projects, see: *Losing Ground: Land conflicts and collective action in eastern Myanmar*, KHRG, March 2013. For summary and analysis of the legal and policy framework relating to land management in Burma, see: *Legal Review of Recently Enacted Farmland Law and Vacant Fallow and Virgin Lands Management Law*, Food Security Group - Land Core Group, November 2012.

⁴⁸ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

said “I am sorry that I have done the violence already.” He had done it and we [I] had also suffered already. This was reported to our brothers and sisters [KNLA], and his Company #8 battalion commander.

By the way, in your village B---, how many houses are in the village?

[censored for security] houses altogether.

Mostly, what do they do [occupation or job]?

Mostly, one out of four people are doing well and the others are workers, living from hand to mouth. Because [we] don't have property [to farm]. In previous times, we used to have a farm and we used to cut wood and sell it in the evening, and that helped us save money in that way for [our livelihood]. But now, our farms do not belong to us anymore and so we just have to hire ourselves to others [work for others for money] and some people go to Bangkok and some people go and work in other villages.

So, do they have enough [money or food] for living?

No, they don't have enough. They just buy things in others shops. They go and work [for others] for one or two days and if they get wages, they go and buy things from others. Sometimes, they buy by credit in advance and repay [the shopkeeper] later [when their wages are paid]. We just help each other and sometimes, we borrowed for them [people who need money for food] from others.

How much do they sell one big tin⁴⁹ (16 kg. / 35.2 lb.) of rice here?

They sell [rice] by the bowl⁵⁰ (2 kg. / 4.4 lb.).

You said, how much for one bowl of rice?

500 [kyat]⁵¹ (US \$0.51) for one bowl of rice. In some shops, sometimes the price goes up or down and they sell it for a different price like 500 or 600 kyat (US \$0.51 or \$0.61).

So, in your opinion, do you think that they have to work very hard for their livelihood?

Yes, they have to work really hard for their livelihood. Some people have many children, so they don't have enough [money] to feed their children. Three [out of four] people in the village have to work really hard for their

⁴⁹ A big tin is a unit of volume used to measure paddy, milled rice and seeds. One big tin is equivalent to 10.45 kg. or 23.04 lb. of paddy, and 16 kg. or 35.2 lb. of milled rice.

⁵⁰ A bowl is a unit of volume used to measure paddy, milled rice and seeds. One bowl is equivalent to 1.28 kg. or 2.88 lb. of paddy, and 2 kg. or 4.4 lb. of milled rice. A bowl is also equivalent to 2 mess tins, 8 milk tins, or 1/8 of a big tin.

⁵¹ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

livelihood. There are *[censored for security]* houses in our village.

So, things like, food or something, is there any aid from anywhere?

No aid for here [this village], but in the village close to the UN [United Nations] they came and provided food aid, so that there is a place where they keep food from UNDP [United Nations Development Programme]. Besides that, there is no help from others [other organisations], they just give vocational training like animal husbandry. There are things that they kept from the training from UNDP. There is no other help; they just provide training. They just give basic things, not full support. For [animal] husbandry, they supply money for doing that as well as fruit, beans, corn, etc. They give investment money for projects. It seems like they [UNDP] save money once every six months or once a month, but that is actually the money that they collected from the village [villagers].

How about the support from the Government? Is there support from Government?

There is no support from the Government.

How about economics [business]? What do they do for business?

There are no businesses here.

For earning money.

For earning money, some two or three wise people do trading.

For trading, where do they buy things from?

From Bilin [town], Kyaik Khaw [village]. They bought things like rice and groceries, etc. for the village.

Is it too far from here to Bilin and Kyaik Khaw?

From this side, it may be around five furlongs⁵² [to Bilin] and around four furlongs to Kyaik Khaw.

Are there people who do work [business] with rubbers plantations?

In our village, only those people in the village who are considered in the list of one out of four who are doing well in [business], can have rubber plantations and the remainder of the people in the village are doing odd jobs and have nothing. They [those who are doing well] have around 20 acres [of land]. One person has a maximum of five acres and the others have two acres and some people plant around their house.

Are their plantations ready to tap?

⁵² A furlong is a unit of distance equivalent to 0.125 of a mile or 0.2 of a km.

In the village, some people's rubber trees are ready to tap. Because they planted the untapped rubber trees in their area before the companies entered. After the companies entered, they destroyed their plantations. Otherwise, half of the people in the village would be doing well in their jobs [business].

How do they sell the rubber?

They sell it by the pound. The price is not the same every year but different. Sometimes it's up or sometimes down, and if the price is up they give over 1,000 [kyat] (US \$1.01) [for one pound of rubber] and if the price is down, they get only around 600 kyat (US \$0.61).

So, if we look at the business side, that is not really good. How about healthcare? Are there clinics in the village?

Yes, there is a satellite clinic. But the medicine is not enough and the clinic just has a midwife. It is not like a clinic with a doctor.

Was the midwife appointed by the Government or the villagers?

The Government.

Do they [midwife] stay always [in the clinic]?

She stays [because] we give her accommodation. UNDP gave us humanitarian support and we were able to build a clinic for her along with her accommodation and she stays always in the clinic. There was no support from the Government. We, villagers, organized people and helped and built it.

Has the KNU mother organisation ever been here to give medicine?

No, but sometimes they inform us to come to Tha Reh Hkee village [for training], but there is no one who has the ability [to read English because the name of the medicines are in English]. So they were not able to go there to [Tha Reh Hkee] village for the meeting [training]. That is the problem for our villagers.

Because some places get medicine from the BPHWT [Backpack Health Worker Team]?

They [BPHWT] do not reach here.

How about sending the patient somewhere? For example, if a patient has an emergency, where do they go?

They have to send them to the Bilin town, if Bilin Hospital can't [treat them], they send them to Thaton [town]. Mostly, if Thaton Hospital cannot treat them, then they do not have anymore options. Some people just

recover by receiving treatment in Bilin Hospital, and some people just recover in the village with the health worker.

When going for treatment and recovery and returning [to the village]. How much do they have to spend for that trip?

It depends on how strong the disease is. If the disease is not strong, sometimes they spend around 100,000 [kyat] (U.S. \$101.32) and if the disease is strong, they have to spend 300,000 [kyat] (US \$303.95) or 400,000 (US \$405.27) and sometimes up to 700,000 [kyat] (US \$709.22). Especially if they were sent to Thaton Hospital. If they were sent to Bilin or Thaton [Hospitals] with a normal disease, they only spent around 200,000 [kyat] (US \$202.63) or 300,000 (US \$303.95), including their travelling expenses, food, etc. for around ten days.

Is everybody able to go, if their disease is strong?

Some people can't go [afford treatment], but sometimes they borrow from others. Some people's disease can't be treated and they die and their children [have to pay the amount owed]. If that happens to parents, children have to come down [repay the amount owed] and if that happens to children, the parents have to come down.

Are there schools in the village?

Yes.

Up to what standard?

Seven standards. In 2005, we organized our villagers and the students' parents in our village track around Shwe Yaw Pya. We discussed and said, "*there are very few people who are educated from our villagers here.*" After we talked, we hired the teachers but we had to go and register the school in Daw Ya [village] and we came back and taught here. We hired the teachers and they teach here. In 2006 and 2007, they [the Government] permitted us to teach and register [the school] here and we have been teaching until now, 2012.

So, the Government permitted it?

Yes.

So, up to grade seven, how many teachers do they give [send] for your school?

Six teachers now and five teachers last year. Those five teachers have been teaching for years and in 2010 one more teacher was sent to us and now there are six teachers altogether. Those six teachers include general workers.

Do you know how much they earn for one month?

In previous times, one primary teacher earned over 30,000 kyat (US \$30.40) and the principal earned 50,000 [kyat] (US \$5.07) per month, now up to seventh standard. Last year there were two more teachers for the middle school classes. This year their salary has increased and they earn 80,000 kyat (US \$81.05).

Now your village has up to seven standards. Is that because the Government sent more teachers? And you also have to find more teachers?

Yes, we had to find more teachers. There were problems because of not having enough teachers and that caused issues for the children. We had to find a way for that. We got two teachers from Puh Htaw Meh Pa [Karen organization] from Ain Sein [city], We got two teachers from there as helpers, and in our village, we gathered the people who failed tenth standard [in Myanmar government schools] and we hired six more teachers, so that it is going better and more smoothly.

So altogether, how many teachers are there in your village's school?

This year we may have twelve teachers.

Is there support for this school?

There is no other support. We built the school by ourselves, not the Government. We had a school, but it was not legal [not recognized by the Government]. They [the Government] helped us with two school buildings. That building's length is 60 feet and it's height is 30 feet. And UNDP supported us with two school buildings. One building is 60 feet [long] and the other one is 70. In between 2011 and 2012, during that time, one company called MAX [MAX Myanmar Company] helped us with one school building that is 150 feet [long].

Is there support from other organisations?

No.

How about the student's materials? Is there support from the Government?

No.

For example, for the primary school level, they [the Government] said [there should be] free education. In previous years, in 2011 or 2010, was there thing [free education] like that?

No.

How about this year?

	<p>They just started free education in 2012, from nursery school and up to fourth standard.</p> <p>This year?</p> <p>Yes, this year.</p> <p>How about other organisations? Is there help from other organisations? Regarding materials for schooling.</p> <p>We know that the aid from the KNU [Karen National Union] comes and provides things like books, footballs, pens, pencils, cane balls, nail cutters, jump ropes, scissors. As far as I know, its been over four years already that they have been giving that support.</p> <p>Do they provide support every year?</p> <p>Sometimes more materials and sometimes less materials, because sometimes it is difficult to transport things. So, some years there are more students and some year less students. If there are more students they get less support. The support amount is the same for every year. So, if there are more students, they get less support.</p> <p>Like what you said, does the Government forbid that?</p> <p>For that, as we discussed, our villagers do not let them [the Government] know. We do like that, they hear but without seeing with their own eyes. Sometimes in previous times they knew and they asked, "<i>who provided these things?</i>" and we told them [where the support came from] but they didn't say anything special.</p> <p>How about the students who completed [their schooling] here? Where do they go after that?</p> <p>After they complete seventh standard they go to Daw Ya [village]. There is a middle and high school in Daw Ya and we use the same curriculum, so they join the high school, up to tenth standard, there.</p> <p>Regarding travelling [for students], is it easy?</p> <p>Yes, very easy.</p> <p>Now we are going to look at the Myanmar military situation. Around this area, which military camp is nearest?</p> <p>At the fork in the road there is camp, not a camp but a battalion. The nearest place, at the fork in the road and Hseh Reh village tract, there is the nearest artillery, LIB [Light Infantry Battalion]⁵³ #314. In the south the</p>
--	--

⁵³ Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

nearest battalion is LIB #9 [the villager reported LIB #9, but it should be MOC⁵⁴ #9]. Those are the nearest LIBs. In previous times, there was a company, but now they [the Government] has removed them all, since the ceasefire.⁵⁵ In our Shwe Yaw Pya village tract, in Ma Yan Gon village, there are a few people [company's soldiers left].

Are they still staying there?

Yes, we see them.

Like you said, they, artillery and LIB #9, they live close to here. Were there any demands in the last one or two years? Like asking for thatched shingles, wood or bamboo, etc.?

That has been decreasing since one or two years ago. But the soldiers who have been living here, we go and send rice to them. Sometimes they send letters because they said they can't go by themselves. So they apologize [asking help] to send the letter for them, and if they ask the taxi [motorcycle] driver, they give them money for that. Sometimes we have to send their rice sacks to Htee Nya Paw [village]. Yes, there are things like that. For that they pay money [to the taxi driver].

How about from the KNLA [Karen National Liberation Army] mother organisation? Are there things like making demands?

No, but they just come to the village sometimes because their friends in the village invite them to come and have a meal with them. Because they [are like] their brothers and sisters, friendly and happy and [they] love each other. So they invite their [brothers, sisters] to come and visit with them because they haven't met each other for long time. There is nothing else.

⁵⁴ Military Operations Command; 10 battalions for offensive operations; most MOCs have three TOCs, made up of three battalions each.

⁵⁵ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April 4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#)," *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft](#)," *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma](#)," KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process](#)," KHRG, November 2012.

Let's say, in some places there could be something like soldiers from the KNLA coming to the village drinking alcohol and they get drunk and shoot their guns in the village like that. Are there things like that here?

In our region, there is nothing like that. But sometimes we heard gun shots from the places which are a bit far from here, like Ma Yan Gon [village].

In Shwe Yaw Pya village tract, are there things like soldiers from the Government or other organisations coming and confiscating the land of the villagers?

Yes, IB [Infantry Battalion]⁵⁶ #44's Operation Commander U Mya Soe, came in 2005 at the time when the company came [to the village] he also came, near M--- village. He said that that was uncultivated land⁵⁷ and confiscated 31 acres of land. He worked with a land surveyor. People [villagers] said [to Operation Commander U Mya Soe]: *"that is our football field and we keep it for the children to play as it located before the school. That is the play ground for the villagers."* Even though we said that he worked with the land surveyor and said that it was uncultivated land. They confiscated 31 acres of land and some people [whose lands were confiscated] dare not to say anything. They just let it be. One kid, his aunt's land was confiscated and he went to them and spoke about it and he [U Mya Soe] gave him 10,000 [kyat] (US \$10.13). He is not living in IB #44 anymore, he moved to another place and sold the land to Max Company. He sold those 30 acres of lands worth 310,000,000 [kyat] (US \$314,083.08) to Max Company. That harms the villagers more because the land is next to the village and if we look at other side [we] also lost the village's sport field and the students don't have anywhere to play. Now there is only a small place for students to play.

Since you mentioned Max Company, do you know the owner of Max Company?

U Zaw Zaw is the owner.

⁵⁶ Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

⁵⁷ The perpetrator of this abuse may have been claiming authority under one of the Burma government laws that allows rights to land to be transferred from villagers to private entities. The Wasteland Instructions Law (1991) enabled both domestic and foreign investment in large-scale commercial enterprises through transfer of use rights to designated "wasteland" (or "vacant, fallow and virgin land"). This practice was recently reaffirmed by the Vacant, Fallow, Virgin Land Law (2012). As development has increased in southeastern Burma since the signing of the government-KNU ceasefire in January 2012, KHRG has received an increasing number of complaints of confiscation of "uncultivated land" or "wasteland." For KHRG documentation of land confiscation arising from development projects, see: *Losing Ground: Land conflicts and collective action in eastern Myanmar*, KHRG, March 2013. For summary and analysis of the legal and policy framework relating to land management in Burma, see: *Legal Review of Recently Enacted Farmland Law and Vacant Fallow and Virgin Lands Management Law*, Food Security Group - Land Core Group, November 2012.

Do they work together with the [Myanmar] government or Kaw Thoo Lei [KNU]?

They said that they work with the Government and Kaw Thoo Lei. I don't know if they will follow the right [if they respect the rights of the villagers].

In the village tract [Shwe Yaw Pya] do you know of other places where they confiscated the land?

Yes, in Kyeh T'Raw village, located in a village tract [Shwe Yaw Pya] which is under the control of a Tatmadaw officer [inaudible]. That is an artillery, called Artillery #314. They have been there for around nine or ten years already. The artillery's land is, in previous times, the land was villagers' durian plantations, mango plantations, pomelo plantations. There were many plantations. They said it was "uncultivated land" and they recognized it as the battalion's land and confiscated it. After confiscating the land, the land that they planned to confiscate was not near the village. But now in 2009, 2010, 2011 they planned to confiscate land up to the river that is near the village. They said: *"that is the battalion's area."* The rubber trees that are ready to tap they ask 200 kyat (US \$0.20) for each tree. Then, in the summer of 2011, they asked to cut down the [trees] and clear [the bushes]. As for villagers, they kept [the land] like their ancestors and thought that if they clear [the land] they will plant [rubber trees]. The people thought that they would be satisfied with the profit split half and half. For example, if they planted two acres, they would be pleased with one acre's profits. After asking [the villagers] to cultivate the land, they said, *"I can't wait anymore. This is not your land. This is the battalion's land."* So, we also reported it to the Government. In previous times, that was not the time when the president was controlling the country, maybe SPDC controlled the area] and so they [land surveyor] dared not to help us. Everybody has to be afraid of them. Like, the township administrator, etc. they dare not [help the villagers]. And now we don't know what they will do next, but we have reported it to them already. We just wait and see if they can help us in some way. In the battalion's area, there are 517 acres of the lands according to the land surveyor's document. And they confiscated more land near the village and made the [battalion's land] wider.

So the land has been confiscated by the [battalion]?

Yes, until now. So, those who have confiscated the land are Max Company, IB #44 with Operation Commander U Mya Soe and LIB # 314 artillery.

So currently, the land has been confiscated?

Yes, they confiscated the land because [in previous times] that was the civilian's land in the village.

So, how about if we look at the time since the ceasefire? What do

you think of the situation of the Government?

As civilians, our feeling about that, we dare not to believe them. They always have in their mind to cheat [people or villagers] because there is no confirmation [transparency].

So, they come, go and visit the village region. How about now? Are there things like that? Are they gone?

In our region, before the ceasefire was signed, in 2011, they gathered all [Myanmar soldiers in that area] and in [2012], after the ceasefire was signed, they didn't send [soldiers] anymore. Before the ceasefire was signed they removed some soldiers, but we don't know whether they sent more soldiers to other regions.

So now, after the ceasefire, where are the soldiers? Are there any soldier in some places?

A few soldiers remain in our village tract, in Ma Yan Gon village, a few soldiers are there.

Are there any other places [places that soldiers are living]?

No.

Regarding the signing, [ceasefire] what do you think? Do you think we can believe them?

Our brothers and sisters here, the KNU, want people to improve [develop]. They have that intention, but we don't know how the SPDC is going to act. But we dare not [can't] believe them. Because in previous times they made a ceasefire [with the KNU] and as far as we know they were fighting a short time after the ceasefire was made. We, our Karen people KNU, we can believe that they will really make peace. We can't believe the government SPDC.

Regarding not being able to believe them, do you want to say why?

They cheated us. Like Major General Khin Nyut, they cheated when they organized the DKBA [Democratic Karen Benevolent Army]. After the DKBA split [from the KNLA], they did not show them [DKBA] good [ways], and more over they asked them to fight against Karen people. By that we foresee that it can't be good. They call us and hold hands together; they said it would improve civilian's lives. So that the rest of our brothers would follow, and so that they would think, "*our brothers who went first were showed good [things or ways]*" so that the rest will think that it is good. Now there is no difference. They called us and held hands together and asked us to fight against our brothers. By that, you can determine [if they are believable or not], and that is real. Generation by generation, they said they will make peace repeatedly. In the end everything [that the government said] was lies. After groups [people or soldiers] returned, it

was no different. They just came and harmed [people] and then went back to their camp.

So now, if we look at the people [civilians], do you think they can believe them [Myanmar government]?

I don't think that the people, civilians can believe [the Government] fully.

Now I have asked you everything that I wanted to know. So finally, is there anything special on your mind that you would like to mention? On behalf of people, for civilians?

So, it's like that. Regarding the SPDC government, we want our brothers [KNU] to believe [the ceasefire] temporarily and half believe it, not to believe everything fully. To speak on behalf of the villagers here, in this village tract to make the SPDC stop harming the villagers and if they [KNU] could, help us a little [more]. Because now it is very hard to work [earn a livelihood] and the people are having problems working without owning any property [land] and because of that they have to work in other countries. Yes, that's what I would like to mention on behalf of people.

What else?

The other thing is, for the healthcare of people in the village, if possible, take care back [take more care]. If possible, on the behalf of village, if you can help, help us in a good way. There are problems in the village and if [you or other organisations] can help the civilians will be a little happier.

For the people, in order live in peace, what do you think is necessary?

To live in peace, like I said before, after the ceasefire, we want [the ceasefire] to be signed with them [Tatmadaw] fowling the agreement. If they could hold hands forever, the civilians' lives would be lighter [better] with no fighting and opportunities to go [travel]. The civilians would live lighter [life would be easier].

So now, I know all that I wanted to know. So, what I want to know, the information that I wanted, I asked you and you answered by sharing your experiences as you went through them and your feelings. So, thanks. In the future we may have to work [cooperate] together more. The more we work together, the more we know our information and problems. So, thank you for sharing your information.

Thanks.

Saw A---, (male, 42), Thaton Township, Thaton District
(Interviewed in May 2012)

Source document #13

Internal log#:	12-57-D1												
Published:	"Forced labour in Bilin Township," KHRG, May 2012, http://www.khrq.org/2012/05/12-57-d1/forced-labour-bilin-township												
Location:	Bilin Township, Thaton District												
Issues:	Forced labour												
Full text:	<p>During April 2012, residents of four village tracts in Bilin Township provided more than 5,000 bamboo poles and 20,000 thatch shingles, as well as unpaid service as <i>set tha</i>⁵⁸ messengers to Tatmadaw Light Infantry Division (LID) #44 soldiers in Bilin Township.</p> <p>On March 27th 2012, LID #44 led by Camp Commander Naing Tin La, based in Lay Kay, ordered the residents of Lay Kay, Thu K'Bee, P'Ya Raw and Hkaw Poh Pleh village tracts in Bilin Township to produce a total of 5,000 small bamboo poles, known as <i>wah may</i> in Karen, and over 20,000 thatch shingles. Villagers complied in part with this order, and at least some of the thatch and bamboo was delivered to the camp at Lay Kay on April 2nd as ordered.</p> <p>According to a community member in Bilin Township, LID #44 demanded a greater number of bamboo poles and thatch shingles from larger villages, including P'Ya Raw, Lay Kay, and Hkaw Poh Pleh villages, and less from smaller villages such as Thu K'Bee and Ler Poh villages.⁵⁹ Villagers did not provide the full amount that had been ordered; furthermore, on April 2nd 2012, when Y--- villagers were delivering bamboo poles to the camp in Lay Kay, the Y--- village head confronted some of the LID #44 soldiers and requested payment, but was denied.</p> <p>According to a community member in Bilin Township, as of April 30th 2012, villagers from each of the four village tracts continued to be forced to provide unpaid service as <i>set tha</i> messengers for LID #44 soldiers at the Lay Kay camp. A table below shows the amount of building materials that were ordered to be delivered to Lay Kay camp from the four village tracts in Bilin Township on April 2nd 2012.⁶⁰</p> <table border="1"> <thead> <tr> <th>Location</th> <th># Thatch shingles</th> <th># Bamboo poles</th> </tr> </thead> <tbody> <tr> <td>P'Ya Raw village tract</td> <td>5,000</td> <td>1,000</td> </tr> <tr> <td>Lay Kay village tract</td> <td>5,000</td> <td>1,000</td> </tr> <tr> <td>Hkaw Poh Pleh village tract</td> <td>5,000</td> <td>1,000</td> </tr> </tbody> </table>	Location	# Thatch shingles	# Bamboo poles	P'Ya Raw village tract	5,000	1,000	Lay Kay village tract	5,000	1,000	Hkaw Poh Pleh village tract	5,000	1,000
Location	# Thatch shingles	# Bamboo poles											
P'Ya Raw village tract	5,000	1,000											
Lay Kay village tract	5,000	1,000											
Hkaw Poh Pleh village tract	5,000	1,000											

⁵⁸ *Set tha* is a Burmese term for forced labour duty as a messenger stationed at army camps or bases and serving as a go-between to deliver orders from army officers to village heads, but also involving other menial tasks when no messages are in need of delivery.

⁵⁹ P'Ya Raw, Lay Kay, Hkaw Poh Pleh, and Thu K'Bee are the larger villages within their respective village tracts of the same name; Ler Poh is a smaller village situated in P'Ya Raw village tract.

⁶⁰ The amounts given in the table reflect the most conservative estimates, based on figures provided by a community member.

	Thu K'Bee village tract	3,000	1,000
	Ler Poh village	3,000	1,000
	<p>While villagers were told that the thatch and bamboo building materials delivered on April 2nd were needed for the purpose of repairing the Tatmadaw camp at Lay Kay, community members said that they had no idea what happened to the thatch or bamboo after it was delivered.</p> <p>Meanwhile, a KHRG staff member travelling between Thaton and Kyaikto towns on April 7th 2012 passed through Bilin and Kyaik Khaw towns and witnessed thousands of thatch shingles and bamboo poles stacked along the main road and more than ten military trucks carrying thatch shingles and bamboo poles in both directions towards Yangon and Mawlamyine. In at least three different places, the thatch or bamboo was being loaded actively onto trucks or tractors at the roadside, while soldiers and four empty military trucks stood in the middle of the road outside the LID #44 camp at Wunhtaw, obstructing traffic on the road in both directions.</p> <p>Thatch shingles and bamboo poles are common commercial goods that provide basic building materials for many homes in Burma. This is evident by the volume of these materials photographed by the KHRG staff member (below). While there is no definitive link between the thatch and bamboo seen by the KHRG staff member in the area of Bilin and Kyaik Khaw towns on April 7th and the 5,000 bamboo poles and 20,000 thatch shingles delivered to the Tatmadaw LID #44 camp in Lay Kay camp on April 2nd, it should be noted that Kyaik Khaw town is where the road to Lay Kay camp joins the main vehicle road that runs between Yangon and Mawlamyine.</p> <p>In any case, the 5,000 bamboo poles and 20,000 thatch shingles that were ordered far exceeds the amount required to rebuild a single Tatmadaw camp. This suggests that local Tatmadaw commanders in this case may have levied forced labour demands to supplement their own lucrative commercial activities, without paying the villagers who were forced to produce the goods.</p> <p style="text-align: right;">News Bulletin written by a KHRG researcher, Bilin Township, Thaton District (Received in May 2012)</p>		

Source document #14

Internal log#:	12-80-D1
Published:	"Thaton News Bulletin: Bilin Township, June 2012," KHRG, (first publication)
Location:	Bilin Township, Thaton District
Issues:	Forced labour; Impact of infrastructure and commercial development
Full text:	Logging, stone mining and agriculture in Thaton District.

	<ol style="list-style-type: none"> 1. Logging in Htee Then Hkoh [village], The Law Per [village], Noh Ber Baw village tract, Bilin Township. The leader of the logging [company] is Maung Hla Aye and it started from July 2011 until May 2012 and took ten months. 2. Stone mining (antimony) in Kwee Lay Mountain, Noh Ber Baw village tract, Bilin Township. The person who did the mining was Poe Tein. I don't know when it started but it now it has stopped. 3. Stone mining (antimony) in Lay Kra Hkee [village], Htee Hsee Baw village tract, Bilin Township. The leader is Maung Hla Win. 4. Stone mining (antimony) in Ler Poe village, Htee Lay Hkoh [village], P'Ya Raw village tract, Bilin Township. Saw Htoo Hpaw did it. Now, it has stopped, but I don't know when it started. 5. Stone mining in Kreh Hkoh Law [village]. Now, they are doing testing. 6. Stone mining in Kyah Ra Hkee [village], Hpa-an Township. Maw Dah (Meh See Hkaw Htee village), Aye Mi Sa (K'Ma Moh town) DKBA officer Bee's wife. The stones are sold to Mawlamyaing (U Naing Win). They are still doing it. 7. Monk Sandawara (Meh Th'Waw) also went and mined stone in Kyah Ra Hkee [village] and sold it to Meh Th'Waw villagers 8. When the vehicle road from K'Ma Moh to Hpapun was built, the stones also were taken to Kyah Ra Hkee. 9. Rubber plantation in Meh K'Na Hkee [village]. Thaw Ma Na (BGF) [Border Guard Force]⁶¹ and Tin Win (BGF) forced villagers to work. The villagers are from Meh See Hta, Plaw Hpoh Toh, Htee Nya Hsah, Htee Kyu, Meh K'Na Hkee and Htee Kyaw Hkee. <p>According to stone mining, gold mining, logging and agriculture, I have reported it as I know.</p> <p style="text-align: right;">News Bulletin written by a KHRG researcher, Bilin Township, Thaton District (Received in June 2012)</p>
--	--

Source document #15

Internal log#:	12-81-D1
Published:	“BGF Battalion #1014 Forced Labour and Forced Recruitment, April to May 2012,” KHRG, May 2013, http://www.khrg.org/2013/05/12-81-d1/bgf-battalion-1014-forced-labour-and-forced-recruitment-april-may-2012
Location:	Hpa-an Township, Thaton District

⁶¹ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see “DKBA officially becomes Border Guard Force” Democratic Voice of Burma, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

Issues:	Forced labour; Forced recruitment; Land confiscation; Impact of infrastructure and commercial development
Full text:	<p>At the end of April 2012, Border Guard Force (BGF) Battalion #1014⁶² confiscated 500 acres of villagers' land in Meh K'Na Hkee village tract, Hpa-an Township, in Thaton District. Villagers reported that one of the BGF advisers, named U Han Soe, had cooperated with two domestic companies to establish a rubber plantation and a teak plantation on the confiscated land. Villagers told the community member, who prepared the reports, that the company names are Thein Lay Myaing and Shwe Than Lwin. The villagers reported that the BGF accepted bribes from Thein Lay Myaing and Shwe Than Lwin companies. On April 25th 2012, Battalion #1014 required each household in the area to clear the plantation land that the companies owned. That work took the villagers three weeks to complete and no wages were paid. Because of the confiscation, villagers now lack sufficient land to graze their livestock and farm crops. The community member anticipates that the villagers will face food shortages in the coming years.</p> <p>In Kyon Mon Thweh village tract, the BGF Battalion #1014 Noh Hpoh Moh Camp Commander, Moe Nyo, called a meeting with the village leaders from H---, B---, Y---, X--- and W--- villages on May 29th 2012. At the meeting, Commander Moe Nyo issued an order demanding five civilians from each of villages to be selected to serve as soldiers in a newly formed militia. Those who attended the meeting were required to sign a pledge that they would provide the requested number of civilians. The militia is an anti-insurgency group, called a <i>Thaung Kyan Thu Sant Kyin Yay A Hpwe</i>. Although the order for service was compulsory, villagers could avoid it if they paid Battalion #1014 50,000 kyat (US \$58.07)⁶³ each month for the expense of hiring a soldier. Villagers reported to the community member that paying this amount is not feasible, and those who wish to avoid service have had no choice but to serve or flee their homes. In the past, when such orders were made, several villagers did in fact flee the area in order to avoid serving in the militia.</p> <p style="text-align: right;">News Bulletin written by a KHRG researcher,</p>

⁶² KHRG received reports on the activities of Border Guard Force (BGF) Battalion #1014, which has been active along the border of Papun and Thaton Districts. Battalion #1014 is commanded by Major Maung Chit, which is also sometimes spelled Maw Hsee, whom is allegedly to be a part of an advisory committee that oversaw the 2010 transformation of the DKBA into the BGF, and assumed responsibility for business activities for the group. See "The Situation In Karen State After the Elections," EBO (Euro-Burma Office) Analysis Paper No. 1/2011, April 2011. More recently, on August 5th 2012, the KNLA and BGF #1014 engaged in a fire fight in Mae Seik village, Papun Township, despite the terms of the ceasefire. KNLA and Government's Militia Fight – Four Soldiers Killed Karen News, August 7th 2012. For additional articles discussing abuses perpetrated by Border Guard #1014, see these KHRG reports: "Torture and killing in Thaton District," KHRG, October 2012; "Papun Situation Update: Bu Tho Township, received April 2012," KHRG, June 2012; "Papun Interview: Saw T---, August 2011," January 2012; "Thaton Situation Update: June to October 2011," KHRG November 2011; *All the Information I've Given You, I faced it myself*, KHRG December 2011, p. 14.

⁶³ As of March 4th 2013, all conversion estimates for the kyat in this report are based on the official market rate of 861 kyat to the US \$1. This reflects new measures taken by Burma's central bank on April 2nd 2012 to initiate a managed float of the kyat, thus replacing the previous fixed rate of 6.5 kyat to US \$1.

Hpa-an Township, Thaton District
(Received in June 2012)

Source document #16

Internal log#:	12-135-D1
Published:	“Torture and killing in Thaton District,” KHRG, October 2012, http://www.khrq.org/2012/10/12-135-d1/torture-and-killing-thaton-district
Location:	Hpa-an Township, Thaton District
Issues:	Arbitrary arrest and detention; Torture and violent abuse
Full text:	<p>On September 23rd 2012, a KHRG researcher met with Saw N---, 23, a source close to the family of one of the victims. Saw N--- described the torture and killing of Saw R---, 52, and the torture of Saw A---, 67, by Border Guard Battalion #1014 soldiers.</p> <p>According to Saw N---, on June 25th 2012, Saw R---, a 52-year-old resident of M--- village, and Saw A---, a 67-year-old resident of H--- village, were going to give 55,000 kyat (US \$63.88)⁶⁴ to Saw A---’s daughter, who was going to give birth.</p> <p>When they reached T--- village, they met with Border Guard Battalion #1014 soldiers and were interrogated. The soldiers accused them of being KNU spies. Both men were beaten and pummelled repeatedly with the butt of a gun and sticks until they were unconscious. Saw A---, was seriously injured as a result of the torture and Saw R--- died from his injuries on the same day. According to Saw N---, Saw R--- died because he was tortured more.</p> <p>According to Saw N---, Border Guard Battalion #1014 is based in Gyo Pin Seik village in Pa’an Township, Thaton District. The Battalion Commander is Bo Maung Chit and the Company Commander is Saw Tin Win. The soldiers who tortured the two men were from <i>Saw Thaw Ma Na</i> Company, which includes eight soldiers in total.</p> <p><i>“Saw R---(also known as) Saw S--- was accused of being KNU intelligence. While Saw R---(also known as) Saw S---, and his uncle, Saw A---, were going to [T--- village] in order to send [money] to a T--- villager, Saw A---’s daughter, who needed 55,000 kyat for giving birth, 8 soldiers from the company led by Saw Tin Win and the company led by Saw Thaw M’Na, which are under the control of Border Guard Battalion #1014, met with them in T--- village, and started questioning them. Eventually, after questioned, [the Border Guard soldiers] accused them of being KNU [Karen National Union] intelligence; then, [they] pummelled, beat and killed [Saw S---] using sticks and guns. After, Saw S---’s uncle, Saw A---, was pummelled and beaten, [he] was seriously injured.”</i></p>

⁶⁴ As of October 1st 2012, all conversion estimates for the kyat in this report are based on the official market rate of 861 kyat to the US \$1. This reflects new measures taken by Burma's central bank on April 2nd 2012 to initiate a managed float of the kyat, thus replacing the previous fixed rate of 6.5 kyat to US \$1.

	<p>Saw N---, male, 23-years-old, M--- village, Pa'an Township, Thaton District (Received by KHRG on September 23rd 2012)</p> <p>Despite the signing of a ceasefire agreement between the Burma government and the KNU in January 2012, throughout 2012 KHRG has continued to receive sporadic reports of incidents in which government and non-state armed groups (NSAGs) have attacked civilians.⁶⁵ Patterns of abuse documented by KHRG over the last 20 years show a link between increased military activity and increased distrust of civilians and accusation of military connections.⁶⁶</p> <p style="text-align: right;">News Bulletin written by a KHRG researcher, Hpa-an Township, Thaton District (Received in September 2012)</p>
--	---

Source document #17

Internal log#:	12-80-S1
Published:	"Thaton Situation Update: Hpa-an, Bilin, Thaton and Kyaikto townships, June 2012," KHRG, (first publication)
Location:	Hpa-an, Bilin, Thaton and Kyaikto townships, Thaton District
Issues:	Land confiscation; Impact of infrastructure and commercial development; Access to health and education
Full text:	<p>Introduction</p> <p>In Thaton District, there is logging, gold mining, stone mining, rubber plantations, forced labour and recruitment into militias.</p> <p>[There are] four townships, which are Hpa-an Township, Bilin Township, Thaton Township and Kyaikto Township [in Thaton District]. The events [recorded below] have occurred mostly in Hpa-an Township, Thaton Township and Kyaikto Township.</p> <p>Military activities</p> <p>The KNU [Karen Nation Union] and the KNLA [Karen National Liberation Army] have based their military [camps] as described below. Battalion #1</p>

⁶⁵ For instance, on June 13th 2012, a villager was shot and killed by Tatmadaw soldiers while he and a group of other villagers were collecting truffles outside of a camp for internally-displaced persons (IDP) in Papun District; see "Villager shot and killed in Papun District," KHRG, October 2012. In early June 2012, four villagers were shot at, but none were injured, after fleeing a Tatmadaw resupply convoy near an abandoned military base in Tantabin Township, Toungoo District; see "Tatmadaw soldiers fire at four villagers carrying rice, order forced labour in Toungoo District," KHRG, February 2012.

⁶⁶ For additional KHRG documentation of killing or other abuse of villagers suspected of involvement with the KNU/KNLA, see "Incident Report: Arbitrary detention and violent abuse in Dooplaya District," December 2011, KHRG, March 2012 and "Incident Report: Dooplaya District, August 2011," KHRG, March 2012.

is based in Hpa-an Township and the battalion commander is Commander Saw Mya Htway. Battalion #2 is based in Thaton Township and the battalion commander is Chit Thu. Local Force Battalion #2 is based in Kyeikto Township and the battalion commander is Kha Thein. The Tha Kay [military] office, Kaw Ree office and Defense Company are all active in Bilin Township. There are [Myanmar] government military camps in Bilin Township and they are Na Kyee, Yoh Klah, Lay Kay, LID [Light Infantry Division]⁶⁷ #44 and LIB [Light Infantry Battalion]⁶⁸ #216 and they are active along the main road. For the villages from Kyeikto Township, [they] have formed militias in every village.

The situation of the civilians from Thaton District after the ceasefire

Thaton District is a district that has a lot of plains and is near a flat land area and town. Therefore, most of the civilians are farmers; some do cultivation and some do trading. Since the ceasefire,⁶⁹ there have been no changes for the civilians' lives and their livelihoods, but it is the same as the past. There are still many concerns and fears because the armed groups such as DKBA [Democratic Karen Benevolent Army],⁷⁰ the Border Guard (BGF),⁷¹ the Myanmar government militia, *tha ka hsa hpa* [anti-

⁶⁷ Light Infantry Division (Tatmadaw); commanded by a brigadier general, each with 10 light infantry battalions specially trained in counter-insurgency, jungle warfare, "search and destroy" operations against ethnic insurgents and narcotics-based armies. LIDs are organised under three Tactical Operations Commands, commanded by a colonel, (three battalions each and one reserve), one field artillery battalion, one armoured squadron and other support units. As of 2000, each LID has its own organic field artillery units.

⁶⁸ Light Infantry Battalion (Tatmadaw); 500 soldiers but most in Tatmadaw are under-strength with less than 200 soldiers.

⁶⁹ The ceasefire agreement signed between the KNU and RUM officials on January 12th 2011 in Pa'an Town, was an agreement in principle on '11 key points', to be followed by more in-depth talks after 45 days. Senior KNU officials had since announced that the deadline of 45 days was unlikely to be met; see: "KNU ceasefire meeting with government behind schedule," Karen News, February 23rd 2012. Meanwhile, as-yet-unpublished KHRG information received on February 19th 2012, suggests that there have been clashes between government forces and non-state armed groups in Pa'an District in February 2012 and that recent re-supply operations carried out by Tatmadaw forces in Nyaunglebin District exceeded the amount of supplies usually sent, and included heavy artillery. Local media sources have also reported ongoing fighting in Pa'an and Nyaunglebin Districts since January 12th 2012; see: "Killings and attacks between DKBA and BGF drives villagers from their homes," Karen News, February 24th 2012; "Ceasefires, Continued Attacks and a Friendly Encounter Between Enemies," Free Burma Rangers, February 3rd 2012.

⁷⁰ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

⁷¹ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions

insurgency group], the Myanmar military police, KNU and KNLA are still active as they were in the past.

Some civilians are in trouble with their food because their paddy [rice] is not good since there has been no rain and the animals have destroyed their paddy. They are asked to provide rice for the travelling military groups and they also have to give money to the religious leaders, such as the monks or the Christian leaders because they are trying to build places of worship.

For some civilians, as the companies come and do logging, gold mining, stone mining and plant rubber trees, their [villagers in Thaton District] farm fields and plantations are destroyed. In the lower [western] area of Thaton District, the civilians rely on farming and trading. In Htee Hkee [village], they plant crops and mostly they plant betel leaf.⁷² The civilians from Htee Hkee Mountains today face [challenges]. Their durian and betel plants have died, as there was a small amount of water in the summer.

Now, the villagers have to seek rice in great difficulty as one basket⁷³ (32 kg. / 70.4 lb.) of rice is 15,000 kyat (US \$15.20),⁷⁴ one viss⁷⁵ (1.6 kg. / 3.52 lb.) of oil is 2,500 kyat (US \$2.53), one viss of salt is 1,000 kyat (US \$1.01), but for the betelnut, that they sell it for only 500 kyat (US \$0.51) for one viss. As their income and expenditures are not much, some of the villagers have to eat porridge.

Some of the villagers are really worried that the company will come and confiscate their small pieces of land. They heard that if there is no fighting, the rich people will come and work there, so it creates concern for the villagers.

Some of the villagers do not believe in the ceasefire. They said that if the ceasefire is a real one, the military [Tatmadaw] of President [Former Military General] Thein Sein would be reduced and taken out from the frontlines, they would not build new military camps, and they would also not send a lot of [army] rations. They also said that there is no difference

within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "DKBA officially becomes Border Guard Force" Democratic Voice of Burma, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

⁷²In Burmese, "betelnut" and "betel leaf" are referred to as "konywet" and "konthih," as if they are from the same plant. The Burmese names are also commonly used by Karen language speakers. "Betelnut" is the seed from an Areca Palm tree, areca catechu; "Betel leaf" is the leaf of the Piper betel vine, belonging to the piperaceae family. See "Attacks on cardamom plantations, detention and forced labour in Toungoo District," KHRG, May 2010.

⁷³ A basket is a unit of volume used to measure paddy, milled rice and seeds. One basket is equivalent to 20.9 kg. or 46.08 lb. of paddy, and 32 kg. or 70.4 lb. of milled rice. A basket is twice the volume of a big tin.

⁷⁴ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

⁷⁵ A viss is a unit of weight equivalent to 1.6 kg. or 3.52 lb.

from the military of President Thein Sein. As in the past, when they [Tatmadaw soldiers] asked for *set tha*,⁷⁶ [the villagers] had to send the messages to their camp by going back and forth [between the military camp and their village].

Civilians' health

For the civilians' health situation in 2011 and 2012, the civilians mostly face stomach problems, gammy [lameness], headache, fever, and especially in Aye Soo Hkee village tract, Bilin Township, we can see elephantiasis. In Lee Tee Hkee village tract, Bilin Township, the backpack organization [Back Pack Health Worker Team (BPHWT)] tested one hundred people and according to the medic's words, we know that 65 people have elephantiasis. Now, related to the elephantiasis, the medics [from BPHWT] came and gave medicine [to the people who have the disease]. From the Myanmar president's side, we haven't seen any activities yet. In our Thaton District, we have two clinics and one Christian clinic. For the Christian clinic, we have to give payment, but for the charity clinic, [we] don't need to give payment.

The rich people activities

In our District [Thaton], individuals or companies came to find out about mining, logging, making plantations, and doing development [projects], such as building schools, hospitals and distributing medicine and mosquito nets. However, I didn't find out about this by myself, so I can't report about it exactly. The individuals who who have caused difficulties came through the KNU, because they asked permission from them, and they do [these things] when they get permission. They did not discuss [the projects] with the villagers and we also know that they did not give any payment for the villagers' possessions and their crops. We can look at the logging in Htee Law Per as an example.

Villagers concerns

The things that I have mentioned are true. For these projects, some are in the testing stage, some have already been completed and some are in the information finding stage. The villagers are worried that in the future these things will increase and will cause difficulties. It is a big problem for them that their plantations, farms, pastures for their cows and buffalos and the place for cultivation will be confiscated and used by the rich people and the military groups.

Situation Report written by a KHRG researcher,
Hpa-an, Bilin, Thaton and Kyaikto townships, Thaton District
(Received in June 2012)

⁷⁶*Set tha* is a Burmese term for forced labour duty, such as with messengers stationed at army camps or bases, serving as an intermediary to deliver orders from army officers to village heads, but also involving other menial tasks when no messages are in need of delivery.

Source document #18

Internal log#:	12-81-S1
Published:	<p>“Thaton Situation Update: Hpa-an Township, January to July 2012,” KHRG, August 2013, http://www.khrq.org/2013/05/12-81-s1/thaton-situation-update-hpa-township-january-june-2012</p>
Location:	Hpa-an Township, Thaton District
Issues:	Forced labour; Forced recruitment; Land confiscation; Impact of infrastructure and commercial development; Ongoing militarisation; Access to health and education
Full text:	<p>Introduction</p> <p>This report is written by a community member who works in his own community and it is written about his community situation, his experience, surveys and what he faced. Upon the incidents that occurred in the villages, they were surveyed, and after confirming them carefully, they were written down. There are three main [categories of] information, and they are:</p> <p>(1) the situation of the civilians; (2) the situation of the armed groups and the rich people;⁷⁷ and (3) the situation of the changing of the military government</p> <p>The situation of the villagers’ livelihood</p> <p>In Hpa-an Township, most of the villagers in the area earn their livelihood by farming flat fields, hill fields and by cultivating rubber plantations. Nowadays, as the environment is being emptied [deforested] and the fertility of the land has decreased, the climate is abnormal and it lessens the production of rice farming and cultivation, so that the insufficient food situation, which the civilians are faced with, increases yearly. Because [villagers from] these places do not have any other opportunities to earn money, some of the people leave their young children with old parents, then go and work in other countries, such as Malay [Malaysia], Bangkok, and most of their children become orphans.</p> <p>The situation of education</p> <p>In this district, there are three types of schools, such as: (1) public schools, (2) mission schools, and (3) government schools. Public schools are built by the public, and the salary for the teachers and the different kinds of [things] required for the students are provided by the public. For the mission schools, the salary for the teachers is provided by the</p>

⁷⁷ In the context of this report, it is likely that the community member uses the term “rich people” to refer to individual people and people affiliated with companies that have the resources to fund business enterprises in the area.

missionaries who go to and fro, but the food and the teachers' requirements are provided by the public. For the government schools, the government chooses the teachers and sends them [to the village], and it also provides the salary for the teachers and the materials for the school. This year [2012], according to a teacher's statement, the Township Education Coordinator from Hpa-an [Township] said that, there should be "*Learning, free of charge, in primary schools,*" in all of the government schools. However, nothing is discussed related to private schools or the mission schools.

Civilians face difficulties related to the income of the rich people

In this year, 2012, starting from January to June, more companies entered our area; the companies are the Shwe Than Lwin Company, Hein Naing Win Company, and Thein Lay Myaing Company. These companies came into the area and confiscated the civilians' land as "disputed land," and they planted rubber and teak. Starting in April, the companies, Shwe Than Lwin and Thein Lay Myain, worked with the former DKBA [Democratic Karen Buddhist Army] leaders who are U Tha Htoo, U La Ba, U Kyaw Than, U Hein Soe. These people called themselves [members of] Karen State Democracy and Development Party (KSDDP). The companies gave them [KSDDP] money and they used their people, Tin Win, Thaw Ma Na and Moe Nyo, from the Border Guard Battalion #1014. Tin Win and Thaw Ma Na, from the Border Guard, went in and confiscated 500 acres of land from V--- village, T--- village, and W--- village. Starting in April until now, they forced the villagers to go and clear the bushes, clear the fields and plant rubber and teak. They did not give any wages for this. Food and all the materials have to be brought by the villagers themselves. For the Hein Naing Win Company, they confiscated the KNU's [Karen National Union] forest reserve, the land that they bought and got documentation from the government. Then, they planted rubber and made the land theirs. We have known and have seen that the companies came into the area by working together with the armed groups, and they have authority over the civilians and abuse the rights of the civilians a lot. Due to the companies' coming and confiscating the land where the villagers work, villagers from T--- village, W--- village, and V--- village do not have places to do cultivation or herd their livestock, and it causes a great problem for their livelihood.

Forced recruitment

On May 29th 2012, the leader of *Tha Ka Hsa Hpa (Thaung Kyaun Thu San Kyin Yay)* [anti-insurgency group], who is called Moe Nyo, called five villages to a meeting in F--- village, and he said that his soldiers from *Tha Ka Hsa Hpa - Thaung Kyaun Thu San Kyin Yay* should not get lost, so he gave the order to select five people from the five villages. On the same

day, he held a meeting in H--- village and he ordered that if the villagers cannot send the people, they have to give 50,000 kyat⁷⁸ (US \$58.34) each month. The villages that are forcibly being asked for soldiers are: (1) D---, (2) B--- (3) F--- (4) E---, and (5) H--- villages. The villages are in Kyon Mon Thwe village tract, Hpa-an Township.

In the past, the leader of the people's militia, Moe Nyo, was a leader in the DKBA. In 2010, after the election, the DKBA was transformed into the Border Guard and he came back and lives as he wants and formed *Tha Ka Hsa Hpa- Thaung Kyaun Thu San Kyin Yay* [anti-insurgency group] from 2011 until now, because he was old and was not registered on the Border Guard age list.⁷⁹ The second thing was, because he was not interested much [with the Border Guard]. However, he later worked together with the leaders from DKBA, who are U Tha Htoo Kyaw and U Kyaw Than, and he later became one of the Border Guard advisors. He worked on both sides, to have more benefits for himself.

The villagers from the five villages complained because they have to give their children to *Tha Ka Hsa Hpa (Thaung Kyaun Thu San Kyin Yay)*, or they have to give 50,000 kyat (US \$58.34) monthly for one year if they do not send their children. Therefore, the villager who is called Saw S---, reported that there are four or five households that left their village and went to live secretly in another country. The villagers who are left, also don't want to follow [the order] but they said that they would discuss it together and they would go report [it] above. However, some of the villagers felt afraid and they did not accompany their friends [to report it]. Moe Nyo became fierce and, therefore, the village head and some of the villagers [who left to report] had to return.

Changes in the military government's activities

After the 2010 election, because the SPDC [Tatmadaw]⁸⁰ military government changed its name [and turned] into a civilian government, we

⁷⁸ As of February 26th 2013, all conversion estimates for the kyat in this report are based on the official market rate of 860 kyat to the US \$1. This reflects new measures taken by Burma's central bank on April 2nd 2012 to initiate a managed float of the kyat, thus replacing the previous fixed rate of 6.5 kyat to US \$1.

⁷⁹ Border Guard battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalized ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. Border Guard battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three digit battalion numbers. For more information, see "DKBA officially becomes Border Guard Force" Democratic Voice of Burma, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

⁸⁰ In Karen, the Burmese phrases Na Ah Pa (SPDC) and Na Wa Ta (SLORC) are commonly used to refer to the Burmese government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase Na Wa Ta (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase Na Ah Pa (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "Mission Accomplished as SPDC 'dissolved'," Myanmar Times, April 4-10th 2011. The term Na Ah Pawas used by the villager who wrote this conducted this interview and interviewee and "SPDC" is therefore retained in the translation of this interview.

can say that the activities of the battalions under its control became less [and they don't] go and fight with an ethnic [people's] group, the KNU. However, there is no change regarding building [army] camps; it is still the same.

We know that, beginning when the KNU and the military government entered a ceasefire in Hpa-an District area,⁸¹ their army group, the Border Guard, which guards the border, they set up their camp in K--- village. Officers Tin Win and Thaw Ma'na, from Battalion #1014, manage this [area].

Since the KNU and the military government entered the ceasefire, each army has known the limited areas [of operation]. The military government gave them a chance only to go 100 miles⁸² away from each side of the main road. However, we know that they do not follow [the boundary] as it is limited, but they violate some of the orders. On June 7th 2012, LIB [Light Infantry Battalion] #211, which is from Ta Paw Camp, came to P--- village and they did not let the KNU know, so one thing is that it might create conflict.

The military camps that the military government built, and their unit numbers

On January 26th 2012, LID [Light Infantry Division] #44 came and changed places with LID #11 in Pa'nweh Klah camp.

On January 27th 2012, TOC [Tactical Operations Command] #442 came and changed places with TOC #111 in Meh Pray Hkee camp.

On January 28th 2012, TOC #443 came and changed places with TOC #112 in Ka'ter Tee camp.

Situation Report written by a KHRG researcher,
Hpa-an Township, Thaton District
(Received in June 2012)

⁸¹ The ceasefire agreement signed between the KNU and RUM officials on January 12th 2011 in Hpa-an Town, was an agreement in principle on '11 key points', to be followed by more in-depth talks after 45 days. Senior KNU officials had since announced that the deadline of 45 days was unlikely to be met; see: "KNU ceasefire meeting with government behind schedule," Karen News, February 23rd 2012. Meanwhile, as-yet-unpublished KHRG information received on February 19th 2012, suggests that there have been clashes between government forces and non-state armed groups in Hpa-an District in February 2012 and that recent re-supply operations carried out by Tatmadaw forces in Nyaunglebin District exceeded the amount of supplies usually sent, and included heavy artillery. Local media sources have also reported ongoing fighting in Hpa-an and Nyaunglebin Districts since January 12th 2012; see: "Killings and attacks between DKBA and BGF drives villagers from their homes," Karen News, February 24th 2012; "Ceasefires, Continued Attacks and a Friendly Encounter Between Enemies," Free Burma Rangers, February 3rd 2012. For information on KHRG's position regarding the 2012 ceasefire, see its commentary "Steps towards peace: Local participation in the Karen ceasefire process," KHRG, November 2012.

⁸² Although the community member uses "miles," it is known that in other districts, troop movements are limited to 200 yards from the roadside. See "Papun Situation Update: Dweh Loh Township, January to March 2012," KHRG May 2012.

Source document #19

Internal log#:	12-95-S1
Published:	"Thaton Situation Update: Thaton Township, January to June 2012," KHRG, (first publication)
Location:	Thaton Township, Thaton District
Issues:	Land confiscation; Impact of infrastructure and commercial development; Access to health and education; Ongoing militarisation
Full text:	<p>Thaton Township is near to Bilin, Hpa-an and Kyaikto townships and it reaches to Thaton, Kyon Kaung, Bilin [towns]. So, there are many ethnic groups living there, such as Karen, Burmese and <i>kaw la thoo</i> [Muslim] people. But, the most people living in [the area] are Karen people.</p> <p>Villagers' livelihoods</p> <p>Most people in the area [in Thaton Township] are farmers. Farming flat farms is their main livelihood. But, not all people have farms. There are more people who do not have farms than people who do have farms. So people who do not have farm [land] have to work and hire themselves out [as day labourers] to the people who have farms every rainy season. They earn their livelihood in this way. Even if they work on the farm in rainy season, their families do not eat enough, so they have to start doing [cultivating] plantations in the summer, such as [cultivating] long beans, chilli, aubergine, cucumber and tobacco plants. We [community member refers to himself] have seen that they do [farm] plantations, and if the fruits and vegetables grow, they sell them and buy rice. They struggle to make a living for the year. And also, some are <i>taw hsah</i> [villagers who carry fruit or vegetables on their heads for sale], such as bamboo shoots. They also find natural food, such as types of mushrooms, and after they sell them, they get money to buy rice.</p> <p>They do not have regular and reliable business work. Only the people who can set up a shop, and are able to sell things, have income. But, if we look at the whole village, there are fewer people who are like this. Most people have to work very hard. Because there are no businesses to work at, parents ask their children to go find jobs in other places [countries], such as Thailand and Malaysia to get money. Because parents ask their sons and daughters to go to find jobs in other countries, some sons or daughters lives are ruined in many ways, so it becomes a problem for the parents. But, now we see that rubber has price [value], so people who own some land make rubber plantations so they have more income. But for the people who do not own land, they hire themselves out to the people who own land as day laborers. Some [villagers] also raise pigs and chickens. Even if they do raise [livestock], they could not raise [enough] to make a business. They keep [the animals] as a toy-savings box, and they sell it if they needed it for an emergency issue. So, there is no reliable business work for the civilians.</p>

	<p>Education</p> <p>Additionally, if we look at the education [system], there are a lot of things that are needed. We know that in this township [Thaton], there are 33 schools that work together with KSEAG [Karen State Education Assistance Group]. In 2011 and 2012, there were 186 school teachers and 4,481 students. Most of the schools are SPDC⁸³ [Myanmar] government's schools and there are fewer civilians' schools [schools that built by the villagers on their own]. We saw in every place and in every school, there are many children who are at the age that should go to school, but they cannot go to the school. Some [children] have to look after other peoples' cows and buffalos, and some have to stay with their parents in the flat farms and hill farms. When we tried to find out the [reason] for these issues, we found that it is because those children's parents are poor, so their parents could not send them to the school. The SPDC government set up an order/rule, that there is a free education system in the lower standards, but in 2011-2012 in the [grades] when [children] would begin school, which starts from kindergarten to fourth standard, a lot of school fees and books fees were demanded. So, the children who are school-age could not study because their parents were not able to send them to the school [because they could not afford to pay the fees]. I do not know about the coming 2012-2013 [school year], because school has not started yet. We also saw that some of the SPDC schoolteachers and principals do not put effort [into their work] because the head of education in township could not check on them because of the distance so, they do as they like. They attended school only ten days in the whole month. That causes a problem for the children. Regarding help in education, we have seen KSEAG help students [by providing] notebooks, pens, pencils and many kinds of games. For the school teachers, they support them with pocket money. If it is the SPDC's school teacher, they give 2,000 baht and if they are citizens' school teachers [teachers that were hired by the villagers], they give 4,000 baht per person in a year. We tried to find out the reason why they give different salaries to the school teachers, and they said that it is because the SPDC school teachers get salary [from the Government], but for the civilians' school teachers, they do not have a salary so they provide it in different way.</p> <p>Healthcare</p> <p>If we also look at the healthcare [situation], there is a problem. Some villages in the area have a clinic that provides medicine, but there is no</p>
--	--

⁸³ In Karen, the Burmese phrases Na Ah Pa (SPDC) and Na Wa Ta (SLORC) are commonly used to refer to the Burmese government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase Na Wa Ta (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase Na Ah Pa (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "Mission Accomplished as SPDC 'dissolved'," Myanmar Times, April 4-10th 2011. The term Na Ah Pa was used by the villager who submitted this situation report and "SPDC" is therefore retained in the translation of this document.

medic to give the medicine and treat the patients. There is only one building. So the villagers have to rely on female medics (midwives) in the village. Of the female medics in the village, some are placed there by the Government and some go to study by themselves and come back to look after the patients. There is a clinic, but there is no medic, so when the villagers become sick, they have to go to the villages where there are medics, so they have to pay a little bit more for their medical costs. However, if the medic and medicine is not enough for their disease, and if their disease becomes serious, then they have to go to the city hospital. Because of this [paying for transportation], if the citizens who are poor face a serious disease, it causes a big problem for them. To be able to heal their illness, they have to go into debt and repay it later, little by little at a time. They could not rely on backpack workers [Back Pack Health Worker Team (BPHWT)], because backpack workers have not arrived in their area. So, they need the medicine box that is empty to be full with the medicine and medics to solve and help their illnesses and problems.

We have seen that there is some other help [available] in this area. The assistance that reaches the area is from the UNDP [United Nations Development Programme] and UNICEF [United Nations International Children's Emergency Fund]. UNDP is from the Government and entered to help the civilians. We have seen that they mostly provide educational assistance. They [UNDP] came and built many schools in many places for the civilians. Also, for transportation, they built two or three bridges. Moreover, they helped the villagers by supporting them with money to solve any kind of problem, and they created a *ngway su ngway chin* [credit society]. They also distribute polio vaccinations and worm vaccinations in the villages to [help them] cooperate. UNICEF has mostly assisted with healthcare. We have seen them provide the polio vaccine and vermifuge [medicine that expels intestinal worms] medicine. They have also provided mosquito nets to the families.

Military situation

The SPDC [Tatmadaw] is still based in many places in Th'Htoo [Thaton] Township. The places where they based are A--- [village], Wa Pa village and Htee Hpoh Nya Lee village, (Ta Ta Ka Kyon, Ka Zaing #1). LID #44 is based in P'Nweh Klah village. LIB #9, which is controlled by Brigadier Ko Ko Lwin, is based in Wa Pa village, and LID #44, under the control of Artillery (*ah ma ta*) #314 controlled by Brigadier Kyaw Tha, is based in Htee Hpoh Nya Lee and LIB #3, controlled by Brigadier Yan Naung So is based in Ta Ta Ka Kyon (Ka Zaing #1).

If we look at the military activities, there is no special military activity in A-- - village, but the other military [troops] still conduct activities. Since the ceasefire⁸⁴ agreement [January 2012], some soldiers from Wa Pa army

⁸⁴ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April

camp came to live in B--- village, in Shway Yaw Pya village tract. They have stayed until now. Even though they do not disturb people who travel to work, it bothers civilians because they are posted in the middle of the road. Also, the government soldiers, which are based in Ta Ta Ka Kyon (Ka Zaing #1), come to visit C--- village, Khoh Th'nay village tract, and they carry their weapons; therefore, the villagers are worried because of them. The government soldiers [Tatmadaw], which are based in Hkeh Maw army camp, come to T'raw Meh and Kyeh Hkyee Hka villages, K'dee Poo village tract, and they all carry weapons, so the villagers always have to remain worried.

On May 26th 2012, the Bilin Township governor asked the village heads in D--- village tract to collect population numbers (census) and basic information related to the village location (villages' history). [People] do not know yet what they will do [with that information], so the villagers wait to hear in worry. The civilians are very happy regarding their leaders' arrangements for a ceasefire, but when they see that the government soldiers, their location and activities are the same as the past, they worry that fighting will happen again.

We have seen the abuse of civilians' rights because some land has been confiscated in the areas in this township. Between 2001 and 2002, the Artillery Battalion #314, under the control of LID #44, came and established [an army camp] in Htee Hpoh Nya Lee area, which is near E-- - village. When they began to be based in the area, they immediately established the army camp. Because they built the army camp, they confiscated villagers' lands, cultivations, farmlands and rubber tree plantations. When they first came, they limited the area of their army camp to 500 acres, which resulted in confiscating 30 villagers' land. Since they limited their area, the villagers whose durian and jengkol [dogfruit] plantations were confiscated were not allowed to go to take their fruit. Because it [the land] became part of the military area, the military did not allow them to work anymore. They did not get compensation. As with the durian and jengkol plantations, there are many people whose rubber plantations were included [confiscated due to the military camp demarcation]. Some [villagers] planted new [rubber trees], but some [old trees] were nearly ready to tap, so they were sad but they could not say

4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#)," *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft](#)," *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma](#)," KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process](#)," KHRG, November 2012.

[complain] to anyone. Because they could not say [report the problem] anywhere, they had to stay like that and go back. The Myanmar soldiers allow them to tap the rubber tree plantations, but if they go to tap them, they have to pay 200 kyat⁸⁵ (US \$0.20) per rubber tree, so that they do not go to work anymore. This armed group [Tatmadaw] keeps the villagers' land until now. Moreover, on May 28th 2012, they [Tatmadaw] made sure of the area and measured it; there are 517 acres [of land] so it reaches to the E--- village area.

Furthermore, there are lands that have been confiscated by companies as well. In 2005, Max Myanmar Company entered Shway Yaw Pya village tract in Tha Htoo [Thaton] Township. They came and made rubber plantations. When they started doing this, the company owner, U Zaung Zaung, cooperated with General Myit Aung; they came to the villages and looked for the place where the villagers do not work on [plant plantation], and then they said it is uncultivated land,⁸⁶ they started taking it [the land]. Later, step-by-step, they started buying peoples' lands until now. There are some villagers who lack knowledge [about their land rights] so they sold their land but some [villagers], because they are not able [to keep their land] so they sold it. Currently, there is only companies' land. It causes a problem for the villagers, even to find firewood. Because the company cooperated with the Government army, it is not easy for the villagers to forbid them [from using the land]. The company also keeps extending the size of the land. Therefore, the villagers are waiting with worry to see what things the Government and company will do in the future.

Later, we did research about the civilians' views about the dictator military government army; they dare not believe them. Even if they continue the ceasefire, they have not reduced their soldiers. Their activities have not changed. Because they travel with weapons, the civilians are afraid and worry that the fighting will happen again. All civilians in the area want there to be no government army in their villages; then there would be peace for them in their areas.

Situation Report written by a KHRG researcher,
Thaton Township, Thaton District

⁸⁵ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

⁸⁶ The perpetrator of this abuse may have been claiming authority under one of the Burma government laws that allows rights to land to be transferred from villagers to private entities. The Wasteland Instructions Law (1991) enabled both domestic and foreign investment in large-scale commercial enterprises through transfer of use rights to designated "wasteland" (or "vacant, fallow and virgin land"). This practice was recently reaffirmed by the Vacant, Fallow, Virgin Land Law (2012). As development has increased in southeastern Burma since the signing of the government-KNU ceasefire in January 2012, KHRG has received an increasing number of complaints of confiscation of "uncultivated land" or "wasteland." For KHRG documentation of land confiscation arising from development projects, see: *Losing Ground: Land conflicts and collective action in eastern Myanmar*, KHRG, March 2013. For summary and analysis of the legal and policy framework relating to land management in Burma, see: *Legal Review of Recently Enacted Farmland Law and Vacant Fallow and Virgin Lands Management Law*, Food Security Group - Land Core Group, November 2012.

(Received in June 2012)

Source document #20

Internal log#:	12-38-T1-11
Published:	"Toungoo Interview: Saw A---, April 2012," KHRG, (first publication)
Location:	Hantabin Township, Toungoo District
Issues:	Forced labour; Ongoing militarisation; Access to health and education
Full text:	<p>Name: Saw A--- Gender: Male Age: 22 Religion: Christian Ethnicity: Karen Family Status: Occupation: Betelnut plantation, cardamom plantation</p> <p>Are there any differences between the situation in the past, in 2009, and in 2012?</p> <p>Yes, there is difference.</p> <p>What is it?</p> <p>It was when we dared not come back to the mountain.</p> <p>In which year?</p> <p>2009.</p> <p>Why didn't you dare to come back?</p> <p>Because the Myanmar Army [Tatmadaw] disturbed us. They didn't allow us to come back.</p> <p>So, related to the movements of the Myanmar Army [Tatmadaw] in the past year, 2012, how was it?</p> <p>In the past year, there were more movements of the Myanmar Army [Tatmadaw]</p> <p>You said in past years?</p> <p>Yes.</p> <p>How about after the beginning of 2012? How is the Myanmar military's movements?</p> <p>The Myanmar military's movements?</p>

Is it the same with [the movements of the military] in 2009 and 2010?

It is a little bit different.

How is it different?

It is less [movement], but we are not happy to go back and live in our village yet. It is less but if we go back and forth, we need to be afraid.

So, now in your village, people do not stay in the village?

No.

They live in the jungle?

They live in the jungle.

Are there any changes with the military in the past and the present?

Yes, there are changes.

During this year, did they send more soldiers?

Yes, they sent more. They also sent more rations.

You said that they sent more soldiers. Did it start in 2012 or 2011?

They sent more. Last year, we saw that they sent more rations like rice.

In 2011?

2011.

When they sent rations, did the people from your village have to carry it for them?

Yes.

How many people from your village? How many people did they ask?

One person from each house.

How many households are in your village?

Now, it is only a few households. Only [censored for security] households.

Do you remember the day or month that they asked?

No. I don't.

You said that in 2012, they started to send more soldiers and more rations. In which month did they started to send them?

February.

At that time, did the people go and carry [rations] for them?

No.

So, did they send the rations by themselves?

They sent them by motorbike.

Do they ask to use the villagers' motorbikes?

All were the villagers' motorbikes.

Were the motorbikes from B--- village included?

No. That village doesn't have motorbikes. They asked Klaw Mi Der and other villages that have motorbikes to send them.

How many bags of rice did they ask to send with one motorbike?

[They] put one bag or two bags.

Are there any changes in their relationship with the villagers after the ceasefire?

There are no changes. Only the leaders come into the village. For their people [soldiers] , they just live in the camp.

You said that if they come into the village, only their leaders come?

Yes.

Has the Myanmar military ever arrived in B--- village?

Now, they don't.

How about in 2012?

In 2012, they passed through once in the past.

When they passed through the village, if they saw the villagers, did they give any trouble to them?

They called two people. They brought them to their camp and sent them back.

	<p>When they brought them [to the camp], on the way, did the Myanmar military torture them?</p> <p>They did not torture them.</p> <p>When they called them, did they force them or when they called the two villagers, did they harm the villagers?</p> <p>No, when they saw and called them they [the villagers] followed them.</p> <p>As you said, the SPDC⁸⁷ [Tatmadaw], the Myanmar military, sent rations in 2012, did they ask to use the villagers' motorbikes?</p> <p>Yes, they asked to use the villagers' motorbikes.</p> <p>Which villages were the motorbikes from?</p> <p>They asked villages such as Hkler La, Gkaw Thay Der, Mile Na Seh [20-mile], Gklay Soh Hkee and Klaw Mi Der to send [motorbikes].</p> <p>In 2012, when they came into the village, was the Myanmar military's words or their minds different to the previous years?</p> <p>I don't know. Only the chairman or the secretary [of the village communicated with them], for us, we just live in C--- [village] and we do not have contact with them.</p> <p>Between the previous years and in 2012, were there any differences related to the villagers' situation or their work?</p> <p>The difference is that we can work more easily.</p> <p>You said your work became easier?</p> <p>It become easier. We dare not live in our village yet. If they come into the village, we have to flee.</p> <p>How about travelling for the villagers? Are there any differences in 2009 and 2012?</p> <p>Yes.</p>
--	--

⁸⁷ In Karen, the Burmese phrases Na Ah Pa (SPDC) and Na Wa Ta (SLORC) are commonly used to refer to the Burma government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase Na Wa Ta (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase Na Ah Pa (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "Mission Accomplished as SPDC 'dissolved'," Myanmar Times, April 4-10th 2011. The term Na Ah Pa was used by the villager who conducted this interview as well as by the interviewee and "SPDC" is therefore retained in the translation of this interview.

How?

Now, if you travel it becomes easier. There is less security.

In previous years when you lived in B--- village, did you need to have written a recommendation letter to work or travel?

Yes, we had to have written [a recommendation letter] in the past.

Where did you have to go and have [the letter] written?

We had to go and have it written in Klaw Mi Der.

Did you have to go and have it written in the village or the camp?

In the village.

If you had a [recommendation letter] written, did they limit the time?

Yes only one day round trip. You had to come back and sleep in [your same village] the evening. You were not free to do anything.

After you had the recommendation letter written, if the Myanmar military saw you while you were working in the betelnut or cardamom plantation, did they give any trouble to you?

If they saw you flee, they shot you.

How about if they arrested you?

If they arrested you, people had to follow you. It is like the chairperson had to speak for us.

If you had recommendation letter written, how much did you have to pay for it?

We had to pay 200 [kyat] (US \$0.20).

How about this year, in 2012, do you still need to have recommendation letters written?

Now, we don't need them.

What do you think? Why don't they do that?

They ask people to write them, but people hide themselves [in the jungle] and since they don't have a lot of movement, so people do not have them written. If their movement becomes more frequent, people go and have [the letters] written. How can we do, if we always have to have recommendation letters written?

Starting from when U Thein Sein began to govern [the country], do they come and make or build things in your area related to the development [of the village]?

They don't come and build anything.

In your village, have you faced any difficulties related to the land?

Yes.

What I mean by the land is, does the Myanmar military confiscate your land in the village?

In my village, no.

How about in your village, are there any differences related to your occupations?

Differences related to occupations, we work like that.

Do you do [plant] betelnut?

Betelnut, betel, cardamom.

Don't you cultivate any other plant?

No.

In the place where you live, is there anything like people coming and excavating gold?

There is nobody who excavates gold. People excavate gold in Klaw Mi Der [village]. People do not come and excavate in our area.

Do you know the people who excavate gold?

We just heard they excavate gold. Now, we don't know whether they still excavate it or not. We don't visit there.

What did you hear? What did they say?

They said, people go and excavate gold, and they went there. [People] just excavate it by hand.

Who are the people who come and excavate gold? Are they Karen?

Myanmar people.

In which place did they come and excavate the gold?

They excavated [the gold] in the place where the Yaw Loh Gkloh [River],

the stream comes up [spring] like that.

For the new Thein Sein government, after they began to govern, did the civilians or the villagers in the village dare to speak out?

Yes. They dared to speak out a little bit louder. In the past, they dared not say anything like that.

Why do they dare to speak out like that?

We dare to speak bravely because their [Tatmadaw] activity has become less.

In the present time, does your village face any difficulties?

No.

In your village, is there anybody who works and does not have sufficient food?

Yes, I think. Some people. For the ones who do not have sufficient food, they porter [carry materials for money].

They don't have sufficient [food], but just a few people [are in this situation]?

Yes.

For the people who do not have sufficient food, what do they do in order to support themselves for the whole year?

They porter.

For portering, how much do people pay?

For betelnut 1,000 [kyat] (US \$1.01), from the mountain to Ber Htee [village], they pay 4,000 [kyat] (US \$4.05).

Is there anyone who does hillside cultivation in your village?

There is nobody who does hillside cultivation, only cardamom plantations.

Since you live in the area, do people come and do development [projects]?

No.

Like people came and built dams or something like that?

For dams, they are only in Toh Boh [village].

In Toh Boh?

Yes.

How many days do you need to go from your village to there?

Only a half day, the whole day. If you go like that it only takes half a day, but if you go by carrying a load, it will take the whole day.

Since they are building a dam in Toh Boh, if they block the water and if the water level is raised up, does the water still reach your village?

No. It doesn't reach to our village.

How about does the Burmese military come and make plantations, do they come and make rubber tree plantations in your area?

No.

How about logging?

No logging. Only Myanmar civilians come and do logging.

Myanmar civilians?

Yes.

They come and do logging?

Yes.

Where do they come from and what do [they do]?

At the base of the mountain.

What kind of wood do they take?

They take all kinds. If it can be [made into] a plank, they do it all.

After they make them, do they sell it or use it for themselves?

After they make planks they sell them.

Does your village have school?

No, there is no school.

What do you think, what do you have to do to get a school?

If we can go back and live in the village, there will be a school.

Is your village a peace area or under control [of the Tatmadaw] area?

Peace area.

Even though it is a peace area, why don't you dare to go back to your village? What is your opinion about it?

People thought they will go back and live [in the village], but because we have to stay among the Myanmar [military] people have to flee. So we just live in the betelnut plantation.

So, in the past, did the Myanmar military base their place [camp] in your village?

Yes.

Which year was that?

In 2006, but not now.

When they [Tatmadaw] asked the villagers to relocate, where did they go and live?

Some of them went and lived in refugee camps and some went to Ser Bweh Htee [village].

Currently, what do they do with the children from your village who should attend school?

They just stay like that [no school].

They can't go to school? They just stay like that?

Just stay like that.

Don't the parents send them to other places [to attend school]?

They don't send them. Even if they [want to] send [their children], they can't send them.

When the villagers feel sick, what do they do?

If they get sick, we have to carry them to Bweh Htee [village].

Where is Bweh Htee?

[On the way] to Taw Goo [village].

Is there a hospital in Taw Goo?

There is no hospital there. There is just a female medic who can give

injections [medication].

Do they allow you to bring back the medicine to your village and use it, if you go and visit the town and buy medicine?

If they [SPDC] see that, they don't allow it. You have to bring it secretly.

In your opinion, why don't they give you permission?

They might think that we bring it back and trade it or bring it for the rebels [Karen National Union].

What is your point of view on the new military that governs [the country] now? Is your point of view good or not?

Now, we can't say exactly [if it is] good or not.

What is your opinion about the KNU and the Myanmar government ceasefire that they signed?

Since the KNU signed [the agreement], it is good.

How is it good?

Now, we can work in peace, so it is good.

After the ceasefire between the KNU and the Myanmar military government, did the Myanmar military come and build a vehicle road in the place that you live, in your area?

Not from Klaw Mi Der [village] to Hoo Moo Der [village] but [they built roads] from Klaw Mi Der [village] to Bpeh Leh Wah [village].

Did they build a new vehicle road?

Not a new vehicle road. They asked the people to dig [build the road].

The SPDC ask the villagers to dig?

Yes.

Did they give any wages when they asked them?

No, they didn't. Since the villagers dug [built the road], they [villagers] estimate the cost for the payment and later they requested it to the SPDC.

At first, you said that in 2009, the villagers had to go and porter rations for the Myanmar [military], one person from each house?

Yes.

	<p>At that time, did the village leaders stand up [for the villagers]?</p> <p>We didn't hear about that.</p> <p>Everybody went?</p> <p>We just knew that we went [had to go].</p> <p>In your opinion, do you think the situation in the future will be better than the present situation?</p> <p>In my opinion, if it becomes better, the situation would be very good, but if not, it would be very bad.</p> <p>How would the situation become worse in your opinion?</p> <p>If we don't get peace, how can it be good? It will be good when we get peace.</p> <p>What is your opinion on the KNU? Is what the KNU is doing is good or not, what is your opinion?</p> <p>What they are doing is good.</p> <p>It's good? In what way?</p> <p>Now, the Myanmar [military] is not so complicated [don't have much activity], so it is good.</p> <p>So, do you want to mention anything that is not included in the questions that I have asked you?</p> <p>No, I don't think so.</p> <p>If so, thank you very much for giving your time.</p> <p style="text-align: right;">Saw A---, (male, 22), Tantabin Township, Toungoo District (Interviewed in April 2012)</p>
--	--

Source document #21

Internal log#:	12-38-T1-I2
Published:	"Toungoo Interview: Saw A---, April 2012," KHRG, (first publication)
Location:	Htantabin Township, Toungoo District
Issues:	Access to health and education
Full text:	<p>Name: Saw A---</p> <p>Gender: Male</p> <p>Age: 50</p> <p>Religion: Christian</p>

Ethnicity: Karen
Family Status:
Occupation: Betelnut plantation
Position: Village Chairman

Are there any changes between the previous years and this year?

Yes, but not a lot for me.

How about related to the movement of the Myanmar military? Are there any differences?

[It is only] different for B--- village. They never come into C--- [village].

There are differences in B--- village?

Sometimes, they [Tatmadaw] ask [villagers] to go and help them.

In C--- [village]?

Yes. Sometimes, they ask them to porter their rations.

In your opinion, are there any differences between the Myanmar military's movements between 2010 and 2012?

No.

How about sending rations?

They only send rations to B--- area.

For sending rations, do they only send rations or do they send anything else?

For rations, [villagers from] B--- transport them by motorbike.

Did they just send rations? Did they also send more soldiers?

The soldiers have not increased; they are the same [number].

As you said, do they just send the ration with motorbike?

Yes, motorbike from B--- [village].

Don't they ask the villagers to carry [the rations]?

No.

How about in previous years?

In the past, C--- [villagers] went and carried [rations] for them.

In which year did the C--- [villagers] go and carry [rations] for them?

In 1995. In '96 when they moved their camp.

'95?

'95.

How about in 2009 or 2010, didn't C--- [villagers] need to go and carry [rations] for them?

We had to carry rations one or two times.

In which year?

2010.

At that time, did they force the villagers? Did they carry rations to the camp or from the camp?

To the camp. They sent [rations] from B--- village to Pa Leh Wah camp.

Do you remember the day or the month?

April [Date censored for security]th.

At that time, how many villagers from C--- village did they ask [to porter]?

They asked three times, seven to eight people each time.

They asked three times?

Three times. They asked once a week.

They asked for seven to eight people each time?

Yes.

They asked once a week?

Yes. They continuously asked for three weeks, three times.

How many viss⁸⁸ did they ask one villager to carry?

I can't remember. They asked to [villagers] to carry 25 cans of condensed milk. They asked one person to carry one rice bag.

⁸⁸ A viss is a unit of weight equivalent to 1.6 kg. or 3.52 lb.

When they went and carried [rations], were the women also included?

Yes.

How many women?

Two or three people.

How old was the youngest one?

18 years old.

How about the oldest?

Maybe 40.

You said, from where to where did they go?

From B--- [village] to D--- [village].

How many hours would it takes [to go] from B--- to D---?

Two and a half hours.

Do you remember the number of the military [battalion] that asked your villagers [to porter]?

I don't remember.

There has not been any forced labor in 2012 yet?

No, not yet.

How about in other villages?

Only in B--- [village].

What is your opinion on the Myanmar military building relationships with the villagers in previous years and now?

Their relationship [to villagers] has become softer. It is not hard like in the past.

If they enter the village, do they hurt people?

Now, they haven't come here [to the village] yet. [They haven't come] for several months.

What are the occupations of your villagers?

	<p>They cultivate betelnut plantations, cardamom plantations.</p> <p>Can they eat and drink enough with their work?</p> <p>Yes.</p> <p>Is their food enough for the whole year?</p> <p>Yes. They send [their crops] by Ber Htee road and sent them to D--- [village].</p> <p>They send betelnut, betel leaves and cardamom to Ber Htee [village]?</p> <p>Ber Htee. Some send betelnut to D--- [to sell]. They carry it with motorbike.</p> <p>In your village, do you have widows or orphans who do not have sufficient food for their daily life?</p> <p>They have sufficient food. They have betelnut plantations. Myanmar [military] killed many of them [villagers] when people were relocating.</p> <p>When was that?</p> <p>'96 [1996].</p> <p>Do you know the name of the people who were killed by the Myanmar military [Tatmadaw]?</p> <p>I don't know. It was LID [Light Infantry Division]⁸⁹ #66.</p> <p>How about the names of the villagers?</p> <p>I don't know.</p> <p>You don't you know?</p> <p>I don't know.</p> <p>What were their names?</p> <p>Saw Thoo Ler, Da Pih Hkoh, Da U Hpoh, Bay Bay Htoo. They killed them in Shah See Bo camp. Hpuh Ba, Taw Luh Buh.</p>
--	---

⁸⁹ Light Infantry Division (Tatmadaw); commanded by a brigadier general, each with 10 light infantry battalions specially trained in counter-insurgency, jungle warfare, "search and destroy" operations against ethnic insurgents and narcotics-based armies. LIDs and organised under three Tactical Operations Commands, commanded by a colonel, (three battalions each and one reserve), one field artillery battalion, one armoured squadron and other support units. As of 2000, each LID has its own organic field artillery units.

How did the Myanmar military [Tatmadaw] kill them?

They [villagers] came back to relocate and when the Myanmar [military] saw them, they shot them and killed them.

When they saw them and 1, 2, 3 they killed them [did they shoot them at once]?

They shot them.

When the Myanmar military [Tatmadaw] killed people in the past, did the people report it?

[They] took pictures.

What did they report?

For Saw Thoo Ler and Da Pih Hkoh [villagers], we couldn't find their dead bodies. We couldn't find them.

Where did they kill them?

We couldn't find the place where they died [inaudible].

If we compare 2010, 2011 and 2012, are there any differences for the villagers travelling and with their work?

Yes. In the past, they shot and killed people but now they don't shoot and kill people.

So, if you travel, they don't disturb you?

No, they don't disturb anyone.

In the past, did you need to have a [recommendation] letter written to travel?

You had to have a recommendation letter written.

In which year did they write recommendation letters?

'95 [1995]. After that people stopped it. Later, they didn't write them.

So, in '95.

Before then. '94, '93.

So, in 2009, 2010, there is nothing like writing recommendation letters?

	<p>No.</p> <p>In the village where you live, in that area, is there anything like the Myanmar military [Tatmadaw] confiscating land?</p> <p>Not yet. Later, we don't know [if it will happen].</p> <p>Do you see any changes of the work of the U Thein Sein government?</p> <p>Even though they change, they just change in a tricky way.</p> <p>What do you mean by "a tricky way?"</p> <p>Like they are holding elections, as they did [buying vote] before the vote, they will win. The SLORC [State Law and Order Restoration Council]⁹⁰ will win. The Union Solidarity and Development Party (USDP) will win. For democracy, Aung Sun Su Kyi will lose because they are doing [holding the elections] in a tricky way.</p> <p>When the Myanmar government, U Thein Sein, and the KNU [Karen National Union] made the ceasefire, what is your opinion about it?</p> <p>For the Myanmar ethnic groups and our KNU, there is no truth.</p> <p>So, you believe that it is not good?</p> <p>It is not good.</p> <p>When the new Myanmar government governs, are there any differences of in the speaking or travelling of villagers?</p> <p>Yes.</p> <p>What is the difference?</p> <p>Now, if you travel, they don't ask you for a recommendation letter. It has become easier.</p> <p>Also, if they see you on the way, they don't do anything to you?</p> <p>No, they don't.</p>
--	---

⁹⁰ In Karen, the Burmese phrases Na Ah Pa (SPDC) and Na Wa Ta (SLORC) are commonly used to refer to the Burma government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase Na Wa Ta (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase Na Ah Pa (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "Mission Accomplished as SPDC 'dissolved'," Myanmar Times, April 4-10th 2011. The term Na Ah Pa was used by the villager who conducted this interview as well as by the interviewee and "SPDC" is therefore retained in the translation of this interview.

In the village, do you have any villagers who face any difficulties?

There is an old man who was asked to [inaudible] and now lives in our village. He can't cut bamboos and wood because he is old. His son-in-law was shot and killed by the Myanmar military [Tatmadaw].

And you said, they asked him to move [relocate], who asked him?

LID #66 asked him to move. We went back and lived in the village. He went back and lived in the village and then we left for here [jungle]. Since he is old, after he cut the bamboo, he went back and lived in the village.

When did LID #66 ask him to move? In which year?

'96 [1996].

'96?

In 1996, we couldn't live in the village, and now it is 2012.

So, until now, [the villagers from] C--- can't live in their village? What is your opinion, why can't they live there?

They [Tatmadaw] think that this side [KNU] will be stronger, so they didn't allow us to live in our village. For portering, we are strong, so they do not allow us to stay.

So, the villagers want to go back and live in their village but the Myanmar military doesn't give them permission yet?

They haven't given us permission yet.

In 2011 and 2012, did the Myanmar military come and do anything in your area to create a better situation [development]?

They did not do anything for C--- [village], only for B--- [village].

In B--- [village], did they do anything to better the area [development]?

They constructed a water place so that in the summer they have water.

Did they do that in B--- village?

Yes.

Where did they go and get the water?

At the base of B--- camp.

The water is the villagers'?

It is the villagers' water, but they make it better because in the summer, there wasn't any water.

When they did that, did they ask...[the interviewee interrupts]

All the villagers made it.

The villagers themselves made it?

The villagers and the soldiers, they made it together.

Did they ask for money?

No, they didn't ask.

How about other things related to excavating gold or logging?

Not in C--- [village]. Only in B--- [village]. They haven't arrived here [in this area] yet.

They haven't arrived here yet?

We still have trees.

How about a dam?

No dam.

Have you heard anything related to dam construction?

I have not, not here in C--- area.

How about in Toungoo District?

I think in Tun Boh and Naw K'Baw [villages].

When did you start to hear about [the dam in] Tun Boh and Naw K'Baw [villages]?

About three or four years.

In 2010?

In 2009 because it was three years ago.

If they build a dam in Tun Boh [village] and if block the water, in your opinion, will the water level still reach your village?

No. It will only reach B--- village.

	<p>If the water level rises up, will the things in C--- [village] also be affected?</p> <p>No.</p> <p>How about building or repairing the roads in 2011?</p> <p>They didn't repair the road. They just repaired the motorbike road from B-- - village.</p> <p>In which year did they repair [the motorbike road]?</p> <p>They repair it this year.</p> <p>In 2012?</p> <p>Yes.</p> <p>What is your opinion about the Thein Sein Myanmar government?</p> <p>Thein Sein is not trustworthy. He will just go with the tricky way. Even if they hold an election, they, the USDP,⁹¹ did a pre-vote [buy votes from the citizen].</p> <p>Do you have any other opinions?</p> <p>I don't know yet. We can't read [their mind] yet. We need to wait and see.</p> <p>What is your point of view on the KNU?</p> <p>For these people, they gave their lives for their people.</p> <p>How about any other thing?</p> <p>Just that.</p> <p>Related to the KNU and the Myanmar government, when they signed the ceasefire, was there any benefit for civilians?</p> <p>For this one, it benefits the villagers. Will they repair roads in order to make travelling easy?</p> <p>Do you have a school in C--- village?</p> <p>No.</p> <p>Since you are a leader, what do you need to have a school?</p>
--	--

⁹¹ Union Solidarity and Development Party (Pyi Khaing Pyo in Burmese, Pa Ka Hpa in Karen), which was reformed to become the USDA.

We need to call [have a] teacher.

Since your village does not have a school, are there any students who went and attended school in other place?

[They] go and live [attend school] in Ber Htee [village].

When they go and live in Ber Htee [village], does it mean their parents also go and live there?

[His] mother is not there. She went and built a house. As for his father, he came back and worked.

How many households are in C--- [village]?

[Censored for security].

***[Censored for security]* households?**

Yes.

For healthcare, if a villager is sick, how do you take care of him?

Sometimes, we call the medic from the regiment [KNLA]. If it is serious, we send him to Toungoo [town].

When you send the patient to the Taungoo Hospital, if they have to stay in the hospital, how much would it cost to be there for one week?

It is depends on the disease. If the disease is serious, the cost will be higher.

How about medicine, do they [the SPDC] allow you to carry the medicine [from the town to the village]?

The Government doesn't give us permission.

What do you think, why don't they allow to carry the medicine?

They think it would strengthen the revolution, if [we] will send for injections [medicine]. So, they ban it.

Do you have anything else to say, that is left for the interview?

No.

Thank you for answering the questions.

Saw A--- (male, 50), Htantabin Township, Hpapun District

(Interviewed in January 2013)

Source document #22

Internal log#:	12-38-T2-I1
Published:	"Toungoo Interview: Saw A---, April 2012," KHRG, (first publication)
Location:	Htantabin Township, Toungoo District
Issues:	Land confiscation; Access to health and education
Full text:	<p>Name: Saw A--- Gender: Male Age: 46 Religion: Christian Ethnicity: Karenni Occupation: Farming Position: Village leader</p> <p>In your opinion, are there any changes between 2010, 2011 and 2012?</p> <p>They just started yesterday [they have just had communication with the villagers for a short time], so it is difficult to say. We did traditional ways [of livelihood before] and we fled the SPDC⁹² [Tatmadaw] but if we went outside [of the village], they arrested us. This year, the township leader said that they [Tatmadaw] compromised with the township leader, so that this year, it becomes comfortable. This year, it becomes a lot better. I am working as a leader [B--- village leader] and during two years, in the first year, we really can't compromise. We went and told the township leader that C--- village relies on farming, but there is also flooding and drought. We only rely on the traditional [farming], but if you still ask for taxes, it is like we are feeding the SPDC, so it is not good. We told [the township leader] not to do it, but the villagers did not listen to me. I reported to the pastor, instead of me [reporting], and the pastor reported it to the township leader, and the township leader told [the SPDC] not to do that again in the coming year. If they still do that, the C--- village will not do traditional [farming] anymore. We will close [stop doing] it. If we close it, in Shwe Ta Saung village, as there are many people who work as day laborers, it will not be convenient for them. The township leader told them that so that it would become less complicated this year. It has become a lot better and we feel really happy. Soon, since they did the ceasefire in the jungle, all the villagers feel more fulfilled. They can live happily.</p>

⁹² In Karen, the Burmese phrases Na Ah Pa (SPDC) and Na Wa Ta (SLORC) are commonly used to refer to the Burma government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase Na Wa Ta (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase Na Ah Pa (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "Mission Accomplished as SPDC 'dissolved'," Myanmar Times, April 4-10th 2011. The term Na Ah Pa was used by the villager who conducted this interview as well as by the interviewee and "SPDC" is therefore retained in the translation of this interview.

So, there will be changes?

Yes. In my opinion, there will be many changes.

In the past three or four months, did they force the villagers to porter?

There is not very much now.

How about in past years?

Yes. They asked for *loh ah pay*.⁹³ It was less last year and this year, it has been two years. In the first year, the Nin Ger group from the Military Operation Command #9 came into [the village] and disturbed us and they slept under my house. I was really depressed and [I thought] it is not possible for me to work. They burnt down [houses] here and they fired guns here and they came and stayed here. I was afraid that if there was a social occasion of joy or grief, people would come and argue [about it]. It became better during these past one or two years.

You said the group of Nin Ger from Military Operation Command #9?

Yes.

In which year did they come?

They came in 2010, in Ta-Paung [March in Burmese], around March.

Did they come into the village?

They came into the village. They left and came back. The Military Operation Command #9 came because they had never been here. They went around [inaudible]. Then, they went back to the vehicle road. They arrested people who had a relationship [with the Karen National Union (KNU)]. Later, they arrived in D--- [village].

When they arrived in the village, did they torture the villagers?

No. They just arrested people if they heard the person had a relationship [with the KNU]. They didn't torture the villagers.

Did they ask [villagers] to porter their things?

No.

You said that they arrested people who built relationships [with the KNU]??

⁹³ Loh ah pay is a Burmese term now commonly used in reference to forced labour, although traditionally referring to voluntary service for temples or the local community, not military or state projects.

They arrested the people who had a relationship with the KNU.

Could they arrest anybody at that time?

They couldn't arrest anyone from our village. They got away.

What would they do if they could arrest those people?

They won't kill them. They would go through the law.

They won't kill them?

Now, they have already released the ones who they have arrested.

In your village, in the past, in 2010, had the SPDC killed the villagers?

No.

How about in the previous years?

They did not kill [the villagers], but when we did farming and when we didn't fulfill their orders so, when their supervisor arrived, they, the SLORC [Village Law and Order Restoration Council], called a meeting in the village leader's house. When we didn't fulfill our duty, they called the people and sent them to the cell [jail]. At that time, I was also included. We signed the receipt at the paddy⁹⁴ purchasing depot when we went and bought the paddy. There were four [villagers] from C--- and one died. [inaudible]. When they fled and came back, they shot and killed him.

How old was the one who died?

[He was] maybe about 38 or 35. It was because we were not fulfilling our responsibility for the paddy. In the past years, for *loh ah pay*, we had to go and clear the clogged drains beside their camp and we had to carry water with carts for their wives and children to shower and to use.

You had to carry water for them with carts?

Yes, we had to carry water from their camp with carts and send it to the officers' wives because there was a shortage of water.

Which camp was it? Where was it?

It was in the west of C--- village.

Did they ask every day?

⁹⁴ Paddy is rice grain that is still in the husk.

Once every two days.

How many people did they ask for at one time?

Two carts and four people for one day.

Four people?

Yes.

Do you know the name of the major's name of the camp #273?

At that time, the major was Soe Paing.

How about the name of the wife of the major? You don't know exactly?

I don't. I can't remember. It was a long time ago.

For the previous years, 2010, 2011 and 2012, what are the differences with the situation of the the Government military's soldiers?

They traveled through the village the whole morning and the whole evening [all the time] in 2010 and 2011. The only year they did not come was 2012. Even though they came, they didn't come into the village. They went around the fields.

In 2010 and 2011, they were travelling around the village every morning and every evening [all the time]. At that time, did they ask the villagers to do sentry duty?

No, not in C--- [village] but in Zayat Kyi [town].

In Zayat Kyi?

Zayat Kyi town.

How many people did they ask to do sentry duty for one night?

At night time, it might be four people. Sometimes, ten people came, it was not regular. Sometimes, 12 people came. One person always had to be there in daytime.

Didn't they call [villagers] from C---?

No.

At that time, did they forbid the villagers from travelling? For example, you were not allowed to go to the farm, if you go...[the interviewee interrupted]

Yes, in 2010, 2011, we couldn't sleep in our farm. If we wanted to sleep, we had to have a recommendation letter. In 2010 and 2009, they didn't give any recommendation letters. You couldn't sleep there.

When they gave the recommendation letters, how much did it cost for the recommendation letter and how many days did they give you?

For one person, if you gave three milk tins⁹⁵ (0.75 kg. / 1.65lb.) of rice, they gave you one week. They did not allow more than two people to stay in the hut. Only two people could stay in the hut, they specified it like that. They wrote down how many days we can stay in the hut. Sometimes, it was not regular. Sometimes, they gave one week, and sometimes, they gave one month. One month was the maximum.

How much did they ask for to write one recommendation letter?

[They asked] 5,000 [kyat]⁹⁶ (US \$5.07) for one recommendation letter. Some people asked 5,000 or 2,000 [kyat] (US \$5.07 or \$2.03) or some asked 3,000 [kyat] (US \$3.04). It is different from one group to another. C-- village is in Zayat Kyi village tract, so the C--- chairman took responsibility for doing it [writing recommendation letters] and he goes and seals them with the Zayat Kyi chairman. So, it is like that, step by step, we didn't know how much it cost for each step. In Zayat Kyi [town], because we are in it's village tract, they might not ask for a lot. When they asked like that, the villagers did not go and sleep in their huts. They went and then came back. They brought their paddy sheaf into the village and stayed inside the village.

For example, if the farmer went to his farm and brought with him the recommendation letter, and if he met a military soldier [on the way], what would they do?

They would bring him with them. They wouldn't torture him, but they would bring him with them. They [the Myanmar Military] confiscated the lands that were in the past forest pasture; the pasture of cows or buffalo that the villagers worked on [to make a field], and that they worked for their livelihood.

Does it mean that they confiscated the land?

Yes, they confiscated [the land]. They confiscated those pasture lands. The villagers cleared the pasture land and when it was ready to plant, they planted ground nut or green gram [mung bean]. At that time, they

⁹⁵ A milk tin is a unit of volume used to measure paddy, milled rice and seeds. One milk tin is equivalent to 0.16 kg. or 0.36 lb. of paddy, and 0.25 kg. or 0.55 lb. of milled rice. It is also equal to 1/64 of a big tin.

⁹⁶ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

[the Myanmar Military] said that it [the land] belongs to the military and then, they confiscated it. If we want to work on that land, we need to give them money.

In which year did it happen?

It was a long time ago. We can't remember. The farm owners from Aye Kyaw [village tract] also had a lot of their farms confiscated. Aye Kyaw village tract and Zayat Kyi village tract were also included [areas where land was confiscated].

At first, the land wasn't used by anybody. Then, the farmers cleared it to be able to use it as paddy fields.

Not paddy fields, bean field.

It was for their livelihood?

They [the villagers] rely on those farms but when the #73 arrived, they said that the lands belonged to the military and they confiscated them.

After they confiscated the land, was there any letter that came from above [leadership] to the villagers?

There was a letter that came from the Battalion.

Did any of the land owners complain?

No. People from C--- [village] said that the pasture land hasn't had land title since in the beginning. Only the people from Aye Kyaw village tract have [land titles].

In the past two or three months, have you ever heard that people asked for a list of the land that the Military has confiscated?

No. Before the land from the side of our house was almost confiscated, the village chairman called staff from the land plot registration [land title] and they defined [registered the land]. In the past, it cost 2,500 [kyat] (US \$2.53) for a house, so each house paid 2,500. It was included in the area of the forest that is a defined area [protected forest]. If we look at the land certificate, the pasture land is also included [inaudible].

Are there any changes in the relationship between the soldiers and the villagers now and in the past?

It is getting better. They travel less this year than last year. After the ceasefire, they come [to the village], but it becomes less. Only the leaders [come to the village] and the leaders build relationships among each other. Their soldiers don't come.

Even though they come, they don't do anything?

No, they don't.

In your village, how do most of the villagers make their living?

By farming.

Are there any of the villagers who face problems with their livelihood?

Yes.

If they face problems with their livelihood, how do they try to solve them by themselves?

In our village, we mainly rely on distilling alcohol and breeding pigs. We can't rely on farming because it floods frequently. Therefore, we distill and sell alcohol and breed pigs. We sell alcohol.

Therefore, you get some incomes from distilling [alcohol] and breeding [pigs].

Yes.

Don't you have any other way [to get income]?

Because this village is beside the lake, some people rely on the lake.

Only the people who are rich?

Yes. For the one who are poor, they can't work on it. They just work distilling alcohol and breeding pigs. If it is possible, they don't want to do this kind of work. They have to do this work because they can rely on this work. Even though we know that it is not good, we have to do this work. For the farms, it always floods. It is [floods] like once a year. After they build dam, it is always flooding. Before, it was like once a year or once in two years [flooding]. We can only rely on the farm some years. It also floods frequently.

Do they [villagers] work for daily wages?

Yes they do.

If they work for daily wages, how much do they get for one day?

They get 1,500 [kyat] (US \$1.52) for one day. One of my nephews also does daily labor.

At the moment, you said that some of the people work farming. What do they plant?

They plant mung bean. If we work on paddy, it floods and the insects eat them.

How much is the yeild for one acre?

If it is a good farm, we can get five or six sacks.⁹⁷ If the farm is not good, you can get only two or three sacks. If you plant, don't think that you will get the fruit. You need to spray insecticide. Then, the fruiting will be good. If you can't buy insecticide, it is not good [low yield]. The water is bad.

How much do the people pay for one sack of mung bean?

Last year, they bought one sack of mung bean for 28,000 [kyat] (US \$28.37) or 30,000 [kyat] (US \$30.40). For this year, there is no value [price fell]; not even 19,000 [kyat] (US \$19.25). [It sells for] only 16,000 [kyat] (US \$16.21) or 17,000 [kyat] (US \$17.22).

So, this year, only over 10,000 [kyat] (US \$10.13).

Yes, only over 10,000.

When you grow mung bean, does the Government ask for a tax?

No, they don't ask.

How about for paddy?

There might be three or four years [since they asked]. After they called us for portering. It was a long time ago, they never asked.

In your village, is there anything like the Government coming and destroying or confiscating the land?

No. If they confiscate [the land], they just confiscate the land that is not cultivated from the protected area.

Are there any changes for the villagers after the Thein Sein government took power and signed the ceasefire? What are their feelings?

There is a change. Villagers can go [travel] freely. Before the ceasefire, [the soldiers] were coming in and going out of the village so, the villagers were afraid. They dared not to travel. When we came like that [to meet with researchers] we were worried whether we would meet with [run into] them and then they would arrest us and put us into jail. For now, we can travel freely.

Do the villagers dare to express what they want?

⁹⁷ A sack is a unit of volume used to measure paddy, milled rice and seeds. One sack is equivalent to 31.35 kg. or 69.12 lb. of paddy, and 48 kg. or 105.6 lb. of milled rice. A sack is also equivalent to three big tins.

They dare not say anything like that. Only we can travel freely. They dare not say like that.

In your opinion, why don't they dare to speak freely what they want?

For the villagers, they have lots of fear so they just stay like that when they can travel freely.

Why are they so afraid like that?

The villagers are afraid that they [Tatmadaw] will arrest them and question them.

In your village or in other villages in Shan Kyi village tract, is there any difficulty for them [villagers]?

No difficulties.

After Thein Sein became president, was there anything like they built a school or clinic for development in every village?

No.

Why?

With this one, we also don't know. Our village is included in Shan Kyi village tract. If they build [school or clinic], they will build it in Shan Kyi, in the town. The head medic only comes once a week [now].

Don't you have schools?

We have schools that belong to the monastery and Christian church.

Do they [Myanmar government] come and do any work like building the road to be better?

No. They only support the religion a little bit.

Can you explain what your opinion is on the Thein Sein government?

We can see that he is a little bit better than previous governments. We try to view him like that. We can't trust him yet. We are not sure whether he will do the best for us or he is trying to show that he does the best. It is just misleading

Not sure yet?

Not sure yet.

At the moment you said that you have school in your village?

Yes, the Christian church and primary school but we don't have middle school.

Is there any child who can't [afford to] attend school in the village?

Even though the parents don't have [money], they have to send [children] to school. For some students, since they can't afford and since our school is a primary school, they attend school only until the fourth standard and then they quit school.

For first standard to fourth standard, how much do they have to pay for their school fee for the whole year?

It is step by step. It is like [they define] how much first standard has to give and how much second standard has to give. How much they ask depends on the standard [of the student].

How much does the Government support each school teacher per month?

For the headmaster, [they pay] 50,000 [kyat] (US \$50.66) per month.

In C--- village school, do they teach Karen or Kayah language?

No, they don't teach it.

Doesn't the Government allow them [to teach Karen or Kayah language] or is there no one who can teach it?

Because there is no one to teach it.

The Government allows it?

It is not like that. It might be like because they worry that the Government will forbid them and they dare not to teach it. They just teach [those languages] in Sunday school.

Does the Government provide sufficient supplies for the students?

No, they don't provide [supplies]. It is like [students] have to buy them. Now, the money that they ask from the students includes the cost of books. They don't provide them. It seems like the students have to buy them for themselves. They have already included the price [for supplies], how much for each student, and it already includes the price for books and pencils.

How about the teachers? Do they teach the students well?

Yes, they teach [well]. This year, this village is lucky. The teachers from

the other village are not so good. The secretary for this primary school, the headmaster and the teachers are from C--- village. The other two teachers are from In Kyaw [village], so it is good. When it floods, the teachers can't come and the school has to be closed. We don't have an exact time to set up the time for teaching. It depends on the flooding.

Of course, we can't travel when it is flooding.

Yes, we can't travel. We have to close the school.

Are the teachers only Kayah [Karen] or are there any Myanmar teachers included?

Yes. [Myanmar teachers] are included.

In your village, do you have a clinic?

No.

If there are patients who are sick, where do you send [the patient] to?

To the Za Yat Kyi Hospital. It is the same as we go there to buy and get injection [medication]. They give the list of the medicine [the patient needs] and we have to go and buy by ourselves. If you don't have money and if you go to [the hospital], you will just die. If you don't have money, you can't go to the hospital. They said that won't go and buy medicine. They will just give from this hospital but you pay the treatment fee three times a day. It is not like a public hospital.

For example, if you are so tired, do they take care of [the patients] well?

It is also depends on the money. If you have money, they will take good care [of you], but if you don't have money, they will not.

So, if you have money they will take care of you well?

Yes. If you don't have money and are hospitalized and buy medicine on credit, you will need to pay the medicine expense back as soon as you leave the hospital. We have to sign the agreement that say we will pay back.

When you are hospitalized, you have room, right?

Yes.

Do you have to pay a fee for the room?

No, you do not need to pay.

If you have to be hospitalized for one week, how much money would you need to spend?

It depends on how serious your disease is.

What is your opinion on KNU?

They are good to the civilians. Their relationship is not like the Myanmar government. With the Myanmar government, when they meet us, they call us, they beat us, and after that they question us. For the KNU, they are like our friends and they build relationships [with us] and it is peaceful. For the Myanmar military, if they have to question us, they just question us after they beat us. For KNU group, if they know us, they just communicate with us as friends. They are good. They keep us like brothers and sisters. They are not like the Myanmar government. They are different. For the Myanmar military, if people meet them, they just run away to hide. For military from this side [KNU], if we meet them, we are just like friends.

Among the questions, was there anything that wasn't included and anything [else] that you would like to report?

No. All the questions and answers are perfect. Only one [problem], that is the flooding. In our villages, it is flooding nearly every year. In order to not be flooded, our village heads want to dig irrigation canal. They said like that. [In order for] our villages not to be flooded and to be able to work on farms, they are working on it but we can't say for sure whether it will be successful or not. They are working on things like that but it still flooding frequently.

Is it because of weather?

No. The flooding is because of the dam [to make electricity] that has been constructed now. After it was constructed, this side floods frequently. Before it was constructed, even though it flooded, it only flooded every five or six years. Or every eight years. Now, after the dam was built, it floods once every year or once every two years.

For the flooding, don't they do any water diversion?

For doing this, they are discussing now. They are discussing it with the KNU. The village leaders from the villages go and discuss with them to build a water diversion so that there would be no flooding. They go and report about it and they are still discussing it, so we don't know yet.

Anything else?

No. The main thing is the flooding. If it is not flooded, we, the villagers can be relieved and our livelihood will go well. Because it is flooding frequently, our livelihood is going not so well.

If they constructed a water diversion, would the construction

	<p>destroy the villagers' farms or land?</p> <p>No. It won't destroy [farms or land]. From Shah See Boh to Boh Kyi villages. If the above [dam] releases water, we will have to travel by boat in the village.</p> <p>Is there anything else?</p> <p>No.</p> <p style="text-align: right;">Saw A---, (male, 46), Htantabin Township, Toungoo District (Interviewed in April 2012)</p>
--	---

Source document #23

Internal log#:	12-158-T1-I1
Published:	"Toungoo Interview: Saw A---, July 2012," KHRG, (first publication)
Location:	Htantabin Township, Toungoo District
Issues:	Land confiscation; Impact of infrastructure and commercial development; Access to health and education
Full text:	<p>Name: Saw A--- Gender: Male Age: 48 Religion: Anglican Ethnicity: Karen Family Status: Married Occupation: Rubber Plantation</p> <p>What is your name?</p> <p>People call me Saw A---.</p> <p>How old are you?</p> <p>48.</p> <p>What is your ethnicity?</p> <p>Karen.</p> <p>What is your religion?</p> <p>Anglican.</p> <p>Where do you live?</p> <p>B--- [village].</p>

What is your occupation?

Rubber plantation. I have a very large rubber plantation.

Are you married?

Yes, I have six children.

How old is the eldest?

25 years old.

How old is the youngest?

The youngest is seven years old.

We heard that the Myanmar military government is building a dam in the Htoh Boh and Naw Ka Maw areas. Could you please tell me the difficulties that villagers in the B--- area face because of the dam construction?

Yes, regarding this, a lot of people lost their lands such as farm fields, banana plantations and lemon plantations. To be frank, people lost over 250 acres of lands. They could not do anything until now. Before I spoke to the managing director called U Aon Maung, and he told me that he does not understand anything and not to tell him about that. All the owners of the 200 acres of land had their land tenure since 1962, 1963, 1963 and until now. They have to redeem their lands. Before, I asked one of the people to ask for the complensation for their lands he replied that he does not want to ask for the compensation for his land because all his lands have disappeared. So, it will not work even I ask for the compensaiton for it.

When did they start to build the dam?

It was on March 16th 2001 and conducted by EBC [construction company]. Then they started to measure the water, build roads and clean the forest from 2001 to 2003. They left it unfinished and did not come again until 2006. Then, on June 18th 2006, Shwe Swun In Company [Asia World Company] came and continued it [the project] until now.

Do you know the owner of the company?

Currently, the managing director of Asia World Company is U Ah Maung. The owner of the company is Tun Myint Aung.

So, they started to work from 2006 until when?

From 2006 untill now.

So, your village began to be ruined in 2006?

Yes. They came in 2006 and the managing director called me to go to him as soon as he arrived. He did not call other people. He just called me. The first thing he told me was he is doing this for the villagers and he is trying his best. This is for the development of the local area. So, please inform KNU [Karen National Union] that he is doing the good thing. And he also told me that he controls the area from Htoh Boh to Mae Wa Wah [villages], another area that he controls is from Pa Lae Wa, to Thit Hke Kla and from Naw Ka Maw area to Pan Ka Thone. And he said these are his controlled areas. It is a very wide area. He continued that he tried his best to build the dam and he tried to build a strong [not broken] dam. Unfortunately, if the dam broke the whole area of Pan Ka Thone [village tract] will be covered by water. So, everything will be gone.

Did you lose any land because of the dam construction?

Yes, I lost a lot of land, such as a banana plantation and farm fields.

Just two?

No, there are a lot of people.

I mean how many acres of lands did you lose?

For me I lost ten acres of banana plantation.

What about farm fields?

I lost five acres of lands.

Do they give you compensation?

They given me nothing yet.

Did you ask for compensation?

No, I didn't ask them because they already told me that they could not pay any compensation because this is their area when they spoke with me before they built the dam. But I will give you compensation if I confiscate it again. So, I could not do anything. That is why I do not ask compensation from them until now. There are a lot of people like me.

What have people in B--- area done for work after they lost their lands? What do they do for their subsistence?

Now the villagers are encountering hardship. Now they are living between Naw Ka Maw and Kyauk Ba Doe [village], called C--- [village]. In 2006, they gave us lands, 40 feet wide and 60 feet long. EBC carried posts and split bamboo thatch and wall for those villagers who did not have it.

Do all the villagers move to C---?

Yes, all the villagers moved there. Currently, there are [censored for security] houses there.

What do they do for subsistence there?

They do not have any special jobs [no plantations and farm fields]. So they are working as day labourers. They have to worry a lot. They are paid only 1,400 kyat⁹⁸ (US \$1.42) or 1,500 kyat (US \$1.52) per day.

Did they give you anything when you first moved to the village?

They gave us nothing. They did not even give us a *pyah* [cent] of money.

Did they build a school or hospital for the villagers because they said it was a development project?

No, they did not do nothing.

So, where do the children go to school?

We built a school. We have a Baptist church, an Anglican church, and a school.

You have Baptist and Anglican [churches] in the village?

Yes, we have both. We built the churches by ourselves . The Baptists found a way and built their church by themselves and the Anglicans found a way and built the church by themselves.

Who built the school for you?

The villagers built it by themselves. The churches and the school are made of cement. Very good. No one else came to help us. Myself and the villagers built it by ourselves. I tried my best for everyone.

How many grades does the school teach?

It is a primary school. There are four teachers and 120 students. We have a lot of students. You can go and see it.

How many teachers? Are there any male teachers?

All are female teachers. No male teachers. Do you want to know the names of the teachers?

No. Where are the teachers from?

⁹⁸ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

Ye Ye Hlaing, she is from Tha Yet Taw. Kin Htay Win, she is from Lel Way. Naw Hser Hte, she lives in Naw Ka Maw. The next one is Kin Ye Thant, she is from Ba Maw.

Who pays the salary for the teachers? Do the villagers pay it?

No, the Government pays it.

So, is it a Government school?

Yes, it became a Government school.

How much salary do they receive per month?

The principal gets 90,000 kyat (US \$91.19).

What about the others?

The vice principal [and others] get 85,000 kyat (US \$86.12). Not much different. And the general worker gets 65,000 kyat (US \$65.86).

When did you move there [to C--- village]?

In 2006.

Can the students study well?

Yes. But I extended a classroom for them because there are a lot of students. But I left it unfinished because my business is not good [low income]. I already bought the roof and I just need to set up it. But I think that I will finish it next week.

Did you inform the superiors about your extension [extending the school]?

No, I did not inform them yet. I will inform them later.

Do you have children who want to go to school but their mother cannot afford to send them?

Yes, we have a lot.

What do they do?

Yes, what should we do. Yes, we have to think about it.

Do their parents send them to school?

No, they do not send them to school.

What are those children doing?

They are just working with their parents.

You said that people moved to C--- village in 2006. Were there any families that moved to another place besides Pan Ka Taw?

No, all families moved to C---.

So, all the families moved to the relocation place?

Yes. They granted land for 64 houses and now there are 94 houses. So, we need land for 28 houses.

Is Naw Ka Maw a big village?

Yes, it is a very big village. There are 350 houses. There are monasteries, churches and also there is a middle school.

How long does it take from Htoh Boh [village] to Naw Ka Maw [village]?

Htoh Boh and Naw Ka Maw are connected.

How many houses were there in Htoh Boh before the relocation?

Only 64 houses.

How many lands were lost [covered by water] because of the dam construction?

Over 250 acres of land. 285 acres.

What are the people in B--- doing for their livelihood?

Before they were doing cultivation, such as growing peanuts and banana plantations. They grew peanuts twice a year, in the rainy season and in the summer. They get a lot of peanuts from 100 baskets to 1,000 baskets.

Where is B--- village located? In the east side or west side?

In the east side.

Is the dam construction finished?

They are still working.

How long will it take?

They say they will finish it in September.

Is there any company or foreign country involved in the dam

construction?

China and Thailand. The Columbo [Company] came in the past.

Are they still participating?

No, currently Thai people are doing it. The Chinese do not work any longer and they went back.

How many engineers are there?

There are ten engineers. I do not know their names. I see a lot of engineers.

How many workers are there?

Over 3,500 workers.

Are you sure?

I am sure. They bought pigs from Htoh Boh, Naw Ka Maw [villages] and everywhere. They also bought chickens. They buy pigs every week. They travel by car.

Can people go and visit the workplace?

Yes, you can go and visit there anytime. But I do not like the way they are working.

Why?

They do not work effectively. I heard that the cements is broken. So, they are worried about that.

Where is the dam located?

It far 300 feet far from Htoh Boh [village].

Will this project benefit the civilians?

Before they told me that they would build 30 houses, two schools and two churches [one Anglican and one Baptist] for us and also they would build a library and a clinic. They said they would also build a road from Pan Ka Thaw to Naw Ka Maw monastery.

Who told you that?

U Wa Maung, the managing director told me.

When did he tell you?

He told me on July 18th at 12:00 pm.

This month?

Yes, this month.

Did they implement their words?

Nothing.

Do you remind him when you meet with him?

Yes, and he replies that it is raining, so he cannot do anything and to wait for the spring.

Do people believe what they say?

No one dares to believe that. And also the villagers do not believe me because they think that I am lying. It seems like I am lying because I go and meet with them [company] and report whatever the company tells me. But nothing happens. So the villagers think that I am lying. Actually I am not lying but I am lying through them.

Are there any other villages that have to suffer from the impact of the dam construction?

The other villages are Htee Ber Lo, Tha Htay Gone, Kyauk Pa Sat and Naw Ka Maw.

Where is Kyauk Pa Sat located?

It located behind Htoh Boh and it is a big village.

Did they submit letters to the leaders?

Yes, they submitted [letters] but nothing happened.

Are Naw Ka Maw, Htee Ber Lo and Tha Htay Gone close to each other?

Yes, they are connected.

Are all the villagers Karen?

Karen, Shan and Burmese live there.

What do the villagers do for their livelihood in their new village?

They have nothing to do. They come back and work in the area of our old village. There are some places that were not confiscated. So, they make plantations.

Do they work as day labourers?

Yes, they do gold panning and cutting grass.

Do you have a hospital in your village?

No.

Where do you go when you are sick?

We have a midwife in Naw Ka Maw [village], but she cannot look after everyone because there are thousands of houses. We have to go to the city for some disease like malaria and influenza.

What kind of diseases are people suffering from in the present?

Currently people are suffering from malaria and influenza. There are three people who are suffering of influenza. The medics do not dare to treat them.

What do these people do?

They went to the hospital in city. Now they become better.

Do the villagers ask the government to build a hospital for them?

Yes, but the Shwe Swun In Company will build it for us. I do not how they are going to build it. But we cannot say that they will build it for us until after they build it. Now nothing happens.

What is your perspective about the ceasefire between KNU [Karen National Union] and the Myanmar government?

In my opinion, they [Myanmar government] want a lasting peace because they are getting old. The president U Thein Sein said that he wants he a lasting peace and Aung San Su Kyi said that she wants peace. So, I believe it. I went to the rally in Kler La and all our leaders came [leaders from Brigade #2]. I like the righteous. The main thing is we have to trust each other.

Have you seen any change in your area after the ceasefire?

A little bit of change.

What things are changing?

I can collect taxes [for the KNU] freely. They [Myanmar government] allow me to collect a tax. They allow me to do this because it is the ceasefire period. So, I am afraid that they will give me trouble if the ceasefire breaks. Sometime I am very disappointed. However I am doing it for my

	<p>people. Many soldiers [Karen National Liberation Army (KNLA)] visit me and sleep at my house but the Myanmar government does not say anything about that.</p> <p>Do you want to talk about anything else that I did not question you about?</p> <p>For me I want a genuine and long lasting peace. I hope that our civilians will have prosperity and human rights; where there is no discrimination of race and no discrimination of religion. But the civilians will encounter hardship if the ceasefire breaks like with the KIA [Kachin Independence Army]. So, I want a long lasting peace.</p> <p style="text-align: right;">Saw A---, (male, 48), Htantabin Township, Toungoo District (Interviewed in July 2012)</p>
--	--

Source document #24

Internal log#:	12-158-T1-I2
Published:	"Toungoo Interview: Saw A---, July 2012," KHRG, (first publication)
Location:	Htantabin Township, Toungoo District
Issues:	Land confiscation; Access to health and education
Full text:	<p>Name: Saw A--- Gender: Male Age: 62 Village: B--- Religion: Anglican Ethnicity: Karen Family Statue: Married Occupation: Hill Farming Position: Former village head</p> <p>What is your name?</p> <p>Saw A---</p> <p>How old are you?</p> <p>62.</p> <p>What is your occupation?</p> <p>Hill farming.</p> <p>Where do you live?</p> <p>Before that I lived in Swun Lo village and now I am living in B--- village.</p> <p>In Toungoo District?</p>

Yes.

How long have you been living in B---

For six years.

Are you married?

Yes.

How many children do you have?

Two children.

How old is the eldest?

27 years old.

How old is the youngest?

23 years old.

What is your ethnicity?

Karen.

What is your religion?

Anglican.

**What were you doing for your livelihood before you moved to B---
[village]?**

Hill farming.

Do you have plantations?

No more plantations because I had to flee from enemy again and again so the plantation became forest.

When did you flee from your village?

From the year 2000. I moved to Toungoo [town] in 2000. But it was very difficult to work in Toungoo so I moved to Naw Ka Maw [village].

For how many years?

Four years.

Did you have your own land or any other properties in Swun Lo

	<p>[village]?</p> <p>Yes I had [property] but the company confiscated it.</p> <p>When did you leave from Swun Lo?</p> <p>In 2000, because our village was destroyed.</p> <p>Do you remember the name and age of the Myanmar officer who ordered you to relocate?</p> <p>There were a lot of Myanmar troops at that time so I do not remember.</p> <p>How many households were there in Swun Lo [village]?</p> <p>There were 84 households when I was working as the head of the village.</p> <p>What do people in Swun Lo village do for their livelihood?</p> <p>Hill farming.</p> <p>Do they have betelnut⁹⁹ plantations?</p> <p>People who have betelnut plantations are the rice people who live in city like Toungoo. The typical villagers of Swun Lo are hill farmers.</p> <p>Who are those people who come and do gold mining? The companies or the Government?</p> <p>Kyaw La Maw confiscated it [land] before and now the Asia World Company confiscated it.</p> <p>When?</p> <p>Last year, in 2011.</p> <p>When will they give your land back?</p> <p>They will not give it back to you after they confiscate it.</p> <p>How many acres of land did you lose?</p> <p>I lost 26 acres of land.</p> <p>Had you planted anything on your land?</p>
--	--

⁹⁹ In Burmese, 'betelnut' and 'betel leaf' are referred to as *konywet* and *konthih*, as if they are from the same plant. The Burmese names are also commonly used by Karen language speakers. "Betelnut" is the seed from an areca palm tree, areca catechu; "betel leaf" is the leaf of the piper betel vine, belonging to the Piperaceae family.

Nothing. But I had the land registration in the office.

Did the companies ask permission from the villagers to do gold mining?

No, they did not. They confiscated it [the land]. They do not even allow you to go close to the lands.

Have you complained to the superiors?

No, but I think that I will ask for compensation. I went there yesterday but they were not there and they asked me to go back to see them today.

Who?

The Asia World Company's managing director U Wa Maung.

How much villagers' land in Swun Lo was confiscated?

There was a lot. They confiscated the whole stream of Swun Lo. We understand that people must give us proper compensation if they take our land.

Have the villagers of Swun Lo come back and live in the village?

Yes, some people came back. Maybe 33 families came back.

When did they come back?

Maybe two or three years ago.

What do they do for their livelihood since they do not have land?

They are doing hill farming and day labour.

Where is Swun Lo village located? In the east or west?

Maybe in the east side.

Which places are close to Swun Lo?

Swun Lo is close to Htoh Boh and Naw Ka Maw [villages].

How long does it take to go there?

One and a half hours.

Have the villagers who lost their lands gathered together and asked for compensation from Asia World Company?

No.

	<p>Do you know how old Swun Lo village is?</p> <p>Maybe 300 years old.</p> <p>Do you have school in Swun Lo?</p> <p>Yes, we have a primary school.</p> <p>Do you have hospital?</p> <p>No.</p> <p>Is it a Government school?</p> <p>Yes, it is.</p> <p>Did the villagers of Swun Lo move only to B--- village, or did they move to other villages?</p> <p>Yes, they also moved to other villages such as See Phyu Gone, Taw Goon, Yay Shan, Pyah Sa Khan and Toungoo, etc.</p> <p>Does the gold mining benefit the villagers?</p> <p>There is no benefit for the villagers. We cannot even ask for compensation. And this is a problem. We do not know what will happen.</p> <p>What do you do for your livelihood when you moved to B--- [village]?</p> <p>I do hill farming, growing peanuts and growing paddy.¹⁰⁰ My children are working as day labourers.</p> <p style="text-align: right;">Saw A---, (male, 62), Htantabin Township, Toungoo District (Interviewed in November 2012)</p>
--	--

Source document #25

Internal log#:	12-158-T2-I1
Published:	"Toungoo Interview: Saw A---, October 2012," KHRG, (first publication)
Location:	Thandaunggyi Township, Toungoo District
Issues:	Access to health and education
Full text:	<p>Name: Saw A---</p> <p>Gender: Male</p> <p>Age: 42</p> <p>Religion: Christian</p> <p>Ethnicity: Karen</p>

¹⁰⁰ Paddy is rice grain that is still in the husk.

Family Status: Married
Occupation: Plantation worker
Position: Village head

What is your name?

Saw A---

How old are you?

42 years old.

Where do you live?

Currently, I am living in B--- village, Sa Ba Gyi village tract, Daw Hpa Hko [Thandaunggyi] Township, Toungoo District.

What is your occupation?

I am growing things on plantations such as cardamom and rubber trees. All the villagers work on plantations.

What is your responsibility in the village?

I am the head of the village, the Burmese call it [village] administrator.

What is your religion?

Baptist, Christian.

What is your ethnicity?

Karen.

Are you married?

Yes, I am married and have two children. One boy and one girl.

How old is the eldest?

Five years old.

What about the youngest?

Two years old.

When did you start to work as the head of the village?

I started to work as the head of village in 2002 and then I resigned and took the responsibility again in 2009. Now people called us administrator.

Could you please tell me about your experience working as an administrator?

In the past people called us [administrator] chairman. We are responsible for the security of the village. We have to meet and talk to the Myanmar government when they come to the village. We are also responsible for the local development projects and we have to solve problems with villagers who are fighting each other.

Do you face difficulties in your work?

I used to work as the head of the village when I was single. And now the villagers ask me to work as the head of village again. So I'm faced with some difficulties working as the head of village today because I have children. But I continue to work because it is for my people. Sometimes my wife and I argue because we do not have enough food. I do not know how long I have to work as the village chief. I have to build a good relationship with both sides of the people [Karen National Union (KNU) and the Myanmar government].

How did you become the [village] chief? Because the villagers wanted you to do it or because it was your own choice or because the Government ask you to do it?

It will take too much time if I talk about it. In 2002 I was working as the head of the village and I resigned in 2007. Then I went away from the village for business. In our village we have to vote for the position of village head. I think it is not good to do like that. People do not dare to be the head of the village. And when I came back [to the village] in 2009 I told them that I would work as the chief if no one wanted to work. Then I did it again. I am doing it because of my hobby, volunteering and empathy. But people also elected me to be the head of the village.

So, you have a lot of experience?

Yes, I have a lot of experience but most of them are not good.

What is the name of your village?

B---

How many houses are there in your village?

There are [censored for security] houses now.

How many villagers are there in your village?

We have [censored for security] villagers.

What are the occupations of the villagers?

	<p>They are working on plantations and betelnut¹⁰¹ plantations.</p> <p>Do the villagers have enough?</p> <p>To be frank, we have two villages here. Villagers of B--- have enough food. But the other village does not have enough food. One third of villagers do not have their own land and are working as day labourers. So they may have some difficulties but no one has become a beggar.</p> <p>What kinds of day labour job do they have to work?</p> <p>They pick betelnut leaf. We have a rule that we must pay 5,000 kyat¹⁰² (US \$5.07) for the person who plucks betelnut per day. So, working as grass cutter and we pay them 2,500 kyat (US \$2.43) or 3,000 kyat (US \$3.04) per day. We also hire day labours for the field farming. But they prefer to do piece work. We have no workers.</p> <p>Are there any Tatmadaw camps close to your village?</p> <p>In the past there was a Light Infantry Battalion [LIB]¹⁰³ #73 camp base but they moved to another place and now it become a small camp with ten or 11 soldiers.</p> <p>How far is B--- [village] from the camp?</p> <p>About two furlongs.</p> <p>Have they come to the village?</p> <p>Yes, sometimes they come and buy food in the village.</p> <p>Do they steal things and destroy things from the villagers when they come?</p> <p>Not for the present. Mostly they come into the village during the day time. They did it in the past but we do not want to talk about it.</p> <p>Did they rape women?</p> <p>No.</p> <p>Did they kill people?</p>
--	--

¹⁰¹ In Burmese, 'betelnut' and 'betel leaf' are referred to as *konywet* and *konthih*, as if they are from the same plant. The Burmese names are also commonly used by Karen language speakers. "Betelnut" is the seed from an areca palm tree, areca catechu; "betel leaf" is the leaf of the piper betel vine, belonging to the Piperaceae family.

¹⁰² As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

¹⁰³ Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

	<p>No.</p> <p>Have KNLA [Karen National Liberation Army] soldiers come to the village?</p> <p>No, they do not come to the village. They came by the village in the past but they did not come into the village. They stayed outside of the village and asked the head of village to and meet with them.</p> <p>Do the soldiers of the KNLA hurt the villagers or destroy the things of the villagers when they come?</p> <p>No. The KNLA soldiers come to the village only once per year. They do not even come to the village some years because our village is very close to the Tatmadaw base camp. We are happy when they come into the village and we provide them food as much as we can.</p> <p>Do you have schools in your village?</p> <p>Yes, we have a primary school.</p> <p>Who set up the school?</p> <p>The Government.</p> <p>Which government?</p> <p>The SPDC¹⁰⁴ [Tatmadaw].</p> <p>How many teachers are there in the school?</p> <p>We have three teachers; a headmaster, a deputy master and a general worker.</p> <p>How many students are there?</p> <p>We have 40 students from grade one to grade four.</p> <p>Do the students have to pay school fees because they [Myanmar government] mentioned that it is free to go to primary school?</p> <p>I heard that they do not ask for the school fees for this year. The</p>
--	--

¹⁰⁴ In Karen, the Burmese phrases *Na Ah Pa* (SPDC) and *Na Wa Ta* (SLORC) are commonly used to refer to the Burma government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase *Na Wa Ta* (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase *Na Ah Pa* (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "[Mission Accomplished as SPDC 'dissolved'](#)," *Myanmar Times*, April 4-10th 2011.

headmaster said they do not ask for the school fees for this year. I heard that they give books and pencils to the students. I have seen some of the children are wearing bags with the logo of the UNHCR [United Nations High Commissioner for Refugees].

Do you have children whose parents cannot afford to send them to school?

No, we do not have [those children]. The parents support their children but some children are too lazy to study.

Does the Government allow you to study Karen language at the school?

I do not know if they allow us to teach our language or not. But they do not teach it for now. Our children learn Karen language in Sunday school and from bible summer camp. I studied Karen language at school when I was a grade two student.

Do the teachers request permission from the Government to teach Karen language?

I think the teachers do not request it [permission] and also they do not know how to teach [Karen language]. Sometime some of the staff are Burmese.

How much is the salary of a teacher?

I heard that the salary of the staff will double in Thandaunggyi Township. They get over one million [kyat] (US \$1,013.17). I heard that the headmaster gets 1,400,000 [kyat] (US \$141.84) per month and the deputy of headmaster gets 120,000 kyat (US \$121.58) per month.

What about the general worker?

I think the general worker gets 80,000 (US \$81.05) kyat or 70,000 kyat (US \$70.92) because the salary increased.

Where do students here continue their middle school and high school education after they have finished primary school here?

The children here continue their middle school education at Sa Ba Kyi School close to Own Chit Gone [village]. This school is related to the Battalion #73 but now it became Sa Ba Gyi School. Some children who have more money go to Taungoo [town] for study.

Is Sa Ba School a middle school or high school?

It is a middle school.

Have you ever seen KNLA soldiers or Tatmadaw soldiers burn down

	<p>the school or disturb the school?</p> <p>No.</p> <p>Do you have clinics in your village?</p> <p>Yes, we have a clinic but we do not have hospital. This clinic is donated by our villagers who are working in the other countries.</p> <p>Is it a government clinic?</p> <p>No, it is not affiliated with the Government, it is self reliant (villagers built the clinic their own).</p> <p>How many doctors are there working at the clinic?</p> <p>We do not have doctors. We have one medic. He treats patients and when there is a disease that he cannot treat we send the patient to the hospital.</p> <p>Is it easy for you to transport medicine from the city to your village?</p> <p>It is easy for us to take medicine after the ceasefire.¹⁰⁵ Before that we had to take the medicine secretly.</p> <p>How did you take medicine in the past?</p> <p>In the past there were two check points, such as the 13-Mile check point and Payaagi check point on the way from Toungoo [town] to our village. They did not allow us to take medicine. They will arrest you if they see that you are taking medicine. Once, the police saw a pack of our medicine when they checked the bus at the 13-Mile check point. The person who took the medicine was my nephew. So, I went to the police station and</p>
--	--

¹⁰⁵ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April 4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#)," *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft](#)," *Myanma Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma](#)," KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process](#)," KHRG, November 2012.

vouched for him and also bribed the police as we usually do. There was no problem because we are used to dealing with the police and know what they want.

What about now?

It is easy now. You can take medicine in day time or at night time, whenever we want and they do not even check it.

What kind of diseases do the villagers here suffer from the most?

Mostly people here are suffering from malaria. There some other diseases that occur again and again, but those diseases are not as serious as malaria.

Do you receive health education information?

Yes, we receive health education messages from the NGOs about malaria and other diseases. They give messages two or three times per year. As far as I know the most serious disease in C--- [village] is malaria, but no one dies of malaria. They die because of other diseases and some die from getting old.

Have you seen any changes after the the health education message?

Yes, our knowledge about health has improved a lot.

What is your opinion about the ceasefire between the KNU and Myanmar government?

Yes, I think that the ceasefire between the KNU and Myanmar government benefits us. Particularly it benefits me as the head of the village because in the past the Burmese misunderstood me if I talked to the KNU and also the KNU misunderstood me if I talked to the Burmese government. I think you already know that people are put into jail because of these misunderstandings. Now the Myanmar government does not practice it [jailing people] anymore. So, the result of ceasefire is good. Now the situation is improving a lot but we hope that it will be even better in the future. Also we are praying that the ceasefire is not broken. For myself and on behalf my villagers I think that the ceasefire is good.

Was there any land in your area confiscated by companies to do business after the ceasefire?

No.

Finally, do you want to add anything else?

We know more about human rights and the rights of civilians because we came here today. It is useful for us. We know about it because we come here and there are so many people who cannot come here. Only

	<p>representatives from some villages can come here. All the villages and every single person from all of the villages do not know about it. So, I want all these people to know about it. So, I hope that <i>thara</i>¹⁰⁶ will arrange something and find ways for them to learn about it.</p> <p>Thank you.</p> <p style="text-align: right;">Saw A---, (male, 42), Thandaunggyi Township, Toungoo District (Interviewed in October 2012)</p>
--	---

Source document #26

Internal log#:	12-158-T2-I2
Published:	"Toungoo Interview: Saw A---, October 2012," KHRG, (first publication)
Location:	Thandaunggyi Township, Toungoo District
Issues:	Restrictions on freedom of movement or trade; Access to health and education
Full text:	<p>Name: Saw A--- Gender: Male Age: 30 Village: B--- Religion: Baptist Ethnicity: Karen Family Status: Single Occupation: Plantation worker Position: Leader of ten households, Secretary of National League for Democracy (NLD) in village</p> <p>What is your name?</p> <p>A---.</p> <p>How old are you?</p> <p>30 years old.</p> <p>Where do you live?</p> <p>B--- [village].</p> <p>What is your township?</p> <p>Dow Hpah Hko [Thandaunggyi Township].</p> <p>What is your village tract?</p> <p>Western Day Lo.</p>

¹⁰⁶ *Thara* is a Karen term used for any teacher, pastor, or any person to whom one wishes to show respect.

	<p>In Taungoo District?</p> <p>Yes.</p> <p>What is your ethnicity?</p> <p>Karen.</p> <p>What is your religion?</p> <p>Christian, Baptist.</p> <p>What is your responsibility in the village?</p> <p>I am the leader of ten households and working as the secretary of the NLD in the village.</p> <p>What is your occupation?</p> <p>Plantation worker.</p> <p>Are you married?</p> <p>I am single.</p> <p>When did you start to work as the leader of ten households?</p> <p>From 2011.</p> <p>Did you take the responsibility because you wanted to or for the village [because the villagers asked you]?</p> <p>For the village.</p> <p>Could you please tell me about your job?</p> <p>The ceasefire agreement¹⁰⁷ took place after I took the responsibility, a short time [after]. So there are no problems with the government troops</p>
--	---

¹⁰⁷ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April 4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire](#)"

	<p>but we just have problems in the village. We do not have teachers for our school and this is a problem. There were many houses in our village during the past ten years. But some of the villagers fled to city, some fled to the border [with Thailand] and some fled to refugee camps because of the oppression of the Burmese government. And now we have <i>[censored for security]</i> households in the village.</p> <p>What difficulties do you face with your work?</p> <p>None.</p> <p>How many households are there in your village?</p> <p><i>[Censored for security]</i> households.</p> <p>How many villagers are there in your village?</p> <p><i>[Censored for security]</i>.</p> <p>What are the occupations of your villagers?</p> <p>They are working on plantations.</p> <p>Do they do farming?</p> <p>No.</p> <p>Do they grow rubber trees?</p> <p>No rubber trees, but we plant coffee and cardamom.</p> <p>Do all the villagers have enough food?</p> <p>Yes, they all have enough food. We have had enough food since the ceasefire. But we did not have enough food before ceasefire, and we had to work very hard. We have not had problems after the ceasefire.</p> <p>How did they [Myanmar government] disturb [villagers] in the past?</p> <p>We could not go to our gardens because they are waiting on the way.</p> <p>How old is your village?</p> <p>Maybe 55 years old.</p>
--	---

[Agreement](#)," *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft](#)," *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma](#)," KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process](#)," KHRG, November 2012.

Did you have to relocate?

Yes, we had to relocate very often. In 1991 we had to relocate to Thandaunggyi [town]. And we had to relocate to Hkoh Weh village in 1995.

Are there any other ways that villagers earn money?

No other ways.

So, how do villagers run their lives without income?

We are just doing plantation work. We do not do gold mining and logging but we are just doing plantation work and gardening.

Are there any military camps in your village?

Yes, we had a military camp in the past, but not now.

Was it located in the village?

No, not in the village, but it was located outside of the village. They were based in Day Lo Toh [village], we called it Day Lo camp.

How long ago did they withdraw from the camp?

Five and half years ago. Before they were based in Ya Ka Tien [village] and the Light [Infantry] Division [LID] #66 was based in our village for one year and then they went back to Hto Ghye Lo [village].

Have you heard that your villagers were killed by KNU [Karen National Union] or the Myanmar government?

No, for now. But many people were killed in the last ten years. People were killed very often. My parents had to suffer very often. My parents were the responsible people in the village. My father had to go with the Myanmar troops and he was injured and had to stay at Mingaldone [Myanmar military hospital] hospital for one and half months. My mother suffered too, when Light [Infantry] Division #66 reoccupied their camp she had to stay there ten or 20 days. But I did not suffer from anything.

Do you have a school in your village?

Yes we have.

How many grades does the school teach?

It is a primary school.

Who established this school? The KNU or the Myanmar government

	<p>or the villagers?</p> <p>The Myanmar government established it. At first they established it in Ler Hkeh Doh Hko village but later they moved it to B--- village.</p> <p>How long since they moved it here?</p> <p>Over 30 years. When Commander Ah Doh was a company commander. At that time the school was located in Ler Hkeh Doh Hko village. He was ordered to occupy the schools and he occupied it [them] until [upto] 13-Mile [village]. Then they moved from Ler Hkeh Doh Hko to here [Ler Ghee Hkoh].</p> <p>How many teachers are there?</p> <p>We have only one teacher.</p> <p>How many students?</p> <p>25 students.</p> <p>Do the students have to pay school fees?</p> <p>They do not have to pay school fees this year.</p> <p>How much is a teacher paid for one month?</p> <p>100,000 kyat¹⁰⁸ (US \$101.32).</p> <p>Where is the teacher from?</p> <p>She is one of the villagers from Ler Ghee Hko.</p> <p>Do you teach Karen language at the school?</p> <p>No.</p> <p>Have they asked permission to teach Karen language at the school in the past?</p> <p>No. We just requested teachers from the Government but the Government did not give us any. We had to hire the teacher by ourselves because they said that we have to hire the teacher by ourselves if we want one. We have to pay him 50,000 kyat (US \$50.66) per month. We already hired him for three months and it cost 150,000 [baht] (US \$151.98). We have two teachers and one is paid by the villagers.</p> <p>How much do you pay them [the teacher] per month?</p>
--	--

¹⁰⁸ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

	<p>50,000 kyat (US \$50.66).</p> <p>Where are they from?</p> <p>She is one of the villagers from B---.</p> <p>She is a woman?</p> <p>Yes, she is a woman.</p> <p>Can the students study comfortably?</p> <p>Yes, they can study comfortably.</p> <p>Has the school been burned [down] by the KNLA [Karen National Liberation Army] or DKBA [Democratic Karen Benevolent Army]?¹⁰⁹</p> <p>No.</p> <p>Are there any students whose parents cannot afford to send them to school?</p> <p>No, all the parents send their children to school. They want their children to get an education.</p> <p>Are they willing to study?</p> <p>Yes, they are willing to study.</p> <p>Where do their parents send them after they finish fourth standard?</p> <p>Their parents send them to the city. Some parents send their children to Thandaunggyi [village], some send their children to 13-Mile [village] and some send their children to Toungoo [town].</p> <p>How long does it take from your village to Thandaunggyi?</p> <p>It takes six hours.</p> <p>Do you have a hospital in your village?</p>
--	--

¹⁰⁹ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "[Inside the DKBA](#)," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

No we do not. We just have one in our village tract.

Where do villagers go when they are sick?

They just go to Thandaunggyi Hospital.

Is it easy to carry medicine at night time?

It is easy to get medicine at the hospital, but we have to buy the medicine and food by ourselves. The medics just treat us.

Does Thandaunggyi city have enough medicine?

Yes we have.

What kinds of diseases do villagers suffer from the most?

Malaria and influenza.

Just those two?

Yes, mostly they are suffering from malaria, influenza and jaundice.

Do you have any health education or discussion about health in your village?

Yes we have.

In your village?

Not in our village, but we have it in our village tract. Representatives from the villages join the health education gathering and then share the information with the villagers when they come back.

What is your opinion about the ceasefire between the Myanmar government and KNU?

The Government claims that they gave full rights to civilians after the ceasefire. Actually, we do not have any rights. People in the cities did not get any rights yet. You must have a license and helmet to drive a motorbike in the city. I experienced it myself. The men who rode with me did not have a helmet but I had one. They arrested us because my friend did not have a helmet. They fined us 6,000 kyat (US \$6.08) for each violation. They charged us for six violations; no motorbike license, no drivers license, no helmet, no ID card and for a broken gear. So, it cost over 25,000 kyat (US \$25.33).

Where did they arrest you?

They arrested me at Pan Chan Taw [village]. And also they do not allow

	<p>us to transport cardamom by motorbike. They only allow us to transport it by car. So we do not have any rights.</p> <p>Are there any human right abuses in your village?</p> <p>No.</p> <p>Have you heard of anything that the Myanmar government will come and do to develop the village?</p> <p>Yes, they said they will do something for the development our village. They said that they will repair the roads, they will build a hospital and schools. But we do not know if that is true or not.</p> <p>Has any company come to your area to do business after the ceasefire agreement?</p> <p>Not yet.</p> <p>Have KNU soldiers come to your village?</p> <p>They come here very often.</p> <p>Have they killed the pigs and chickens of the villagers and ate them?</p> <p>No. We just feed them by our own will because they sacrifice themselves for our nation and for the country.</p> <p>Has the Government come to your village?</p> <p>No. They have not been here in one or two years.</p> <p>What did they do when they came in the past?</p> <p>They treated us very cruelly when they came.</p> <p>Did they kill villagers?</p> <p>No.</p> <p>Did they commit any abuse?</p> <p>Yes, we had to [forced] labour for them. We had to cut bamboo and trees for them, repair their camps and they also threatened us.</p> <p>Did they accuse you of having communications with the KNU?</p> <p>No, none of us were accused by Article 17/1.¹¹⁰</p>
--	---

¹¹⁰ The Unlawful Associations Act, or Article 17/1, is a colonial-era law originally enacted in 1908. It has been used by the Burma government to ban 13 organisations, including the Karen National Union (KNU),

	<p>Do you want talk about anything else that I did not ask you?</p> <p>I want to talk about our village. Now it is time for the children to study. But we do not have enough teachers in our village. It is a bit of a problem. So we want the Burmese to understand our problem and the KNU as well.</p> <p style="text-align: right;">Saw A--- (male, 30), Thandaunggyi Township, Toungoo District (Interviewed in November 2012)</p>
--	--

Source document #27

Internal log#:	12-158-T3-I1
Published:	"Toungoo Interview: Saw A---, October 2012," KHRG, (first publication)
Location:	Thandaunggyi Township, Toungoo District
Issues:	Anti-personnel and other mines; Land confiscation; Access to health and education
Full text:	<p>Name: Saw A--- Gender: Male Age: 55 Religion: Baptist Ethnicity: Karen Family Status: Married Occupation: Plantation worker Position: Secretary</p> <p>What is your name?</p> <p>Saw A---</p> <p>How old are you?</p> <p>55.</p> <p>Where do you live?</p> <p>B--- village in Tha Bah Per village tract.</p> <p>What is your township name?</p> <p>Thandaunggyi Township.</p> <p>In Toungoo District?</p>

and to jail political dissidents or anyone perceived of as working against the regime. See, "[Lawyers urge end to politicised laws](#)," *Democratic Voice of Burma*, January 30th, 2012 and "[SPDC soldiers arrest and kill villagers on allegations of contacting KNU/KNLA](#)," KHRG, January 2008. The full text of the law may be accessed in English on the Burma Library website: [The Unlawful Associations Act](#), Government of the Union of Burma, December 11th, 1908.

	<p>Yes, in Toungoo District.</p> <p>What is your occupation?</p> <p>Plantation worker.</p> <p>What kind of plantation?</p> <p>Just cardamom.</p> <p>What are your responsibilities in your village?</p> <p>[Village] Secretary.</p> <p>What is your ethnicity?</p> <p>Karen.</p> <p>What is your religion?</p> <p>Christian, Baptist.</p> <p>Are you married?</p> <p>Yes.</p> <p>How many children do you have?</p> <p>I do not have any children.</p> <p>How long have you been working as the secretary of the village?</p> <p>Four years.</p> <p>What do you have to do as a secretary?</p> <p>We have to arrange things such as collecting donation money [tax to Karen National Union (KNU)] and assigning people to carry rice.</p> <p>Have you faced any difficulties in your work?</p> <p>In the past, we had to be afraid in our work. We had to go secretly to send the offertory [tax for KNU] because we were afraid that we will be charged for violating Article 17/1.¹¹¹</p>
--	--

¹¹¹ The Unlawful Associations Act, or Article 17/1, is a colonial-era law originally enacted in 1908. It has been used by the Burma government to ban 13 organisations, including the Karen National Union (KNU), and to jail political dissidents or anyone perceived of as working against the regime. See, "[Lawyers urge end to politicised laws](#)," *Democratic Voice of Burma*, January 30th, 2012 and "[SPDC soldiers arrest and kill villagers on allegations of contacting KNU/KNLA](#)," KHRG, January 2008. The full text of the law may be

How did you become the secretary? Did you do it by your own will or did the villagers choose you?

It was not by my own will, it was because the villagers chose me. The reason is because our elders died and our little brothers [young villagers] appointed me to take the responsibility.

How many households are there in your village?

[Censored for security] households.

How many villagers are there?

I think over 100 villagers. [censored for security] villagers.

What are the occupations of the villagers?

They are working on plantations. Mostly they are working on cardamom plantations.

Do they [the villagers] have enough food?

I think only 20 [villagers] have enough food and the other [censored for security] do not have enough food.

What do the villagers who don't have enough food for their livelihood do?

They hire themselves out in the summer as porters or they work on the farms of other people.

How much do they get paid for one day?

They get 2,500 kyat¹¹² (US \$2.53) per day in the rainy season and 2,000 kyat (US \$2.03) in the summer.

Is there any military camp of the SPDC [State Peace and Development Council]¹¹³ in your village?

accessed in English on the Burma Library website: [The Unlawful Associations Act](#), Government of the Union of Burma, December 11th, 1908.

¹¹² As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

¹¹³ In Karen, the Burmese phrases *Na Ah Pa* (SPDC) and *Na Wa Ta* (SLORC) are commonly used to refer to the Burma government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase *Na Wa Ta* (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase *Na Ah Pa* (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "[Mission Accomplished as SPDC 'dissolved'](#)," *Myanmar Times*, April 4-10th 2011.

	<p>There is no SPDC army camp for now but we had one in the past.</p> <p>How long have they been withdrawing from your village?</p> <p>About seven years.</p> <p>Did they order you to labour for them [forced labor] when they were here?</p> <p>Yes, there was so much forced labour in the past.</p> <p>What kinds of forced labour did they order you to do?</p> <p>We have to do <i>loh ah pay</i>¹¹⁴ for them every week. Once they arbitrarily arrested seven villagers because they suspected them and they put them in the jail for seven years. Actually the villagers did not do anything wrong. One of them died in jail so his wife became a widow and their children fatherless children.</p> <p>Is it difficult for his children and his wife to continue their life without the father?</p> <p>It is very difficult for them to survive because they do not have their own lands so they have to hire themselves out to other people.</p> <p>Do you have plans to help widows and orphans in your village?</p> <p>Yes, their relatives support them but it is not enough. They can only support them with, for example, rice, fish paste and cooking, something like that.</p> <p>Do you have any other information?</p> <p>There was a SPDC military camp in our village in the past. Once they stepped on the landmines of the KNLA (Karen National Liberation Army) and two Burmese soldiers were injured. And they ordered the villagers to pay for the cost two guns [because they lost two guns during the landmine explosions] and it cost 50,000 kyat (US \$50.66).</p> <p>Which battalion ordered you to pay for the cost of the guns?</p> <p>Light Infantry Battalion¹¹⁵ #48.</p> <p>When did it happen?</p>
--	--

¹¹⁴ *Loh ah pay* is a Burmese term now commonly used in reference to forced labour, although traditionally referring to voluntary service for temples or the local community, not military or state projects.

¹¹⁵ Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

I do not remember. Maybe in 2006.

[In the] rainy season?

I think in July.

Who was the commander?

I do not remember.

How long did they [Tatmadaw] stay in your village?

One year.

Did they rape any women from your village?

No.

What about arbitrary demands?

Yes, they demanded food and drink [alcohol].

Did this kind of abuse happen after the ceasefire?

Yes it happened. They arbitrarily arrested a father [a villager], and then arrested one of his children and killed them all.

Did people find their dead bodies?

We could not find them. It was six or seven years ago.

Do you know the person who was killed?

Yes I know them. His name is Maung Shwe Hla and he lived in Tha Bah Hko [village]. The person who died in jail was named Saw Ray Bweh.

So there was a lot of killing in the past?

Yes.

Was there any change when the troops [Tatmadaw] did not live in your village anymore?

It is changing only this year. Not even a year yet. The situation is becoming better after they moved to Shwe Nyaung Bin.

Have you heard of any companies that will come and do business in your area since the ceasefire?

The companies have not come yet. But the Government land surveyor came and measured the land in July, last year. The villagers were very

busy at that time so I followed him and told him the names of the landowners.

Did he finish the measurement of the land?

No, he did not finish it all. It was raining a lot and I could work only for one day as I did not get pay.

What did they say about the land?

They said that all the land must be included in the map and all the land must have owners.

Will they make land titles for you after they measured the land?

Yes they will make land titles for us and it will be included in the map so that the companies cannot confiscate or come onto our land.

Do you know the name of the surveyor?

His name is Saw Maw Maw.

Is he Karen or Burmese?

He is Karen.

Where does he live?

He lives in ward one, Thandaunggyi [town].

Did he measure half of your area?

No, he could not even measure half of the village.

Will he come back and measure it again in the summer?

Yes he will come and measure it again in the summer. I keep the map of our area because I have to show him.

Do villagers have more rights since the ceasefire?

Yes, the villagers can work and find food more freely, there is no more restriction and we can go anywhere we want at any time [travel freely].

Have you heard anything about the Government planning to come and develop the village such as building schools and a clinic?

I think the Government does not think of developing our village. They do not put it in their mind. Now we want to repair the road because this road is being using by a lot of people traveling from Day Lo Mu Htaw [village] to Sho Hko [village].

Do you want to expand the road to six feet wide?

Yes we want to expand it to six feet. The road was destroyed by drainage, so we want to repair it.

How are you going to do it? Will the Government support you or are the villagers going to do it by themselves?

They Government just said “do it” but we do not know if they will give us trouble in the future. Our village is the closest village to Thandaunggyi [town] and we want to do it [repair the road]. It does not even take one hour [driving] from our village to Thandaunggyi.

When are you going to start repairing the road?

We are going to start repairing the road in November when the spring comes.

Did the governments from the both sides [KNU and Tatmadaw] give you permission to do it?

We did not inform the governments that we are going to do it. We are doing it by ourselves because the road needs to be repaired. We worry that it will take time and our goal will not be realized if we ask permission from the Government, so we did not ask permission.

What is the purpose of repairing this road?

For me, I want to repair it because we can travel comfortably and then we can also use motorbikes after we repair it. We have two objectives. We have to do it in stages because we cannot afford to implement it [all] at the same time.

Do you have a school in your village?

We have some people who have passed tenth standard in our village.

Do you have a school in your village?

Yes, we have a school, but we do not have people [students]. Everyone moved to Thandaunggyi [town]. The reason why everyone moved to Thandaunggyi was because we were afraid of the Myanmar soldiers and our village was destroyed by the Myanmar soldiers.

How long ago was the school destroyed?

Three years [ago].

Which armed group destroyed this school? The SPDC [Tatmadaw] or KNU?

No organisation destroyed the school. There was no school because the parents fled to other places.

What about now? The situation is getting better and also there is already a school [building], so is it possible to open the school again?

Yes, we can open the school if people come back to the village. Our school is still on the list [of Government schools]. Schools from other villages are not on the list anymore, only our school is still on the list.

Which government controlled this school?

The SPDC controlled it.

How many grades did the school have?

We had only to grade four. It was a primary school.

So, most of the villagers are living in Thandaunggyi [town] now?

Yes most of the villagers are living in Thandaunggyi now. We stay in the village during the week and go back to Thandaunggyi on Sunday for worship [services]. But some people worship in the village.

Do you have a church in the village?

Yes, we have church and pastor.

Did you have to relocate from your village?

Yes, we had to relocate in the past but there is no relocation now. Our village would have the same number of households if there was no forced relocation.

How long has the village been established?

It was established maybe in 1976. I do not remember. I just know that it was established over 35 years [ago].

Do you have a clinic in your village?

No.

Where do villagers seek treatment when they are sick?

They go to Thandaunggyi [town] for treatment, and if they do not [go to the hospital], they just stay at home. Sometimes they die.

Do you have people who have attended medical training in your

	<p>village?</p> <p>No.</p> <p>Do you plan to find a medic to take care of the villagers?</p> <p>We do not have a plan but we will think about it.</p> <p>How long does it take form your villages to Thandaunggyi?</p> <p>Just one hour.</p> <p>On foot or by motorbike?</p> <p>On foot.</p> <p>Are there any landmines in your area that were planted by the SPDC and the KNU?</p> <p>Yes, there are some landmines in our area and they told the villagers to demine it because they do not remember the places where they planted them.</p> <p>So you just leave the places like that? Were they planted by the KNU or the Myanmar soldiers?</p> <p>They were planted by the KNU.</p> <p>Do you have landmines that were planted by Myanmar soldiers?</p> <p>The Myanmar soldiers did not plant landmines.</p> <p>What kinds of disease do the villagers suffer from the most?</p> <p>There are three or four people who got sick and the old people mostly died because of paralyzing.</p> <p>Do you have this kind of disease now?</p> <p>We do not have this disease because there are no old people. We have a patient who is suffering of paralysis. He lives in See Yo ward, Thandaunggyi town.</p> <p>Where does he seek treatment?</p> <p>He sought treatment in the town and he feels better but he is abnormal now. He just sits and cries and urinates.</p> <p>What is the gender of the patient?</p> <p>He is a man.</p>
--	--

	<p>Do you have herbal medicine in your village?</p> <p>No, we do not have it.</p> <p>Where do villagers buy food?</p> <p>We buy food in Thandaunggyi [town].</p> <p>How much is a big tin¹¹⁶ of rice where you live?</p> <p>7,000 kyat (US \$7.09). Now the price is getting higher.</p> <p>How much is a viss¹¹⁷ of pork?</p> <p>5,000 kyat (US \$5.07).</p> <p>What do you think about the KNU ceasefire?</p> <p>I think it is good if it is not broken. There will be more difficulties if it is broken. And we would encounter with more hardships than before.</p> <p>Is there anything else that you would like to say?</p> <p>The other thing [I would like to say] is that we all want peace. The only thing is that we have to work on the peace process more firmly.</p> <p style="text-align: right;">Saw A--- (male, 55), Thandaunggyi Township, Toungoo District (Interviewed in November 2012)</p>
--	--

Source document #28

Internal log#:	12-158-T3-I2
Published:	"Toungoo Interview: Saw A---, October 2012," KHRG, (first publication)
Location:	Thandaunggyi Township, Toungoo District
Issues:	Land confiscation; Access to health and education
Full text:	<p>Name: Saw A---</p> <p>Gender: Male</p> <p>Age: 33</p> <p>Religion: Christian</p> <p>Ethnicity: Karen</p> <p>Family Status: Single</p> <p>Occupation: Cardamom, dog fruit, and coffee plantations</p> <p>Position: [Position censored for security]</p>

¹¹⁶ A big tin is a unit of volume used to measure paddy, milled rice and seeds. One big tin is equivalent to 10.45 kg. or 23.04 lb. of paddy, and 16 kg. or 35.2 lb. of milled rice.

¹¹⁷ A viss is a unit of weight equivalent to 1.6 kg. or 3.52 lb.

What is your name?

My name is Saw A---

How old are you?

33 years old.

Where do you live?

I live in ward one, Thandaunggyi town.

What do you do for your livelihood?

I am a plantation owner.

What kinds of plantations?

Cardamom, dog fruit and coffee plantations.

What is your responsibility in the village?

I am a [Censored for security] in Thandaunggyi town.

What is your ethnicity?

I am Karen.

What is your religion?

Christian, Baptist.

Are you married?

Yes, I am married.

How many children do you have?

I have two children. One boy and one girl.

How old is the eldest?

The eldest is eight years old and the youngest is four and a half years old.

How long have you been working as [Position censored for security]?

Just five months.

How did you become [Position censored for security]? By your own will, or because the villagers selected you?

	<p>Because people in my section chose me and appointed me.</p> <p>Are you interested in your job?</p> <p>I will try my best even though I am not interested in it.</p> <p>What are the responsibilities of a [Position censored for security]?</p> <p>My responsibility is to work for the villagers and to develop the living standard of my villagers.</p> <p>How do you arrange things?</p> <p>I discuss [things] with the former section leaders.</p> <p>What difficulties have you faced in your work?</p> <p>We have no problems for the present.</p> <p>Everything is going well?</p> <p>Yes.</p> <p>How long is the term length of a section leader?</p> <p>Three years.</p> <p>Do you have to solve problems for villagers who do not have enough food?</p> <p>We do not have problems [with food] for the present.</p> <p>Did you have these kinds of problems in the past?</p> <p>Yes, we had so many problems in the past.</p> <p>What were they?</p> <p>The SPDC¹¹⁸ [Tatmadaw] soldiers ordered the villagers to carry things to Thauk Yay Hkat [village].</p> <p>When?</p>
--	---

¹¹⁸ In Karen, the Burmese phrases *Na Ah Pa* (SPDC) and *Na Wa Ta* (SLORC) are commonly used to refer to the Burma government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase *Na Wa Ta* (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase *Na Ah Pa* (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "[Mission Accomplished as SPDC 'dissolved'](#)," *Myanmar Times*, April 4-10th 2011.

It was from 2001 to 2011.

So, there was forced labour?

Yes.

What things did the villagers have to carry and to where?

The villagers had to carry things from Thandaunggyi [town] to Thauk Yay Hkat. And sometime they have to carry it until Pa Ku Kaw [another area where other tribes of Karen live]

How many villagers have to go at a time to carry things?

About 40 or 50 to 100 people had to go because there are so many people in Thandaunggyi [town].

Did everyone go when it became their turn to go?

They put the responsible people into stocks and beat them if we did not go to porter.

Did the Myanmar soldiers go with the villagers when the villagers carried things?

Yes, the Myanmar soldiers went with the villagers.

Have you seen the villagers beaten by the Myanmar soldiers during the trip?

Yes, they beat the villagers if they could not carry things.

Did the Myanmar soldiers give [medical] treatment to the porters if they are sick during the trip?

No, they did not give any medicine.

Have you seen it?

I have seen it and I experienced it myself. I experienced it in 2005.

Where?

I had to carry sugar.

Where did you start to carry it from and where did you have to carry it to?

From Thandaunggyi [town] to Thauk Yay Hkat village.

	<p>How long did it take?</p> <p>We had to travel the whole day. We departed from the village at 8:00 am and we arrived Thauk Yay Hkat at 4:00 pm.</p> <p>How much weight of sugar did you have to carry?</p> <p>They ordered me to carry 12 <i>viss</i>¹¹⁹ (19.2 kg. or 42.24 lb.) of sugar. One of my friends and I couldn't carry it so we put it in the water and they saw us and beat us at the river bank.</p> <p>Did you see the villagers step on landmines during the trip?</p> <p>No.</p> <p>Did they pay you?</p> <p>No, they did not.</p> <p>Did the villagers ask them for payment?</p> <p>No, the villagers dared not ask for payment because they were afraid that the soldiers would beat them with their guns.</p> <p>Did anyone complain to the superiors [the Myanmar government] that they had to be a porter for the soldiers?</p> <p>No.</p> <p>Do you know the number of the battalion and the light infantry division that order the portering?</p> <p>No I do not.</p> <p>Do you know their base camp?</p> <p>They are based at the tea industry in Thandaunggyi town.</p> <p>Have you seen any changes since the ceasefire?</p> <p>Forced labour has decreased and they do their work by themselves.</p> <p>Has the ceasefire benefitted the villagers?</p> <p>I have seen that the villagers have more rights. They can work comfortably in their work.</p> <p>Do you have a school in your area?</p>
--	---

¹¹⁹ A viss is a unit of weight equivalent to 1.6 kg. or 3.52 lb.

	<p>Yes we have.</p> <p>How many grades does the school have?</p> <p>[Until] tenth standard.</p> <p>Who founded the school?</p> <p>The Myanmar government.</p> <p>How many Myanmar military camps are there in Thandaunggyi [Township]?</p> <p>There are so many Myanmar military camps in Thandaunggyi and the Ba Yint Naung camp is the biggest of the camps.</p> <p>Do you know their battalion number?</p> <p>They have Yaa Ka Ta [Yangon Command Headquarters], offensive or attacking troops and Battalion #124.</p> <p>Do they have training centers?</p> <p>Yes, they have training centers and they shoot heavy weapons once every month.</p> <p>Where are the camps located?</p> <p>The camps are located on the east side of Thandaunggyi town.</p> <p>How long have they based their camp in Thandaunggyi?</p> <p>They moved to Thandaunggyi in 2000 and are still living there. They have been living here for 12 years.</p> <p>Do they repair the road in your area?</p> <p>Yes, they repair the road in our area.</p> <p>Do they ask for taxes?</p> <p>Yes, they asked for taxes in the past.</p> <p>How much did they ask for in taxes?</p> <p>Sometime they asked for 6,000 kyat (US \$6.08)¹²⁰ and sometimes they asked for 5,000 kyat (US \$5.07) and sometime they ordered forced labour.</p>
--	---

¹²⁰ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

Are they still asking for taxes these days?

They do not ask for taxes now.

How long does it take from Thandaung [town] to Toungoo [town]?

It takes three hours.

How many Myanmar army check points are there on the way from Thandaunggyi to Toungoo?

There are six check points.

Is there a check point at Pyah Sa Hkan [village]?

No but there are check points at 13-Mile [military camp], Shwe Nyaung Bin [village] and Battalion #124 at Thandaunggyi [town].

What is #124?

It is the battalion number of the Myanmar army.

Is it the same as Ba Yint Naung camp?

No, it is not the same battalion as Ba Yint Naung camp. It is another battalion.

Do [soldiers at] these check points ask for money?

Today only the police ask for money.

How much do they ask for a motorbike?

You have to pay 500 kyat (US \$0.51) to pass through the gate once and you have to pay 5,000 kyat (US \$5.07) to pass through gate the whole day.

Which check point asks for 5,000 kyat to pass through the gate the whole day?

We have to pay it at the police check point in Thandaung. They go through houses and take down the names of people who have motorbikes and they have to pay 5000 kyat.

What about the lower part like 13-Mile [military camp]?

You have to pay again at the other check points about 200 (US \$0.20) kyat or 500 kyat (US \$0.51).

Do you have to pay it [fine] every time?

You have to pay it every time you pass through them in the past but it is becoming better today.

Do they check you or interrogate you at the check points?

Yes they did that a lot in the past but it is decreasing today.

What do you think about the ceasefire agreement?

I hope that it will be a good ceasefire, if not it will cause problems for not only me but also my villagers, and more than that it will make problems for all my [Karen] people.

Why do you think the ceasefire is good?

I think that everyone wants peace and wants to work comfortably.

What kind of peace do you want?

We want our leaders and our government to build peace for us so that we, the civilians, may have rights.

What kind of rights do you want?

I want the same rights as my villagers want.

What kind of rights do your villagers want?

They want peace and they want to work freely and travel freely and they want a stable place to live.

Anything else?

Yes. I want to say that since the establishment of the Ba Yint Naung [Tatmadaw] camp, they destroyed the working places of the villagers and confiscated the land of the villagers.

Could you please tell me the land that was confiscated by Ba Yint Naung camp?

Mostly people from section one and section five in Thandaunggyi [town] lost their land.

How many plantation field areas were confiscated?

Over 35 plantation field areas were confiscated. They demarcated the camp area must be 30 plantation field areas wide. Their camp area is 100 wide.

Do you know how many acres?

There are thousands of acres.

How many?

About 2,020 acres.

Are you sure?

Maybe.

Which section?

Close to section one. They destroyed the working places of the civilians and we still have problems now.

Did they destroy the plantations?

Yes, they destroyed cardamom, dog fruit, coffee and tea [plants]. In the past they destroyed people's cardamom, they ate the bananas and dog fruit. So the villagers are still poor.

Did the villagers receive compensation for what they lost?

No, the villagers did not receive anything.

Have they submitted complaint letters to their superiors?

Yes, we submitted [complaint letters] it in the past. And we had a meeting about land at 13-Mile [camp] on October 9th 2012.

Did you talk about the land that villagers lost in the meeting?

They [the Myanmar government] told us not to apply for [register] the lands that are in the camp area. But the lands not included in the camp area we are allowed to apply for [register] and they will also make land titles for those land owners.

So what did the villagers whose lands were in the camp area say?

The owners of the land not included in the camp area are willing to apply for it [land title] when I told them about that, however it disappointed the people whose lands are in the camp area.

Have the land owners whose lands were not included in the camp area started to apply for [titles for] their land?

No. The Government told them to wait for a while because they [the Government] are making application forms. Then we can apply for the lands which are not in the camp area.

Which part has more acres of land [is larger]? The land in the camp area or the land outside the camp area?

The land inside the camp has more acres of lands.

How much land is there outside of the camp area?

There are 3,000 acres of land and the other land is demarcated as wild land.

Is there any villager land in the area that the Government called “wild land?”

The land that the Government called “wild land” is the land of the villagers where the villagers were doing plantation farming. But the Government demarcated this as “wild land.”

Do you know how many acres of wild land [were demarcated]?

They [the Government] said that there was 100,035 acres.

Have you seen any companies that will come and do business in Thandaunggyi area?

Our leaders from the KNU [Karen National Union] told us not to allow the companies to do business in our area because it is just ceasefire duration [temporary] and we did not get peace yet.

Have the companies requested to do business in your area?

Yes, the companies have requested to do business in our area, but we did not give them permission.

How many companies?

I have seen two or three companies.

What business are they going to do?

I do not know what they are going to do.

When did they come?

About two months ago.

Do you want to talk about anything else that I did not question you about?

Finally, I want to say that, I think I already talked about it [everything].

Thank you.

Saw A---, (male, 33), Thandaunggyi Township, Toungoo District
(Interviewed in November 2012)

Source document #29

Internal log#:	12-158-T4-I1
Published:	"Toungoo Interview: Saw A---, October 2012," KHRG, (first publication)
Location:	Thandaunggyi Township, Toungoo District
Issues:	Access to health and education
Full text:	<p>Name: Saw A--- Gender: Male Age: 56 Religion: Christian Ethnicity: Karen Family Status: Married Occupation: Cardamom and coffee plantations Position: Religious leader, Church committee member</p> <p>What is your name?</p> <p>Saw A---.</p> <p>How old are you?</p> <p>56 years old.</p> <p>What is your occupation?</p> <p>Plantation owner.</p> <p>What kind of plantations?</p> <p>Cardamom and coffee plantation.</p> <p>Where do you live?</p> <p>I live in B--- [village].</p> <p>In Daw Hpa Hko [Thandaunggyi] Township?</p> <p>Yes in Daw Hpa Hko Township, Toungoo District.</p> <p>What is your ethnicity?</p> <p>Karen.</p> <p>What is your religion?</p>

	<p>Christian, Baptist.</p> <p>Are you married?</p> <p>Yes.</p> <p>How many children do you have?</p> <p>I have six children.</p> <p>How old is the eldest?</p> <p>25 years old.</p> <p>How old is the youngest?</p> <p>14 years old.</p> <p>What is your responsibility in the village?</p> <p>I take responsibility for religious affairs.</p> <p>A church committee?</p> <p>Yes, the chairman of the church [committee].</p> <p>Were there any problems or human right abuses in your village that happened before the ceasefire?</p> <p>Yes. We had [problems].</p> <p>Could you please tell me about that?</p> <p>On May 28th 2000, at that time there was a fighting between the KNLA [Karen National Liberation Army] and the Tatmadaw. And the Tatmadaw ordered [the villagers to do] forced labour and my wife also had to do forced labour. There was a landmine explosion when they almost reached a village and my wife died there with three other female villagers.</p> <p>What did the Tatmadaw ask them to do?</p> <p><i>Loa ah pay</i> [forced labour].</p> <p>How many villagers did they order for forced labour?</p> <p>They ordered so many people. There were 20 or 30 villagers from our village and the other villages also had to do it.</p> <p>So, the women were also ordered to join the forced labour?</p> <p>Yes.</p>
--	--

What did the villagers have to carry?

They had to carry the [soldiers'] rations and food.

Did they have to carry rice, beef cans and beans?

Yes.

Where did they have to carry it to?

They carried it from Thandaunggyi [town] to B--- [village] then to Day Lo camp [Myanmar army camp].

So, there was an army camp in Day Lo?

Yes.

How long does it take [to travel] from Thandaunggyi to Day Lo?

It takes two days.

How many *viss*¹²¹ (1.6 kg. / 3.52 lb.) did a person have to carry?

Each person had to carry at least ten *viss* (16 kg. / 35.2 lb.).

Did the soldiers go with the villagers?

Yes, they went with the villagers.

Did any fighting happen during the trip?

Yes, there was a fighting.

Where did the fighting take place?

The fighting took place when they almost arrived at B--- village.

How did it happen?

The KNLA planted landmines to protect themselves from the enemy.

How many people were hit by the landmines?

Three villagers were hit by the landmines.

Were they women or men?

Women.

¹²¹ A *viss* is a unit of weight equivalent to 1.6 kg. or 3.52 lb.

	<p>Were they married or single?</p> <p>They [each] were married with children.</p> <p>Including your wife?</p> <p>Yes.</p> <p>So they died?</p> <p>Yes.</p> <p>What was the battalion number of the Myanmar army?</p> <p>LIB [Light Infantry Battalion]¹²² #20.</p> <p>Do you know the name of the commander of the battalion?</p> <p>I do not know.</p> <p>Where was their base camp?</p> <p>They were rotating troops.</p> <p>Did they give support to the villagers when they died because of the landmines?</p> <p>No they did not.</p> <p>What did they say?</p> <p>They did not say anything.</p> <p>Did they accuse the villagers?</p> <p>Yes.</p> <p>When?</p> <p>Once they arrested an old man, but I do not remember the date. The man was deaf. They [the Tatmadaw] tied him and beat him.</p> <p>Where was the old man from?</p> <p>He was from B--- [village].</p> <p>Did he have children?</p>
--	---

¹²² Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

Yes.

What did they accuse the old man of?

They did not accuse him of anything. But the old man was on the way to his home after the explosion and they tortured him.

Was it the same explosion that you mention before?

No, this was the different one. The old man was deaf so he did not hear the sound of the explosion and he came back to the village.

How did they torture him?

They punched him in the face.

Did the old man have to go to hospital?

He had to stay at the hospital for two days.

Did the chief of the village vouch for him?

Yes the chief of the village vouched for him and they released him.

Did you have any other incidents?

Yes, we did.

When?

It was when the KNLA attacked their [Tatmadaw] camp they fired the heavy [artillery] into the village and it hit the house of an old man. It hit the bed of that old man but he did not get injured because he was not there. Maybe he would have been injured if he was there.

When?

Two or three years ago.

Did they pay for the damage?

There was no damage.

Did they give trouble to the chief of the village?

Yes.

What did they accuse them of?

They arrested the chief of the village and detained him at their camp.

	<p>They arrested only one [person], the chief of village?</p> <p>Yes, just one.</p> <p>How long did they detain him?</p> <p>One or two days.</p> <p>Did they persecute him?</p> <p>No.</p> <p>Did they rape any women from the village?</p> <p>No.</p> <p>What about killing?</p> <p>They shot people with guns accidentally in the past.</p> <p>How many times did that happen?</p> <p>One or two times.</p> <p>When did it happen?</p> <p>I do not remember the year.</p> <p>Have there been any abuses since the ceasefire¹²³ agreement?</p> <p>No.</p>
--	---

¹²³ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April 4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#)," *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft](#)," *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma](#)," KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process](#)," KHRG, November 2012.

What do you think about the ceasefire? Is it good or not?

[It is] good.

How is it good?

We, the civilians, can live peacefully and travel freely and they [the Tatmadaw] do not disturb us anymore.

Does the Government have any plan to develop your village? For example to build school or clinic.

Yes. We heard that, but we have not seen anything happen yet.

Have you seen any other changes? Do you have a school in your village?

Yes. We have [a school].

How many grades does the school have?

Up to grade seven.

Which government established the school [the Karen National Union (KNU) or the Myanmar government]?

The Myanmar government.

When did they establish this school?

A long time ago.

Has this school ever been destroyed by the KNU or the [Myanmar] government?

No.

Is there a military camp in your village?

Yes.

Do you know the battalion number of the military camp?

[Inaudible]

How many teachers do you have in your school?

Six teachers.

Where are the teachers from?

	<p>Two teachers are from the village [B---] and the others are from Thandaunggyi town.</p> <p>How many students do you have?</p> <p>Over 100 students.</p> <p>Do they have a chance to study comfortably?</p> <p>No.</p> <p>Why?</p> <p>Because we do not have enough teachers.</p> <p>Is it because the Government does not give enough salary to the teachers? Do the villagers arrange [give them] anything?</p> <p>Yes, we do.</p> <p>But you have not received an answer?</p> <p>Yes, we have not received an answer.</p> <p>Where do they continue their studies after they finished middle school here?</p> <p>They go to Thandaunggyi town, 13-Mile [village] and in Toungoo [town].</p> <p>Do you have permission to teach Karen language at the school?</p> <p>People give them Karen books and the responsibility to teach Karen language, but I do not know if they teach it or not.</p> <p>How much does a teacher receive for their salary?</p> <p>I think over 100,000 [kyat]¹²⁴ (US \$101.32).</p> <p>How much does a student have to pay for school fees? It is free to go to primary school? What about your village?</p> <p>It is not free in my village. We have to pay money.</p> <p>Do you have children in your village who want to go to school, but their parents cannot afford to send them to school?</p> <p>Yes, we have.</p>
--	--

¹²⁴ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

	<p>Why can't their parents send them to school?</p> <p>Some of the children do not want to go school and some of them can't afford to buy books. So they can't go to school.</p> <p>How much is the enrollment fee for a student?</p> <p>I do not remember. I think 2,500 kyat (US \$2.53).</p> <p>Which children are more? The children who can go to school or those who can't go to school?</p> <p>We have a lot of weak points. The problem is that some of the children are not interested in their studies and also we do not have enough teachers.</p> <p>Do you have a hospital in your village?</p> <p>No.</p> <p>Have the village chiefs arranged something for the hospital?</p> <p>No, they have not.</p> <p>Where do villagers go and seek treatment when they are sick?</p> <p>They go to Thandaunggyi town.</p> <p>What kinds of disease do the villagers suffer from the most?</p> <p>Mostly they suffer from distended stomachs or ascites and womens' diseases [diseases that happen to women].</p> <p>Do you want to talk about anything that I did not question you about?</p> <p>Regarding health, it would be good if we had a hospital in our village.</p> <p style="text-align: right;">Saw A---, (male, 56), Thandaunggyi Township, Toungoo District (Interviewed in November 2012)</p>
--	--

Source document #30

Internal log#:	12-100-D1
Published:	<p>"Tatmadaw soldiers fire at four villagers carrying rice, order forced labour in Toungoo District," KHRG, August 2012, http://www.khrq.org/2012/07/12-100-d1/tatmadaw-soldiers-fire-four-villagers-carrying-rice-order-forced-labour-toungoo</p>
Location:	Htantabin Township, Toungoo District

Issues:	Attacks on civilians and extrajudicial killing; Forced labour; Ongoing militarisation
Full text:	<p>At the beginning of June 2012, Tatmadaw Light Infantry Battalion (LIB) #1, under Light Infantry Division (LID) #66 and Commander Win Boh Shein,¹²⁵ replaced LIB #5 stationed at Th' Ay Hta camp in Tantabin Township, Toungoo District. On June 23rd, Tatmadaw LID #66 soldiers sent 50,000 sacks of rice to the Kler La area, and demanded Kler La villagers in possession of trucks to transport the rice sacks to front line camps for them.</p> <p>On the same day, at approximately 10:00 am, soldiers from LIB #1 fired at four villagers crossing the Toungoo - Mawchi vehicle road in a forested area near Wa Baw Day village. Two of the villagers were from D--- village, while the other two were from H--- village.</p> <p>According to the community member based in the area who provided this information, these four villagers were travelling back from Klay Soh Kee¹²⁶ in order to buy rice and transport it back to their homes.¹²⁷ When they saw the Tatmadaw soldiers, they dropped their rice and fled. None of the four villagers were injured at this time.¹²⁸</p>

¹²⁵ For recent information on LID #66 operations in the Kler La area, see “Toungoo Situation Update: Tantabin Township,” KHRG, May 2012.

¹²⁶ Klay Soh Kee is the Karen-language name for a larger village in the area, also known as Yay Tho Lay in Burmese.

¹²⁷ The soil quality and terrain in much of Toungoo District supports only limited paddy farming and the loss of a year's crop can have devastating consequences for villagers' long-term food-security. For these reasons, most households are dependent on income generated from various plantation crops, such as betelnut, cardamom, and durian, to buy household staples, such as rice, in larger towns. For additional information on attacks on villagers' cardamom plantations in Toungoo District, see “Attacks, forced labour and restrictions in Toungoo District,” KHRG, July 2008; see also, “Attacks on cardamom plantations, detention and forced labour in Toungoo District,” KHRG, May 2010.

¹²⁸ The shooting at four villagers on June 23rd 2012 by Tatmadaw soldiers was also reported by the Karen Information Centre in “Than daung villagers under fire despite ceasefire,” KIC, July 6th 2012.

The vehicle road runs through mountainous terrain and, as villagers travel back from Klay Soh Kee village carrying rice and other staples, they have to travel along a steep path to cross the road at Wa Baw Day. The place where the villagers were fired at is heavily-forested and approximately two hours on foot from Htee Hsar Per village.

After fleeing the Tatmadaw soldiers fire, the four villagers left their rice sacks on the ground for the whole day during which time there was heavy rainfall. On the following day, June 24th, when the villagers went back to retrieve their rice sacks, they found that the rice had gotten wet and was not usable anymore.

According to the community member who described this incident, the place where the LIB # 1 soldiers fired at the villagers is where villagers normally cross back and forth to transport goods to their villages, and it is near to the Tatmadaw camp at Wa Baw Day which has been abandoned since 2008.¹²⁹The camps at Wa Baw Day, and nearby Wa Soh, were both abandoned in 2008 and Tatmadaw soldiers had not come to the Wa Baw Day area or used this portion of the vehicle road since then, which is why the villagers were accustomed to using the path to cross the road at this point. Th' Ay Hta camp, where LIB #5 was previously and LIB #1 are currently based, is located southwest of the abandoned camps at Wa

¹²⁹In early 2003, the Tatmadaw established a number of permanent army camps along the road at Wa Baw Day, Kler Htoo Day, and Ler Wah Mu Thwa Koh to give them a better foothold in the region, see "Photo Set 2005-A: Forced Labour," KHRG, May 2005. Villagers in the area subsequently experienced sustained attacks during the 2005 – 2008 Northern Offensive, see for example: "Provoking Displacement in Toungoo District: Forced labour, restrictions and attacks," KHRG, May 2007. KHRG dates the end of the Northern Offensive to 2008, when many front line Tatmadaw camps were abandoned and the frequency of multi-battalion attacks decreased, although attacks were nonetheless ongoing in 2011; see "Joint Tatmadaw patrol burns field huts and seed stores, displaces six villages in Toungoo District," KHRG, June 2011.

Baw Day and Wa Soh.

According to another community member, the ceasefire agreement between the Tatmadaw and the Karen National Liberation Army (KNLA)¹³⁰ limits soldiers from patrolling no further than 150 yards from vehicle roads in areas under their respective control.¹³¹ The Tatmadaw camp at Wa Baw Day has been abandoned for approximately four years, and the area had been regularly used by villagers as a necessary route to transport rice to their villages.

Villagers in this area have experienced decades of armed conflict, attacks against villages, and the arbitrary arrest and summary execution of villagers encountered by patrols.¹³² Many are accustomed to fleeing and seeking to avoid Tatmadaw patrols as a means of protecting themselves from abuse.¹³³ Underscoring the risks civilians in areas of long-standing conflict continue to face even during the current ceasefire as they attempt to support their livelihoods, Tatmadaw soldiers did not make any attempt to verify whether the villagers who fled from them were legitimate military targets before firing.

In the days immediately after this incident, increased military activity was described by the community member in the area. On June 24th, a Tatmadaw helicopter surveyed the area around Pee Muh Hkoh in Than Daung Township, and, on June 27th, KNLA soldiers, in groups of five or six, patrolled around the Naw Soh area. While patrolling, they encountered some Tatmadaw soldiers and fighting broke out at that time.¹³⁴

Currently, there are seven Tatmadaw units active in both Than Daung and Tantabin townships in Toungoo District. They are: IBs #4, #11 and #80, and LIBs #1, #5, #10, and #108. These seven battalions have been

¹³⁰ The January 12th 2012 meeting in Pa'an Town between representatives of the Government of Myanmar and the Karen National Union (KNU) resulted in a preliminary ceasefire between the parties and an agreement to negotiate further; see initial statement issued by KNU on January 13th 2012, the day after a 19-member KNU delegation, which included military representatives from all KNLA Brigades except 5th Brigade, attended initial ceasefire talks in the Zwegapin Hotel in Pa'an Town: Karen National Union, *Statement on the Initial Agreement between KNU and Burmese Government*, January 13th 2012; for information on the proposed further negotiations, see "Govt, KNU sign ceasefire," *Myanmar Times*, January 16th – 22nd 2012; "KNU, Govt Reach Historic Agreement," *The Irrawaddy*, January 12th 2012.

¹³¹ For additional information on movement restrictions placed on soldiers in the post-January 2012 ceasefire period, see "Toungoo Situation Update: Tantabin Township, January to March 2012," KHRG, May 2012.

¹³² See "Attacks, forced labour and restrictions in Toungoo District," KHRG, July 2008; see also "Forced labour and extortion in Pa'an District," KHRG August 2008; see also "Recent Attacks on Villages in Southeastern Toungoo District Send Thousands Fleeing into the Forests and to Thailand," KHRG, March 2006.

¹³³ See *Village Agency: Rural rights and resistance in a militarized Karen State*, KHRG, November 2008, especially pp. 132-138.

¹³⁴ According to the Karen Information Centre (KIC) fighting broke out between the Tatmadaw and the KNLA on June 27th 2012, four days after the June 23rd shooting of villagers described above, see "Thandaung villagers under fire despite ceasefire," KIC, June 27th 2012.

	<p>based in Toungoo District since January 2012. In July 2012, the units themselves did not change but they rotated some of the camp locations of where they were based.</p> <p style="text-align: right;">News Bulletin written by a KHRG researcher, Htantabin Township, Toungoo District (Received in July 2012)</p>
--	---

Source document #31

Internal log#:	N/A
Published:	<p>“Ongoing forced labour and movement restrictions in Toungoo District,” KHRG, March 2012, http://www.khrq.org/2012/03/ongoing-forced-labour-and-movement-restrictions-toungoo-district</p>
Location:	Thandaunggyi and Htantabin townships, Toungoo District
Issues:	Forced labour
Full text:	<p>In Toungoo District, villages under the control of Military Operations Command (MOC) #9 continue to face regular and ongoing demands for forced labour, specifically during re-supply operations and road-building activities. Information received by KHRG in February 2012¹³⁵ illustrates that between November 2011 and February 2012, this has included villagers forced to use their own trucks and motorcycles to transport food and road-building equipment, to support road-building by driving in front of bulldozers in potentially landmined areas, and to clear brush, dig and flatten land to build new vehicle roads. In addition, villagers travelling on vehicle roads, including the Toungoo – Kler La road, are required to pay arbitrary fees of at least 500 kyat (US \$0.64)¹³⁶ at each checkpoint and procure a written travel permission document for each trip, which costs 1,000 kyat (US \$1.30) every time.</p> <p>Livelihoods</p> <p>Villagers in Toungoo District continue to complain that they have to do a lot of forced labour, which leaves them insufficient time to work on their own jobs, and that they have to pay arbitrary fees to travel and transport</p>

¹³⁵This report is based on a set of information gathered by two villagers trained by KHRG to monitor human rights abuses in Toungoo District, including four incident reports, 19 interviews, one situation update, and 559 photographs. In order to increase the transparency of KHRG methodology and more directly communicate the experiences and perspectives of villagers in eastern Burma, KHRG aims to make all field information received available on the KHRG website once it has been processed and translated, subject only to security considerations. KHRG’s most recently-published field information from Toungoo District can be found in the Report, “Toungoo Situation Update: November 2011 to January 2012,” KHRG, March 2012.

¹³⁶All conversion estimates for the Kyat in this report are based on the fluctuating informal exchange rate rather than the government’s official fixed rate of 6.5 kyat to US \$1. As of March 9th 2012, this unofficial rate of exchange was US \$1 = 770 kyat. This figure is used for all calculations above.

goods, which undermines their ability to use profits from the sale of goods to purchase rice and other basic commodities.

Plantations

The most common livelihood occupations in Toungoo District are cash-crop plantations, such as cardamom, betelnut, and betel leaf.¹³⁷ For example, during the cardamom harvest season in August and September, villagers from rural areas harvest their cardamom crop and go to sell it in larger towns, such as Kler La or Than Daung Gyi. They use the money from the sale of their cardamom crop to buy rice because not many villagers farm dry paddy hill fields.

"We have to go and buy our food at Than Daung Gyi. ... It takes six hours from S'Ba Law Kee village to Than Daung Gyi. ... Sometimes they [the Tatmadaw] stop us on the road when we are travelling and we have to wait until they let us go. Even if we've decided to go and come back on the same day, they waste our time so we have to spend the night."

- Saw Nee K'Day Muh, (male, 41), S'Ba Law Kee village, Thandaung Township, Toungoo District (February 2012)

Furthermore, in order to travel on the vehicle roads to larger towns to sell their crops, villagers have to pay taxes at many checkpoints and also have to pay at least 1,000 kyat (US \$ 1.30) for written travel permission documents each time. In order to acquire a travel permission document to travel to larger towns, villagers who live in areas outside of Tatmadaw-control have to lie and use the name of a village under Tatmadaw-control when they apply for permission.

"Citizens beyond [government] control also face difficulties. It is not easy for them to travel. Moreover, for them to go and buy things in Kler La, they have to [obtain] a written permission document and in this [document] they have to write down [the name of] a village which is under the control [of the government]. If they don't do that, and are seen, they will be tortured. In addition, they cannot stay in the village and have to stay in betelnut and cardamom fields."

- Situation update written by a villager trained by KHRG, Toungoo District¹³⁸ (March 2012)

¹³⁷In Burmese, "betelnut" and "betel leaf" are referred to as "konywet" and "konthih," as if they are from the same plant. The Burmese names are also commonly used by Karen language speakers. "Betelnut" is the seed from an Areca Palm tree, *areca catechu*; "Betel leaf" is the leaf of the Piper betel vine, belonging to the *piperaceae* family. For more information about cash crops grown in Toungoo District, see "Attacks on cardamom plantations, detention and forced labour in Toungoo District," KHRG, May 2010.

¹³⁸"Toungoo Situation Update: November 2011 to January 2012," KHRG, March 2012, which was written by the same villager who took the photos and provided information included in this report.

During 2011, villagers also told KHRG that the price of cardamom fell so villagers did not receive as much profit from selling their crops and so faced additional difficulties to buy enough rice.

“We sell a viss of cardamom for 5,000 kyat (US \$6.49) this year. We have to wait six years to get [harvest] cardamom. ... We have to cut the bushes around the plants, and after six years we will have cardamom. ... We can't sell cardamom at high prices anymore. ... I think in 2011 and 2012 [it was, and will continue to] be hard for us S'Ba Law Kee villagers to get enough food. The prices of the products are also very low and irregular.”

- Saw Nee K'Day Muh, (male, 41), S'Ba Law Kee village, Thandaung Township, Toungoo District
(February, 2012)

Motorcycles

Most of the villagers in Toungoo District use motorcycles to travel on the Toungoo – Kler La vehicle road. Some villagers support their livelihoods by driving motorcycles because there are very few cars in the area. Motorcycle drivers in the area have also complained that petrol is getting more expensive and also that they have to do a lot of forced labour and don't have time to work on their own jobs.

“If a motorbike driver travels there, they have to pay 500 (US \$0.64) or 1,000 kyat (US \$0.65 or 1.30) at each gate. Motorbike drivers also have to [have] written permission to travel: one permission document [for each] time. It costs 1,000 kyat (US \$1.30) for one permission document. ... The motorbike drivers have complained about the gate payments. Petrol is also expensive so travelling is not so easy.”

- Situation update written by a villager trained by KHRG, Toungoo District¹³⁹
(March 2012)

Motorcycles are also often used when villagers want to buy rice or sell their cardamom or other crops in larger towns. They use motorcycles to transport their harvested crop to larger towns and bring back supplies purchased with money earned from the sale of the crops. Villagers have told KHRG that they are not allowed to carry food and medicine back to their villages from larger towns.

“The SPDC does not allow villagers to take medicine between Toungoo Town and Kler La. For this reason, in our area, medicines are very expensive. If the villagers bring medicines they have to do it secretly. If the SPDC sees anyone doing that, they will arrest them and put them in prison.”

- Situation update written by a villager trained by KHRG, Toungoo

¹³⁹ “Toungoo Situation Update: November 2011 to January 2012,” KHRG, March 2012.

District¹⁴⁰
(June 2011)

“They blocked the road so villagers weren’t able to buy rice [and transport it along the road] so people had to buy their rice in secret. Vehicles weren’t allowed to travel along [the road] carrying rice to the village, and so the price of food went up. There is rice available to buy but it is too expensive.”

- Saw T---, (male, 46), H--- village, Thandaung Township, Toungoo District¹⁴¹
(September 2011)

Forced labour

Between November 2011 and February 2012, villagers in both Townships of Toungoo District have faced ongoing demands for forced labour, attendant to re-supply operations for MOC #9 soldiers in the Kler La area during February 2012 and the construction of two new roads, one from Kaw Thay Der in Tantabin Township to Naw Soe and another from Htee Ta Poo in Thandaung Township through Bay Ko Der and Maw Pa Der to Kler La Town.

February 2012

During February 2012, soldiers under Light Infantry Division (LID) #66 patrolled along the vehicle road to take security for re-supply operations by MOC #9 and a total of four villages in the Kler La area were ordered to provide motorbikes to transport rations from Kler La to 94-mile Camp; a fifth village was ordered to supply motorbikes to transport rations from Kler La to Naw Soe Camp.

Date	Village providing motorcycles	No. Motor cycles	Transport rations from:	Transport rations to:	Journey length (one-way in hours)
Feb. 4, 2012	Khaw Thoh Kee	17	Khaw Thoh Khee	94-mile Camp	3
Feb. 5, 2012	Khay La	21	Kler La	94-mile Camp	2.5
Feb. 5, 2012	Kaw Thay Der	16	Kler La	94-mile Camp	2.5
Feb. 5, 2012	Kleh Suh Kee	10	Kler La	94-mile Camp	2.5
Feb. 7, 2012	Peh Kaw Day	13	Kler La	Naw Soe Camp	4.5

¹⁴⁰ “Toungoo Situation Update: April 2011”, KHRG, June 2011.

¹⁴¹“Toungoo Interview: Saw T---, September 2011,” KHRG, February 2012.

December 2011

On December 29th 2011, a villager trained by KHRG spoke with Saw B---, a 50-year-old plantation farmer and resident of Ht--- village in Thandaung Township, who informed him that on November 15th 2011, Tatmadaw LIB #378 soldiers under MOC #9 based in a camp beside Ht--- village ordered 30 Ht--- villagers to carry food for them from Na--- village to their camp at Ht---.

Saw B--- said that because Ht--- village is near the Army camp, Ht--- villagers always have to do forced labour but he said that when the soldiers demanded 30 people, the villagers only sent 20 people. Because the village head can speak Burmese, he went to negotiate with the soldiers and told them: *“Our villagers have to work to support our families so we cannot all go as you have demanded, please understand us.”*

The Ht--- village head’s successful negotiation in this case to reduce forced labour demands from 30 to 20 villagers illustrates that villagers’ own strategies for negotiation and engagement can yield positive results at the village-level. It is very important for villagers to be able to negotiate in this way to lessen the number of villagers who have to do forced labour as it permits those who don’t have to go to pursue their own livelihoods activities. However, negotiating with armed soldiers can present risks to villagers accustomed to the unchecked and unpunished perpetration of violence. It is also difficult for them because most of the time the Burmese soldiers don’t listen to villagers and are focused only on what they have ordered.

“They sent letters to us telling us to go for forced labour but we ignored them. If they aren’t satisfied and come to our village and harm us, we will accept it.”

- Saw M---, (male, 41), K--- village, Thandaung Township, Toungoo District
(February, 2012)

On December 30th 2011, a villager trained by KHRG also spoke with Saw N---, a 40-year-old hill field farmer and resident of Y--- village, who said that, on December 9th 2011, the LIB 375 soldiers under MOC #9 based near Y--- village demanded 32 men and 5 women from Y--- villagers to clean brush, dig and flatten the land to build the vehicle road from Y--- to Ah--- Camp. According to Saw N---:

“We always have to do forced labour for the Burmese Army so we don’t have time to do our own work. Villages that are near Burmese Army camps always have to do forced labour for the Burmese Army.”

- Saw N---, (male, 40), Y--- village, Tantabin Township, Toungoo District
(December 2011)

November 2011

Starting on November 16th, villagers in the Po--- area were ordered to provide unpaid labour to support the construction of a new road from Kaw Thay Der to Naw Soe. Tatmadaw MOC #9 soldiers based in Po--- ordered villagers in the surrounding area to transport petrol and spare machinery parts, as well as supplies for soldiers who were taking security for the bulldozer during the construction of the new road, to Kh--- Camp.

One truck and five motorbikes were ordered to transport the supplies and equipment at a time. Although it only takes three hours to drive from Po to Kh---, the villagers driving the truck and the five motorcycles were ordered to stay in Kh--- for five days before returning to Po.

During this time, according to one of the villagers trained by KHRG who provided information contained in this report, the soldiers at Kh--- ordered the motorbikes to drive in front of the bulldozer as the road was being constructed, leading the motorcycle drivers to suspect they were being used to clear landmines from the intended course of the new road. Each group of five motorcycles and one truck were ordered to stay in Kh--- for five days, before being permitted to return to Po---, at which point a different truck and a new group of five motorcycles was sent to replace the previous group. According to the same villager who provided this information, this cycle of forced labour repeated itself approximately every five days until mid-December.

Movement and trade restrictions

Villagers in Toungoo District continue to complain that they not only have to do a lot of forced labour, which leaves them insufficient time to work on their own jobs, but also that they have to pay arbitrary fees to travel and transport goods, which undermines their ability to use profits from the sale of goods to purchase rice and other basic commodities.

Plantations

The most common livelihood occupations in Toungoo District are cash-crop plantations, such as cardamom, betelnut, and betel leaf.^[4] For example, during the cardamom harvest season in August and September, villagers from rural areas harvest their cardamom crop and go to sell it in larger towns, such as Kler La or Than Daung Gyi. They use the money from the sale of their cardamom crop to buy rice because not many villagers farm dry paddy hill fields.

"We have to go and buy our food at Than Daung Gyi. ... It takes six hours from K--- village to Than Daung Gyi. ... Sometimes they [the Tatmadaw] stop us on the road when we are travelling and we have

to wait until they let us go. Even if we've decided to go and come back on the same day, they waste our time so we have to spend the night."

- Saw M---, (male, 41), K--- village, Than Daung Township, Toungoo District (February 2012)

Furthermore, in order to travel on the vehicle roads to larger towns to sell their crops, villagers have to pay taxes at multiple checkpoints and also have to pay at least 1,000 kyat (US \$ 1.30) for written travel permission documents each time. In order to acquire a travel permission document to travel to larger towns, villagers who live in areas outside of Tatmadaw-control have to lie and use the name of a village under Tatmadaw-control when they apply for permission.

"Citizens beyond [government] control also face difficulties. It is not easy for them to travel. Moreover, for them to go and buy things in Kler La, they have to [obtain] a written permission document and in this [document] they have to write down [the name of] a village which is under the control [of the government]. If they don't do that, and are seen, they will be tortured. In addition, they cannot stay in the village and have to stay in betelnut and cardamom fields."

- Situation update written by a villager trained by KHRG, Toungoo District[5] (March 2012)

During 2011, villagers also told KHRG that the price of cardamom fell so villagers did not receive as much profit from selling their crops in larger towns and so faced additional difficulties to buy enough rice to feed themselves and their families.

"We sell a viss of cardamom for 5,000 kyat (US \$6.49) this year. We have to wait six years to get [harvest] cardamom. ... We have to cut the bushes around the plants, and after six years we will have cardamom. ... We can't sell cardamom at high prices anymore. ... I think in 2011 and 2012 [it was, and will continue to] be hard for us K--- villagers to get enough food. The prices of the products are also very low and irregular."

- Saw M---, (male, 41), K--- village, Thandaung Township, Toungoo District (February, 2012)

Motorcycles

Most of the villagers in Toungoo District use motorcycles to travel

on the Toungoo – Kler La vehicle road. Some villagers support their livelihoods by driving the motorcycles because there are very few cars in the area. Motorcycle drivers in the area have complained that petrol is getting more expensive and also that they have to do a lot of forced labour and don't have time to work on their own jobs.

"If a motorbike driver travels there, they have to pay 500 (US \$0.64) or 1,000 kyat (US \$0.65 or 1.30) at each gate. Motorbike drivers also have to [have] written permission to travel: one permission document [for each] time. It costs 1,000 kyat (US \$1.30) for one permission document. ... The motorbike drivers have complained about the gate payments. Petrol is also expensive so travelling is not so easy."

- Situation update written by a villager trained by KHRG, Toungoo District[6] (March 2012)

Motorcycles are often used when villagers want to buy rice or sell their cardamom or other crops in larger towns. They use motorcycles to transport their harvested crop to larger towns and bring back supplies purchased with money earned from the sale of the crops. Villagers have told KHRG that they are not allowed to carry food and medicine back to their villages from larger towns.[7]

"The SPDC does not allow villagers to take medicine between Toungoo Town and Kler La. For this reason, in our area, medicines are very expensive. If the villagers bring medicines they have to do it secretly. If the SPDC sees anyone doing that, they will arrest them and put them in prison."

- Situation update written by a villager trained by KHRG, Toungoo District[8] (June 2011)

"They blocked the road so villagers weren't able to buy rice [and transport it along the road] so people had to buy their rice in secret. Vehicles weren't allowed to travel along [the road] carrying rice to the village, and so the price of food went up. There is rice available to buy but it is too expensive."

- Saw T---, (male, 46), H--- village, Thandaung Township, Toungoo District[9] (September 2011)

Conclusion

	<p>As of February 2012, forced labour was ongoing across both Townships in Toungoo District, and villagers continued to complain that they don't have enough time to do their own work as a result. Furthermore, even if they want to go and sell their crops in larger towns, they have to pay fees at checkpoints to be able to carry goods to town and sell them, and they face restrictions on the transport of basic food commodities and medicine, which continue to have negative impacts on health and food security.</p> <p><i>“There is not enough medicine because the Burmese Army does not allow people to bring medicines back from towns to mountain areas, so it is a big problem. If they see people carrying medicines, they arrest and torture them. Moreover, they punish them [by sending them] to prison. ... If [people are] seriously sick, they have to be sent to the hospital at Kler La or Than Daung. You must have enough money to go to the hospital so they will treat the patient. You should not have hope [to be cured] if you don't have money. For this reason, people who should not die, die.”</i></p> <p>- Situation update written by a villager trained by KHRG, Toungoo District¹⁴² (March 2012)</p> <p style="text-align: right;">News Bulletin written by a KHRG researcher, Thandaunggyi and Htantabin townships, Toungoo District (Received in March 2012)</p>
--	--

Source document #32

Internal log#:	12-13-S1
Published:	“Toungoo Situation Update: Thandaunggyi and Htantabin townships, November 2011 to January 2012,” KHRG, (first publication)
Location:	Thandaunggyi and Htantabin townships, Toungoo District
Issues:	Anti-personnel and other mines; Forced labour; Arbitrary taxation and demands; Restrictions on freedom of movement or trade; Ongoing militarisation; Access to health and education
Full text:	<p>Introduction</p> <p>In Toungoo District, there are two townships which are called Thandaunggyi [Daw Hpa Hko] and Htantabin [Htaw Ta Htoo]. Our Toungoo District is located in the north near to the Burmese government headquarters in Nay Pyi Taw.¹⁴³ Due to Toungoo being located near to the Burmese military headquarters, citizens that stay in Toungoo District always have to face different types of forced labour from the Burmese army. As a consequence, we have reported about the Burmese army</p>

¹⁴² “Toungoo Situation Update: November 2011 to January 2012,” KHRG, March 2012.

¹⁴³ *Nay Pyi Taw* is the capital city of Burma. In 2005 the military regime moved the capital from Rangoon to a greenfield at its present location, 320 kilometers (200 miles) north of the city. See “[Nay Pyi Taw now less of a ghost town](#),” *Bangkok Post*, December 11th 2013.

forcing citizens [to do labour] and the things that the citizens have to face below.

The SPDC army's [Tatmadaw's] activities

The Myanmar army is based in many places in Toungoo District. If we look at what happened from November to January, the Myanmar army which is in A--- had planned to construct a road, so they sent food and their trucks to build a road. Moreover, they have had to send more soldiers. The vehicle road that they want to build goes for 20 miles from Baw Mu Der village to Htee Ta Poo [village], and it will continue to D--- village and connect to the A--- vehicle road. To build the vehicle road, they sent their bulldozers to the 20-Mile [place on A--- road] in January. Furthermore, to repair the vehicle road from A--- [village] to Naw Soh village, they also sent their bulldozers. Some bulldozers have arrived in Naw Soh but some are left in A---. The Myanmar government has agreed to the ceasefire¹⁴⁴ but they have sent more of their people [soldiers] and bulldozers so it is a big worry for the citizens.

Citizens' sufferings

The citizens who stay in Toungoo District have to deal with and suffer many things under the control of the Myanmar army [Tatmadaw]. There are two different [groups of] people in Toungoo District: (1) the citizens under the control of the Myanmar army [who must] face them, and (2) the citizens who are outside of the control of the Myanmar army. If we look back to the start of November until now, the citizens who live under the [control of] the Myanmar army have had to face many difficulties. The villages which are nearest to the Myanmar camp always have to face forced labour from the Myanmar army. The villages of A---, B---, C---, D---

¹⁴⁴ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April 4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#)," *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft](#)," *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma](#)," KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process](#)," KHRG, November 2012.

E---, F---, G---, H---, I---, and J--- are near the Myanmar army camp. [This means that] they have to carry food for the Myanmar army, do *set tha*,¹⁴⁵ cut bamboo, and clear [vegetation from the side of the] vehicle road. They have to do many things for the Myanmar army. Because of this, citizens who stay under the control [of the Tatmadaw] have complained. In addition, if the Myanmar army demands something they [the villagers] have to give [them it]. Moreover, there are six gates [road blocks] on the A--- vehicle road, so if citizens are travelling there, they [the Myanmar army] demands [money] from them. If a motorbike driver travels there, they have to pay 500 or 1,000 kyat (US \$0.51 or \$1.01)¹⁴⁶ at each gate. Motorbike drivers also have to [obtain] written permission to travel: one permission document [each] time. It costs 1,000 kyat (US \$1.01) for one permission document. K--- [village] also has the same [situation] as A--- [village]. The motorbike drivers have complained about the gate payment. Petrol is also expensive, so travelling is not so easy. In addition, they [Tatmadaw soldiers] sometimes close the road and do not allow people to transport rice. For people to be allowed to transport rice, they have to pay up to 1,000,000 [kyat] (US \$1,013.17) and then they are allowed.

Citizens that are out of [the Myanmar government] control also face difficulties. It is not easy for them to travel. Moreover, for them to go and buy things in A--- [village], they have to [obtain] a written permission document and on this they have to write down [the name of] a village which is under the control [of the Myanmar government]. If they don't do that [but instead write the name of a village outside of Government control], and are seen, they will be tortured. In addition, they cannot stay in the village and they have to stay in the betelnut and cardamoms fields. Sometimes, if they hear that the Myanmar [army] is active [in the area] they have to prepare their food to hide in the jungle. If they don't hide and the Myanmar army sees them, they will be killed. [This is] because the Myanmar army views them [the villagers] as revolutionary children [members or supporters of the Karen National Union (KNU)]. Citizens have to deal with and suffer many things from the Myanmar army.

Food

In Toungoo District, citizens farm plantations and hill fields. Citizens who farm hill fields do not have good paddy¹⁴⁷ [crops]. Moreover; animals destroy a lot of their paddy plants so they do not have enough food and they have to buy it. The price of rice has gone up so they cannot buy it, because the Myanmar army is active in the J--- area of Daw Hpa Hko [Thandaunggyi] Township and they [those villagers with farms] are afraid and do not dare go to work, [instead] staying in the jungle. For people who farm plantations, because rich people who buy fruit buy [varying

¹⁴⁵ *Set tha* is a Burmese term for forced labour duty as a messenger stationed at army camps or bases and serving as a go-between to deliver orders from army officers to village heads, but also involving other menial tasks when no messages are in need of delivery.

¹⁴⁶ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

¹⁴⁷ Paddy is rice grain that is still in the husk.

quantities], the fruit prices are not stable. Moreover; they have to pay a tax for sending fruit to town. They have to work for the Myanmar army, so they do not have time to do their own jobs and some fruit goes rotten. The situation is not stable so the price goes up. The price rises year by year. Furthermore, the weather is not good so a lot of plantations' [produce] has gone rotten. It has caused difficulties for the citizens. They have to deal with the Myanmar army and also the weather, so they are faced with a food shortage.

Healthcare and Education

Healthcare and education in Toungoo District is very weak. The reason is that healthcare and education are most important for people. At this time, healthcare is one of the weakest points because there are several diseases [that are currently widespread]. In villages in this area, there are no people who understand medicine. There is not enough medicine because the Myanmar army does not allow people to bring medicine back from the towns to the mountain areas, so it is a big problem. If they see people carrying medicine, they arrest and torture them. Moreover, they punish them [by sending them] to prison. As a result, the citizens are afraid and do not dare bring it [medicine]. Mostly, if they get sick they go to the KNU medics, [but] the KNU also does not have enough medicine. However, they help as much as they can. If [people are] seriously sick, they have to be sent to the hospital at A--- or K--- [villages]. You must have enough money to go to the hospital so they will treat the patient. You should not have hope if you don't have money. For this reason, people who should not die, die. These things always happen. Some families don't have money so they cannot go [to hospital], [so they] try to treat it [the illness] with herbal medicines as much as possible. Medics from the KNU also help them as much as they can. The most common diseases are malaria and joint diseases.

Education is also weak. Villages that stay under [Government] control mostly [have] schools that go up to grade four. The schools are called Myanmar government schools but they do not get any support from the Government. The teachers are also Government workers. Schools that go up to grade four should offer free education, but it is not like that. Grade one [students] have to pay 1,000 kyat (US \$1.01) in school fees and grade four [students] have to pay 4,000 kyat (US \$4.05) [each year]. The things that students need, their parents have to pay for themselves. Furthermore, in J--- area, the Government teachers who taught there [left and] did not teach until the end of the year. They went back to town for half of the year and didn't come back, so it has caused problems for the students' future studies. Ho Thaw Pa Lo village, in Daw Hpa Hko Township, Toungoo District, still does not have a teacher. Children [who were supposed] to go to school that year paid money to the Government, but the teachers didn't come so there are still no classes now. For people who [live] outside of [Government] control, most schools go up to grade three. [In order] for their children to be able to read and write, parents [must] find a teacher and build a school or their own. Parents gather together to buy school materials. It is not easy for students who finish the

	<p>[village] school to continue at other schools because they have to obtain a school leaver's document. It is not easy to get this so some students leave school and help their parents with housework. If people who attend Government schools finish grade four in the village and [want] to continue study, is not easy because it is expensive. Moreover, they will also have to stay in a boarding house and they also have to pay [living costs] which will be more expensive. So, a lot of children who finished grade four leave school, as their parents cannot send them anymore. The Government also does not allow the Karen language to be taught in school, so in order for children to learn the Karen language they have to go and study at Sunday school. Education is therefore the weakest thing for the children.</p> <p>Landmines</p> <p>In Toungoo District, there are a lot of landmines. Landmines are the things that destroy people physically. Our Karen [Karen National Liberation Army (KNLA)] do not want to use landmines, but because of the Myanmar army's activities they have to use them to protect their citizens and themselves. If we look back over time, the Myanmar army has put landmines in many places. They do not tell citizens where they put them so many citizens have stepped on landmines. If our Karen people [KNLA] plant landmines, they tell citizens where they put them and tell them where not to go. So, landmines are still used. However, they can also benefit our Karen people in one way: because we use landmines the Myanmar army does not dare travel a lot.</p> <p>Conclusion</p> <p>The report is about the situation in Toungoo District. As [is included in] the information above, it is about citizens suffering from the Myanmar army's [demands for] forced labour which they always have to face. The report covers events from November to January.</p> <p style="text-align: right;">News Bulletin written by a KHRG researcher, Thandaunggyi and Htantabin townships, Toungoo District (Received in February 2012)</p>
--	---

Source document #33

Internal log#:	12-24-D1
Published:	"Toungoo Situation Update: Hantabin Township, February 2012," KHRG, (first publication)
Location:	Htantabin Township, Toungoo District
Issues:	Forced labour
Full text:	In Toungoo District

	<p>On February 4th 2012, 17 motorbikes were demanded from A--- village to send rations for the SPDC Army.¹⁴⁸ They have to take the rations from Hkleh La camp to Koo Lay camp. It took three hours from A--- village to Koo Lay camp. On February 5th 2011, 21 motorbikes were ordered from B--- village to transport rations for the SPDC Army. The villagers had to take the rations from Hkleh La camp to Koo Lay camp and the distance took two and a half hours. On the same day, 16 motorbikes were demanded from C--- village and the villagers also had to take the rations from Hkleh La camp to Koo Lay. The distance also took two and a half hours.</p> <p>In addition, ten motorbikes were also demanded from D--- village the same day. The villagers also had to take the rations from Hkleh La camp to Koo Lay camp. The distance also took two and a half hours from D--- village to Koo Lay camp. Furthermore, on February 7th 2012, 13 motorbikes were ordered from E--- village and the villagers had to take the rations from Hkleh La camp and they had to transport them to Naw Soe camp. The distance is four and a half hours from E--- village to Naw Soe camp. For sending the rations, the LID [Light Infantry Division]¹⁴⁹ #66 took security from the MOC [Military Operations Command]¹⁵⁰ #9, reported F---, a villager from Toungoo District Hser Gay Htoo.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Tantabin Township, Toungoo District (Received in February 2012)</p>
--	---

Source document #34

Internal log#:	12-31-D1
Published:	"Toungoo Situation Update: Htantabin Township, January to March 2012," KHRG, (first publication)
Location:	Htantabin Township, Toungoo District
Issues:	Forced labour; Peacebuilding efforts

¹⁴⁸ In Karen, the Burmese phrases *Na Ah Pa* (SPDC) and *Na Wa Ta* (SLORC) are commonly used to refer to the Burma government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase *Na Wa Ta* (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase *Na Ah Pa* (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "[Mission Accomplished as SPDC 'dissolved'](#)," *Myanmar Times*, April 4-10th 2011.

¹⁴⁹ Light Infantry Division (Tatmadaw); commanded by a brigadier general, each with ten light infantry battalions specially trained in counter-insurgency, jungle warfare, "search and destroy" operations against ethnic insurgents and narcotics-based armies. LIDs are organised under three Tactical Operations Commands, commanded by a colonel, (three battalions each and one reserve), one field artillery battalion, one armoured squadron and other support units. As of 2000, each LID has its own organic field artillery units.

¹⁵⁰ Military Operations Command; ten battalions for offensive operations; most MOCs have three TOCs, made up of three battalions each.

Full text:	<p>Myanmar Army Situation</p> <p>There are two Myanmar army [Tatmadaw] troops operating in Htantabin Township, Toungoo District. In January 2012, Military Operations Command [MOC]¹⁵¹ #9 was sending rations between military camps in Toungoo District. During the time that MOC #9 was responsible for sending rations, Light Infantry Division [LID]¹⁵² #66 was responsible for road security. In late February 2012, MOC #9 went back [to Kler La army camp] and LID #66 was still in control of the area. LID #66 is based in Kler La army camp and their commander's name is Win Bo Shwe.</p> <p>Under LID #66, there are two Tactical Operations Commands [TOC]¹⁵³. TOC #1 is based in Play Hsa Loh army camp and TOC #2 is based in Bu Hsa Hkee army camp. Under these two TOCs, there are seven battalions currently occupying villages in Tantabin Township. Infantry Battalion [IB] #1 soldiers are based in 16-Mile, 20-Mile, Ler Khaw, P'Leh Wa, Maw Pa Der and Kaw Soe Koh [villages]. LIB #5 is based in Tha Aye Hta and in 48-Mile. LIB #6 was based in Kaw Thay Der, Naw Soe and Thee Muh Paw Soe villages. IB #11 is based in Hkay Poo village. IB #14 is based in Ker Weh and K'Thaw Pweh villages. IB #80 is based in Bu Hsa Hkee, Htee Htaw Per and Khaw Daw Koh [villages].</p> <p>The Tatmadaw and KNLA made an agreement that the Tatmadaw soldiers are not allowed to go further than 150 yards from vehicle roads. Likewise, the KNLA soldiers are not allowed to go closer than 150 yards to the vehicle roads. However, sometimes the Tatmadaw soldiers go into the restricted area to fish in the river. Sometimes they have encounters with villagers.</p> <p>Villagers' Livelihood Situation</p> <p>In Htantabin Township, Toungoo District, the main occupation for villagers is growing cardamom, betelnut and betelnut leaves¹⁵⁴, durian, and mangosteen plantations. A very few number of villagers farm hill fields. After the ceasefire¹⁵⁵ talks between the KNU and the Myanmar</p>
-------------------	---

¹⁵¹ Military Operations Command; ten battalions for offensive operations; most MOCs have three TOCs, made up of three battalions each.

¹⁵² Light Infantry Division (Tatmadaw); commanded by a brigadier general, each with ten light infantry battalions specially trained in counter-insurgency, jungle warfare, "search and destroy" operations against ethnic insurgents and narcotics-based armies. LIDs and organised under three Tactical Operations Commands, commanded by a colonel, (three battalions each and one reserve), one field artillery battalion, one armoured squadron and other support units. As of 2000, each LID has its own organic field artillery units.

¹⁵³ Tactical Operations Command; three battalions and a headquarters usually under a MOC and a LID.

¹⁵⁴ In Burmese, 'betelnut' and 'betel leaf' are referred to as *konywet* and *konthih*, as if they are from the same plant. The Burmese names are also commonly used by Karen language speakers. "Betelnut" is the seed from an areca palm tree, areca catechu; "betel leaf" is the leaf of the piper betel vine, belonging to the Piperaceae family.

¹⁵⁵ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations

government in 2012, the situation started to become more flexible and the villagers became more confident in talking to local Tatmadaw officers. However, human rights abuses continue, such as villagers being forced to porter military rations when the Tatmadaw transports rations between army camps. When this happened, villagers were also forced to provide wood, thatch and bamboo to the local Tatmadaw army camp. Villagers are still forced to do work, such as transporting things for soldiers that were sent to them from their families. Movement restrictions [by the Tatmadaw] also still occur for villagers.

On April 28th 2012 IB #35, based in Play Hsa Loh army camp, forced nine A--- villagers (five women and four men) to cut and clear overgrown weeds around the Play Hsa Loh army camp. The next day, April 29th, IB #35 soldiers forced four A--- villagers (one woman and three men) to clear the weeds around the camp.

In the final week of March 2012, LID #66 soldiers from Kyee Chaung military camp encountered two villagers; one villager was from B--- village and another villager was from C---. LID #66 soldiers threatened the villagers and took away the net that they had brought for fishing. Kyee Chaung military camp is based close to Tha Aye Hta, Kha Muh Der, Htee Hsa Per and Ha Tun Per villages. Soldiers from Kyee Chaung often go to Tha Aye Loh river and Klay Loh river to fish, and they use poison to catch fish. During March 2012, LID #66 used poison to catch fish and three people from Bu Hsa Hkee village caught and ate the fish in the river, and after they vomited.

In the last week of March and in early April 2012, 200 soldiers from LID #66 arrived at Kyee Chaung military camp in Tha Aye Hta village and some others went to 48-miles camp. They came to repair their camp and they brought a handsaw.

On February 14th 2012, LID #66 burned two Kaw Thay Der villagers' cardamom plantations. These plantations covered three acres of land, with one acre belonging to one villager and two acres belonging to another villager. On February 26th 2012, LID #66 burned four cardamom

on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April 4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#)," *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft](#)," *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma](#)," KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process](#)," KHRG, November 2012.

plantations, destroying 52 acres of land belonging to Hkoo Ler Der villagers.

On March 14th 2012, MOC #9 burned an area of forest in May Daw Hkoh and Hkoo Ler Der plantation areas, including 110 acres of the villagers' cardamom plantations. May Daw Hkoh and Hkoo Ler Der plantation area owners had fled from their villages in 2005 and were not present when the plantations were burned.¹⁵⁶ The next day, on March 15th, MOC #9 burned 35 acres of cardamom plantations belonging to eight villagers' from Kaw Tho Hkoh village. On March 16th, MOC #9 burned 12 acres of cardamom plantations belonging to three Klay So Hkee villagers. On March 18th 2012, soldiers from MOC #9 transported rations from Kaw Thay Der village to Bu Hsa Hkee army camp. While returning to Kler La army camp, the soldiers began to burn the forest beside the vehicle road connecting Bu Hsa Hkee and Kler La army camps. The Kaw Thay Der villagers tried to *wamay* [clear the dry leaves], but MOC #9 soldiers went and burned the villagers' cardamom plantations.

Also in March 2012, LID #66 burned four See Kheh Der villagers' cardamom plantations and three of their betelnut¹⁵⁷ plantations in the Ta Thoo Hta plantation area; the See Kheh Der villagers had planted wild banana trees in the burned area. In the Wa Doh Hta plantation area, LID #66 burned three of the villagers' cardamom plantations and four of the villagers' betelnut fields. In the Baw Law farming area, LID #66 burned six of the villagers' cardamom plantations and four of the villagers' betelnut plantations. In the Na Hka Hta plantation area, LID #66 burned six of the villagers' cardamom plantations and seven of the villagers' betelnut plantations. Before the fire completely died out, eight villages' cardamom and betelnut plantations had been burned down. These villages are Kaw Thay Der, Kaw So Hkoh, Hkoo Ler Der, Klay So Hkee, Law Bee Ler, May Daw Hkoh, Maw Pa Der and See Kheh Der. Altogether, 177 acres of cardamom and betelnut plantations fields were burned down.

As most of the villagers in Toungoo District cultivate cardamom, durian trees and betelnut trees for their livelihood, the destruction of their plantations by LID #66 and MOC #9 poses a problem for the villagers. Specifically, it causes a problem for the villagers because it takes a long time for cardamom and betelnut plants to grow fruit before the villagers are able to sell them as a source of income.¹⁵⁸ Cardamom crops take four years to produce fruit again after they are burned.

¹⁵⁶ For more information on the Northern Offensive in Toungoo District between 2005 and 2006, please see *One Year On: Continuing Abuses in Toungoo District*, KHRG, November 2006.

¹⁵⁷ In Burmese, "betelnut" and "betel leaf" are referred to as "*konywet*" and "*konthih*," as if they are from the same plant. The Burmese names are also commonly used by Karen language speakers. "Betelnut" is the seed from an Areca Palm tree, *areca catechu*; "Betel leaf" is the leaf of the Piper betel vine, belonging to the *piperaceae* family. For more information about cash crops grown in Toungoo District, see "Attacks on cardamom plantations, detention and forced labour in Toungoo District," KHRG, May 2010.

¹⁵⁸ The soil quality and terrain in much of Toungoo District supports only limited rice or paddy farming. For this reason, most households are dependent on income generated from various plantation crops, such as betelnut, betel leaf, cardamom, durian and dog fruit. The loss of a year's crop can have devastating

	<p>Villagers' concerns</p> <p>Villagers in Htantabin Township, Toungoo District are happy that their situation has become more flexible. At the same time, the whole community is concerned that the situation will get worse again, as they still have to do work for Tatmadaw soldiers and they still see more Tatmadaw troops being deployed in their area. Moreover, the Tatmadaw soldiers have more freedom to patrol the area compared to the past, because the soldiers do not have to worry about being ambushed or attacked by KNLA soldiers.</p> <p style="text-align: right;">News Bulletin written by a KHRG researcher, Htantabin Township, Toungoo District (Received in March 2012)</p>
--	---

Source document #35

Internal log#:	12-45-S1	
Published:	"Toungoo Situation Update: Htantabin Township, February to March 2012," KHRG, (first publication)	
Location:	Htantabin Township, Toungoo District	
Issues:	Arbitrary taxation and demands; Ongoing militarisation	
Full text:	The enemy [Tatmadaw] LID [Light Infantry Division] ¹⁵⁹ #66 came and burnt down areca (betelnut) plantations, cardamom plantations and other plantations.	
	The enemy LID #66 entered into the region and burnt the area and the plantations such as betelnut plantations, and cardamom plantations from the eastern part of the vehicle road were burnt. The plantations of the villagers that were burnt are:	
	Saw A---	(1) betelnut plantation and (1) cardamom plantation
	Saw B---	(1) betelnut plantation
	Saw C---	(1) betelnut plantation
	Saw D---	(1) betelnut plantation
	Saw E---	(1) cardamom plantation
	Saw F---	(1) cardamom plantation
	Saw G---	(1) cardamom plantation

consequences for villagers' long-term food-security; see "Attacks on cardamom plantations, detention and forced labour in Toungoo District," KHRG, May 2010.

¹⁵⁹ Light Infantry Division (Tatmadaw); commanded by a brigadier general, each with ten light infantry battalions specially trained in counter-insurgency, jungle warfare, "search and destroy" operations against ethnic insurgents and narcotics-based armies. LIDs are organised under three Tactical Operations Commands, commanded by a colonel, (three battalions each and one reserve), one field artillery battalion, one armoured squadron and other support units. As of 2000, each LID has its own organic field artillery units.

In Wa Doh Hta area:	
Naw H---	(1) cardamom plantation
Saw I---	(1) cardamom plantation
Saw J---	(1) cardamom plantation
Saw K---	(1) betelnut plantation
Saw L---	(1) betelnut plantation
Saw M---	(1) betelnut plantation
Saw N---	(1) betelnut plantation
In Baw Loh area:	
Saw O---	(1) cardamom plantation
Naw P---	(1) cardamom plantation
Naw Q---	(1) betelnut plantation
Naw R---	(1) cardamom plantation
Saw S---	(1) cardamom plantation
Saw T---	(1) betelnut plantation and (1) cardamom plantation
Saw U---	(1) cardamom plantation
Saw V---	(1) betelnut plantation
Naw W---	(1) betelnut plantation
Naw X---	(1) betelnut plantation
In Na Hka Hta area:	
Saw Y---	(1) betelnut plantation
Naw Z---	(1) betelnut plantation
Saw Aa---	(1) betelnut plantation
Saw Ab---	(1) betelnut plantation
Naw Ac---	(1) betelnut plantation
Saw Ad---	(1) betelnut plantation
Saw Ae---	(1) betelnut plantation
Saw Af---	(1) cardamom plantation
Saw Ag---	(1) cardamom plantation
Saw Ah---	(1) cardamom plantation
Saw Ai---	(1) cardamom plantation
Saw Aj---	(1) cardamom plantation
Saw Ak---	(1) cardamom plantation
<p>The information from the date of February 14th 2012 was the enemy military troops that guarded the next village burnt down the 70 year-old village head's cardamom plantation where we could plant one basket of paddy¹⁶⁰ grain [the size of the plantation is such that it would require one basket of paddy seed to plant] and 40 year-old Naw Eh Leh Ta's cardamom plantation where we could plant three baskets of paddy grain. We also found out that the enemy sent zinc roofing for buildings along with the rations.</p>	

¹⁶⁰ Paddy is rice grain that is still in the husk.

The information from the date of February 26th 2012 was that LID #66 from Kaw Thay Deh Khoo Leh Deh vehicle road burnt down the plantations. The [plantation] owners are:

No.	Name	Age (yrs)	The size of the cardamom plantations that were burnt
1	Saw Al---	35	61 baskets [the size of the plantation is such that it would require 61 baskets of paddy seed to plant]
2	Naw Am---	40	5 baskets of paddy seed wide
3	Naw An---	30	10 baskets of paddy seed wide
4	Saw Ao---	47	5 baskets of paddy seed wide

The information that I got in the past, I have already sent to you and now I will send you more as I get more information. On March 15th 2012, the Military Operation Command [MOC]¹⁶¹ #9 that went back to Kaw Soh Hkoh area burnt down the villagers' plantations. The owners and the plantations are:

No.	Name	Age (yrs)	The size of the cardamom plantations that were burnt
1	Saw Ap---	48	10 baskets of paddy seed wide
2	Naw Aq---	24	5 baskets of paddy seed wide
3	Maung Ar---	23	2 baskets of paddy seed wide
4	As---	38	5 baskets of paddy seed wide
5	Saw At---	55	3 baskets of paddy seed wide
6	Saw Au---	36	3 baskets of paddy seed wide
7	Av---	62	5 baskets of paddy seed wide
8	Saw Aw---	23	2 baskets of paddy seed wide

On March 16th, 2012, Military Operation Command #9 went back and burnt [plantations] between Kaw Thay Deh and Klay Soh Hkee [villages]. The plantations that were burnt were:

No.	Name	plantation	The size of the plantations that were burnt
1	Saw Ax---	-cardamom -durian -dog fruit	9 baskets of paddy seed wide
2	Saw Ay---	-cardamom	6 baskets of paddy seed wide
3	Saw Az---	-cardamom	3 baskets of paddy seed wide

On March 14th 2012, Military Operation Command #9 came and burnt

¹⁶¹ Military Operations Command; ten battalions for offensive operations; most MOCs have three TOCs, made up of three battalions each.

Way Daw Hkoh area and Hkoo Ler Deh stream. They burnt (100) acres of the villagers' lands and it included more than nine cardamom plantations. We don't know whose things [plantations] they were due to the owners living in refugee camps.

The information from the date of March 18th 2012, Military Operation Command #9. When they went back to Kaw Thay Deh [village] they burnt down the villagers' plantations on both sides of Maw Hpah Der Kaw Soh Hkoh vehicle road. More information will be obtained and sent.

In 2012, Myanmar military LID #66 burnt cardamom plantations in Taw Ta Tu Township.

On February 14th 2012, LID #66 burnt the cardamom plantations of the villagers from Kaw Thay Deh [village]. The [plantation] owners are:

No.	Name	Age (yrs)	The size of the cardamom plantations that were burnt	Acres
1	Saw Ba---	70	1 baskets of paddy seed wide	1
2	Naw Bb---	40	3 basket of paddy seed wide	2

On February 26th 2012, LID #66, which is from Kaw Thay Deh [village], Khu Leh Deh vehicle road burnt cardamom plantations. The [plantation] owners are:

No.	Name	Age (yrs)	The size of the cardamom plantations that were burnt	Acres
1	Saw Bc---	35	61 baskets of paddy seed wide	40
2	Naw Bd---	40	5 baskets of paddy seed wide	3
3	Naw Be---	30	10 baskets of paddy seed wide	6
4	Saw Bf---	47	5 baskets of paddy seed wide	3

On March 15th 2012, Military Operation Command #9 from Kaw Soh Hkoh area burnt the villagers' cardamom plantations. The owners and the plantations were:

No.	Name	Age (yrs)	The size of the cardamom plantations that were burnt	Acres
1	Saw Bg---	48	10 baskets of paddy seed wide	6
2	Naw Bh---	24	5 baskets of paddy seed wide	3
3	Mg Bi---	23	23 baskets of paddy seed wide	15
4	Saw Bj---	38	5 baskets of paddy seed wide	3
5	Saw Bk---	55	3 baskets of paddy seed wide	2
6	Saw Bl---	36	3 baskets of paddy seed wide	2
7	Naw Bm---	62	5 baskets of paddy seed wide	3
8	Saw Bn---	23	2 baskets of paddy seed wide	1

On March 16th 2012, when Military Operation Command #9 came back, they burnt [plantations] between Kaw Thay Deh [village] and Klay Soh Hkee [village]. The villagers whose cardamom plantations were burnt are:

No.	Name	Type of plantation	The size of the plantations that were burnt	Acres
1	Saw Bo---	Cardamom, durian, dog fruit	9 baskets of paddy seed wide	6
2	Saw Bp---	cardamom	4 baskets of paddy seed wide	4
3	Saw Bq---	cardamom	2 baskets of paddy seed wide	2

On March 14th 2012, when Military Operation Command #9 came back, they burnt May Daw Hkoh area, Hkoo Ler Ker stream, and the land that was burnt was 100 acres. Among it, there was included over ten acres of cardamom plantations and because the owners live in refugee camp, we can't get the information.

On March 18th 2012, when Military Operation Command #9 came back to Kaw Thay Deh, they burnt [plantations] starting from Naw Soh Koo Leh Deh and burnt the villagers' plantations from both sides of Maw Phah Deh Kaw Soh Koh vehicle road. Regarding the burning, the information will be investigated and presented.

LID #66 burnt down areca (betelnut) plantations, cardamom plantations, durian plantations and different types of plants starting from Leh Wa to Kleh Lah area and the places that were burnt were worth a large amount of money.

LID #66 entered into the region and burnt [plantations] and as a consequence, it burnt the See Kheh Deh villagers' areca and cardamom plantations from the east of the vehicle road and it burnt four places in See Kheh Deh village region.

The first place is from Ta Thoo Hta area. The villagers whose plantations were burnt are:

Saw A---	(1) areca plantation and (1) cardamom plantation
Saw B---	(1) areca plantation
Saw C---	(1) areca plantation
Saw D---	(1) areca plantation
Saw E---	(1) cardamom plantation
Saw F---	(1) cardamom plantation
Saw G---	(1) cardamom plantation

The second place is in Wa Doh Hta area:

Naw H---	(1) cardamom plantation
Saw I---	(1) cardamom plantation
Saw J---	(1) cardamom plantation
Saw K---	(1) areca plantation
Saw L---	(1) areca plantation
Saw M---	(1) areca plantation
Saw N---	(1) areca plantation
The third place is from Taw Loh area:	
Saw O---	(1) cardamom plantation
Naw P---	(1) cardamom plantation
Naw Q---	(1) areca plantation
Naw R---	(1) cardamom plantation
Saw S---	(1) cardamom plantation
Saw T---	(1) areca plantation and (1) cardamom plantation
Saw U---	(1) cardamom plantation
Saw V---	(1) areca plantation
Naw W---	(1) areca plantation
Naw X---	(1) areca plantation
The fourth place is from Na Kha Hta area:	
Saw Y---	(1) areca plantation
Naw Z---	(1) areca plantation
Saw Aa---	(1) areca plantation
Saw Ab---	(1) areca plantation
Naw Ac---	(1) areca plantation
Saw Ad---	(1) areca plantation
Saw Ae---	(1) areca plantation
Saw Af---	(1) cardamom plantation
Saw Ag---	(1) cardamom plantation
Saw Ah---	(1) cardamom plantation
Saw Ai---	(1) cardamom plantation
Saw Aj---	(1) cardamom plantation
Saw Ak---	(1) cardamom plantation
News Bulletin written by a KHRG researcher, Htantabin Township, Toungoo District (Received in April 2012)	

Source document #36

Internal log#:	12-85-S1
Published:	"Toungoo Situation Update: Thandaunggyi and Htantabin townships, March to June 2012," KHRG, (first publication)
Location:	Thandaunggyi and Htantabin townships, Toungoo District
Issues:	Forced labour; Ongoing militarisation; Access to health and education

Full text:	<p>There are two townships in our Toungoo District which are Daw Hpa Hko [Thandaunggyi] and Haw Ta Htoo [Htantabin] townships. Because our Toungoo District is located near the Myanmar military government headquarters in Nay Pyi Taw¹⁶² the civilians always have to face the problems of forced labour and burning down the [villagers'] plantations. In our Toungoo District, since the ceasefire period, the human rights abuses have not disappeared. The human rights abuses continue in our area. This report is about our Toungoo District situation from March to the first week of June.</p> <p>The Myanmar soldier [Tatmadaw] army has been based in our Toungoo District since 2012.</p> <p>Since when the LID [Light Infantry Division]¹⁶³ #66 came to replace MOC [Military Operations Command]¹⁶⁴ #9, the places where the LID is based are:</p> <ol style="list-style-type: none">1. LID #66 headquarters is based in Hkler La army camp2. TOC [Tactical Operations Command]¹⁶⁵ #661 is based in Hplay Hsa Loh village.3. TOC #663 [based in] Buh Hsa Hkee [village]4. IB [Infantry Battalion]¹⁶⁶ #35 [based in] Hplay Hsa Loh, Klaw Mee Der [village]5. LIB [Light Infantry Battalion]¹⁶⁷ #4 [based in] Hker Weh, K'Thaw Pgeh, P'Lay Hkee [villages]6. LIB #10 [based in] 16-Mile, 20-Mile, Ler Koh, Peh Leh Wa, Maw Hpa Der, Kaw Soh Hkoh, Hkler La [villages]7. IB #1 [based in] 48-Mile, Th'Eye Hta [villages]
-------------------	--

¹⁶² *Nay Pyi Taw* is the capital city of Burma. In 2005 the military regime moved the capital from Rangoon to a greenfield at its present location, 320 kilometers (200 miles) north of the city. See "[Nay Pyi Taw now less of a ghost town](#)," *Bangkok Post*, December 11th 2013.

¹⁶³ Light Infantry Division (Tatmadaw); commanded by a brigadier general, each with ten light infantry battalions specially trained in counter-insurgency, jungle warfare, "search and destroy" operations against ethnic insurgents and narcotics-based armies. LIDs are organised under three Tactical Operations Commands, commanded by a colonel, (three battalions each and one reserve), one field artillery battalion, one armoured squadron and other support units. As of 2000, each LID has its own organic field artillery units.

¹⁶⁴ Military Operations Command; ten battalions for offensive operations; most MOCs have three TOCs, made up of three battalions each.

¹⁶⁵ Tactical Operations Command; three battalions and a headquarters usually under a MOC and a LID.

¹⁶⁶ Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

¹⁶⁷ Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

	<p>8. LIB #6 [based in] Kaw Thay Der, Naw Soh, Thee Mee Poh Soh [villages]</p> <p>9. LIB #80 [based in] Buh Loh, Buh Hsa Hkee, Hpee Thoo Hkoh, Khaw Daw Hkoh [villages]</p> <p>10. IB #11 [based in] Hkay Poo [village]</p> <p>Ta Pa Ka [Southern Command headquarters – Taungoo District] army [camps] that are based in our area are:</p> <ol style="list-style-type: none"> 1. IB #30 based in K'Ser Doh, Shah See Boh, Swah Loh [villages] 2. IB #39 based in Ton Bo, Do Thaw [villages] 3. IB #124 based in 13-Mile, Daw Hpa Hkoh [villages] 4. LIB #603 based in Leik Tho area 5. IB #92 based in Htee Tha Saw area 6. IB #75 based in Kyauk Lo Kyi, To Bo Kyi, Than Mo Taw, San Le Pyin area <p>Myanmar soldiers' activity</p> <p>Since the ceasefire with the Myanmar government, the Myanmar soldiers in our Toungoo District, as I knew and saw, the Myanmar soldiers sent more rations and sent more military equipment. Also they repaired their army camps which were already established. Moreover, they still order the villagers to do forced labour after the ceasefire. Because our leaders allowed them to travel only on the vehicle roads and did not allow them to travel beside the vehicle roads, but some of them went outside of the vehicle road. If we compare it to the past, the forced labour has decreased a lot, but we could not say that has disappeared yet. Also, one of the Hkler La villagers said that, this time if the Myanmar soldiers need bamboo [for building their camps] they do not order us, the villagers, anymore. But when they went to cut the bamboo by themselves they did not ask permission from the bamboo owner and they went to cut it by themselves and did not pay us. So this is also a form of abusing our rights.</p> <p>Civilians' livelihood situation</p> <p>Most of the villagers in our district [Toungoo District] are doing agricultural work. The agriculture [products] are cardamom, betelnut¹⁶⁸, durian and</p>
--	---

¹⁶⁸ In Burmese, 'betelnut' and 'betel leaf' are referred to as *konywet* and *konthih*, as if they are from the same plant. The Burmese names are also commonly used by Karen language speakers. "Betelnut" is the seed from an areca palm tree, areca catechu; "betel leaf" is the leaf of the piper betel vine, belonging to the Piperaceae family.

coffee. This year there are many villagers in our Toungoo District whose agriculture and plantations were damaged because of the strong winds. So it has caused a problem for their livelihoods. Moreover, when the Burmese soldiers came to rotate their troops in the summer they also burned down some [plantations and agricultural fields]. And also when they had [military] training in B'Yin Naw army camp they shot heavy weapons and small weapons that also damaged the villagers' plantations. The date when the Myanmar soldiers had military training and shot weapons was March 28th 2012. I know that the civilians in our Toungoo area reported that if this ceasefire is a true ceasefire, we need all the Myanmar army camps which are based in our area to withdraw. Then we could say this is a [real] ceasefire. Moreover, we do not have to worry when we are travelling. If the Myanmar soldiers do not go back [withdraw] we civilians dare not travel freely and we still have to be afraid of them. For [the villagers from] the villages which are outside of the [government] controlled area, they said "*we dare not travel freely because there are the old landmines which were planted by the Myanmar soldiers.*"

Education

We could say that the education in our Toungoo District is a bit downgraded. The reason why we say this is because mostly in the village, the schools extend only to fourth standard. Some villages outside of the [government] controlled area, there are no schools. It causes a problem for the children because they are not able to stay in the village and they have to stay on their plantations [land]. Even after the ceasefire they dare not go back to stay in the village because they still afraid of the Myanmar soldiers. If we look to the [villages in] government controlled areas, there are educated people but they do not struggle for their children. They only care about their own livelihood. And also, after the ceasefire, the Myanmar government does not say anything about developing an education [system]. But they said they would develop it. If we look in the areas under [government] control, the parents, for their children to be able to go the school, they have to hire the schoolteachers and give them a salary by themselves. The schools are registered as Government schools, but the parents have to buy school stationary [supplies] by themselves. The Government does not support [the schools] completely. If we look in our area, education is important, but there are students who are not able to go to school because the school fee is very expensive. Because the parents do not have money to send their children to the school, so the children have to stay beside by their parents and help with their parents' work.

Health

If we look in our Toungoo District, health is important for the people to [be able to] work without difficulties. The reason why we say this is because we can only work if we are healthy. The most common disease that occurs is malaria. The villagers have to take care of each other if they are

sick. They are not knowledgeable with medicine. But some do *thay ghee wa she*,¹⁶⁹ so they help each other. There are few people who know about medicine. Sometimes, they go to ask for help from the KNU's [KNLA] medics. The Government does not allow people to transport medicine. This Myanmar government forbids the medicine that the villagers use for diseases. So, it becomes difficult for the civilians. If the disease is serious they go to Hkler La Hospital or Taw Oo [Toungoo] Hospital. But if they do not have enough money they are not treated fairly. Since the ceasefire we could say that the Myanmar government does not do any special thing for health [services].

Myanmar soldiers order the villagers to do forced labour

On April 28th 2012 IB #35, which is based in the [army] camp beside A--- village, ordered five women and four men of A--- village to clear the vegetation beside their army camp. Moreover, one day later, on April 29th 2012, they order one woman and three men from A--- village to clear the vegetation in their army camp. Forced labour in the A--- area is still happening. I do not know the officers, the names of the Myanmar soldiers that ordered the forced labour. After the ceasefire between the KNU and the Myanmar government we have seen and know that the villagers are still ordered to do forced labour.

Conclusion

The issues which are explained in the situations above in this situation report show that human rights abuses are still happening. These things we have seen and known, and have reported as the current situation in our area. Even the villagers think that the ceasefire is good, but they worry that the Myanmar government would lie to the KNU. Moreover, the villagers have said, they worry that if this is not a real ceasefire, the fighting will get [more] serious than before.

Situation Update written by a KHRG researcher,
Thandaunggyi and Htantabin townships, Toungoo District
(Received in June 2012)

Source document #37

Internal log#:	12-87-A1-I1
Published:	"Nyaunglebin Interview: Saw A, June 2013," KHRG, (first publication)
Location:	Mone Township, Nyaunglebin District
Issues:	Forced labour; Arbitrary taxation and demands; Access to health and education
Full text:	Name: Saw A--- Gender: Male

¹⁶⁹ *Thay ghee wa seh* is a Karen phrase that directly means "tree and bamboo roots," but in this context *thay ghee wa seh* means traditional medicine.

	<p>Age: 50 Religion: Christian Ethnicity: Karen Family Status: Married Occupation: Farmer</p> <p>What is your name?</p> <p>Saw A---</p> <p>How old are you?</p> <p>50.</p> <p>What is your religion?</p> <p>Christian.</p> <p>What is your ethnicity?</p> <p>Karen.</p> <p>What is your occupation?</p> <p>Farmer.</p> <p>What is your family status?</p> <p>Married.</p> <p>How many children do you have?</p> <p>Four children.</p> <p>How many years old is your eldest son?</p> <p>24 years old.</p> <p>How old is the youngest?</p> <p>18 years old.</p> <p>Can you explain to us a little bit about your village situation?</p> <p>Especially this year it has been flooding very badly, worse than any other year, and it has taken a long time to return to a normal situation. For this reason, we can't plant vegetables or farm as usual, and we are having a problem with food shortages. The villagers are seriously in trouble this year. If we look back at the ruling system of the Myanmar government, we also still have forced labor, like they force us to pay money for development projects, like taxation, and force us to build their fences and</p>
--	---

huts since the ceasefire¹⁷⁰ was made. In my opinion, after the ceasefire they should reduce forced labor and demandings for working for them [Tatmadaw]. If they make it happen like this, it will be lighter [easier] for our livelihood. Also we still have to pay salaries for the militia. My understanding is that they should not be asking for money from the villagers after the ceasefire, but T’Kaw Pgah, Pu Nee and Way Hswaeh village tracts¹⁷¹ still have to do forced labor. The worst [case] is one whose name is Saw B---. He was tortured, arrested and put in prison without any reason or evidence. He was accused of committing many crimes, so he was put in jail for 30 to 40 years.

What is his name?

His real name is Saw C---, but while they air it on the the news his name was called Saw D---. And we felt really sorry for his family and he has a little baby in a poor situation of livelihood. We want to help, but as you see we also don’t have enough food or money to support them.

How many children does he have?

I don’t exactly know but he has a lot of small children and one adult son.

As you mentioned, where did you have to go and work building huts and fences?

But for the [army] camp right now, they asked for T’Kaw Pgah village tract¹⁷² and they explained to us about a policy and rule about Battalion #599, about the battalion guard and camp security living in this place for very long. And in the past they asked us to cook, find food for pigs and

¹⁷⁰ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see [“Preliminary Ceasefire Talks,”](#) *Karen National Union*, April 4th 2012; [“KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government,”](#) *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see [“Burma’s armed ethnic groups sign nation-wide ceasefire pledge in Laiza,”](#) *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG’s proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see [“Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement,”](#) *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see [“Ethnic armed groups sign 11-point nationwide ceasefire draft,”](#) *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see [“Safeguarding human rights in a post-ceasefire eastern Burma,”](#) KHRG, January 2012 and [“Steps towards peace: Local participation in the Karen ceasefire process,”](#) KHRG, November 2012.

¹⁷¹ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

¹⁷² A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

find firewood, even cutting bamboo for them. Even though we do not dare to go and cut bamboo as they ordered, we can't complain so we just have to do as they say. Because of this it has become a conflict among the villagers.

What do you have to do for this?

We have to cut down coconut trees and bring them to their base camp and build a cover shield to protect themselves from the enemy attack..

Do you have to cut down your own coconut trees?

Yes. And fresh coconut trees are really heavy and we have to bring them by ourselves to their camp. Now they ask us to bring thatched shingles even though it is not enough for ourselves and we have to give them so it won't become a problem for us.

Did they give you any payment for this?

We don't hope for payment. They still scold and look at us with eagle eyes even when we do work for them and we are afraid of them too. For example, if they ask you to go and do something and if you do not arrive on time they will be really cross and punish you.

Recently, is any forced labor happening in your village?

Yes, just this morning one of my nephews came back from their army camp [Tatmadaw] and said they have to do a lot of things for them [Tatmadaw] like bring carts, thatched shingles and bamboo to their base camp. And his base battalion commander is Thara Lah May.

Are they asking for money from the villagers?

We have to give the militia money every month, 45,000 kyat¹⁷³ (US \$45.59). They have reduced it but if we total for the whole year it is not really a small amount of money that we have to pay to them.

Who is forming the militia, the Government or villagers?

The Government formed the militia, but the villagers have to look after the militia, like paying salaries and [providing] food, we can say almost everything. Also it is an advantage for the Tatmadaw because they can know what happening in this area but the is no advantage for the local people.

What about the condition of health care in your village?

It is also terribly bad. Some, if they are faced with sickness, it is really

¹⁷³ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

difficult for them. If you don't have money, don't hope to go to Moo [Mone] Township to cure [the illness] in the hospital. Even if you have a normal illness you have to spend more than 10,000 kyat (US \$10.13). And they said the Government produces pills for patients, but you have to buy it, one tablet for 70,000 kyat (US \$70.92). And since you [interviewer] have seen [the person] who came and called me to go and worship and pray for him; he really needs help and should go to the hospital, but the cost of the medicine is really expensive so we can't afford to help him. We just have to watch and wait until he dies without treating [the illness with] any special medicine. That is not fair as a human being. Some children who were born as a disabled in a poor family are very vulnerable. They don't have enough nutritious food and later on they become malnourished.

What are the common diseases or sicknesses that happen in your village?

Malaria and diarrhea are common diseases in our village. But now another disease, like a skin disease, is occurring in our area.

Do you have a clinic in your village?

We don't have clinic in our village, we just go and buy medicine in the shop. In the past we heard that we had malaria testing material in our area, but we haven't had any recently. We still go and ask for it in Bago [division] and the shopkeeper said that one [malaria test] is 7,000 kyat (US \$7.09) but now they don't allow us to sell it anymore and we can't find it either. If we had this testing material it would be really great because there are many different types of malaria, for better results and systematic treatment of patients using the malaria diagnosis. For example, for those who do not use the test material, they can sometimes treat or give the wrong medicine to the patient. For example, a patient who has kidney disease, their appearance looks the same as someone who has malaria. So without using the malaria diagnosis [test] you can have the wrong treatment. For this reason, if we had that kind of thing [testing] it would be better for us.

Do you have a midwife in your village?

For those midwives who have a duty or respond to look after our village tract, [they] live in another village, so if there is an emergency we can't get them [here] punctually.

Do you have any villagers who work as a midwife in your village?

Yes, but not stably. Now we have received training from a religious [organization] who trains [villagers] to be a nurse aid, and each village has to send one representative for the training. Around here ten villages with five people have attended this training and we rely on them. But they don't have any opportunities, so they can't do anything to generate money by using this skill.

Did they [Tatmadaw] allow the selling and buying of medicine?

No, they're not allowed to sell, buy or inject any medicine.

What will you do or how will you solve [the problem] if a serious disease happens in your area?

We just negotiate with our villager who can treat [the disease] and do it secretly. Also we have to buy medicine very secretly. If it is very serious we carry [them] to the hospital.

Do you have to pay for the cost of medicine when you go to the hospital?

Don't say about the price while you stay in the hospital. Everything has a price except the place for the patient to live [hospital room]. You have to pay everything, [including the] medicine fee since they tell you there is nothing free in the hospital.

What will they do to those who can't afford to pay money for the cost of their medicine?

Personally, they [villagers] don't dare to go to the hospital except for those who have relatives and siblings. They gather together and carry them to the hospital and share and help each other with the medicine cost. That is always happening in our area. Some just don't have money for treatment. We can't keep them to die like that because they are not animals. We help each other, church members also support them if he or she has to stay too long in the hospital. After they are released from the hospital they have to sell their cow to pay back money to those who helped him or her while they were in the hospital. If he or she spent a small amount money they don't need to pay it back.

Do you have a school in your village and how many standards [does it have]?

We have only a primary school, until fourth standard, in our village. Now, the parents are very motivated to support their children in their education, however in the past instead of going to school their parents said [to their children] "*go and look after the cows.*" Nowadays, parents support their children as much as possible. As you know the education fee is very high and for lower standards it is cheaper, but if you are going to high school or a higher standard you have to pay a lot of money and you also need to take tuition classes and pay the fee for better average score because in school they don't teach very clearly and then you have to take tuition classes again to make you understand the lessons throughoutly. If you don't take the tuition classes, you wouldn't understand the lesson. The tuition fee is also really expensive, but different tutors ask for different tuition fees. Some [tuition fees] are 300,000, 400,000 to 500,000 kyat (US \$303.95, \$405.27 to \$506.59).

Do the teachers teach only a particular subject or all subjects?

All subjects, because they recruited different teachers who are really good in a particular subject to teach the students. All teachers are doing their best to keep their students doing well or to earn high scores. These kinds of things are really good, but for rural people [they] are quite poor so they can't afford to pay for it [school fees]. One of my nephews who came yesterday, I told him to go and attend it [school]. Saying it is very easy, but in reality it is really difficult. His parents also have financial issues in supporting him. I told him if you don't go you will definitely fail the examination. My two daughters really want to finish their high school, but it is really hard for us to pay the tuition fee. Later one of my daughters continued studying without attending tuition classes. Later unfortunately she failed, but she wanted to continue her studies so she went to Nu Po refugee camp to finished her studies and now she has completed tenth standard.

What is the nearest army camp based in your village tract, and how many [are there]?

The nearest army camps are Kyon Pin Seik army camp and Paw Law Sein army camp.

Which battalion number is based in Kyon Pin Seik army camp?

I can't remember.

Does Kyon Pin Seik army camp call for forced labor, like asking villagers to build or repair fences?

Yes, they are still requesting Karen people in Pu Ni village tract to work for them like chopping wood and building fences.

Are women included in the forced labor process?

Most are women and children, also students because even though they have to go to school no one at home is free so they ask their children to go instead to get the amount of people they have requested. Then children [students] miss their classes.

What is the youngest age for those who have to go and do forced labor?

Nine to ten years old, and they can only carry one pole of bamboo.

How about the oldest age?

70 to 80 years old.

Do you have anything else to tell us that we haven't included in this interview?

Honestly, we have been living under the Government control for so long. We also heard that Myanmar government hates our Karen people and accuses us that we are rebel groups and that we are the ones who are creating a conflict. But after they proposed about building peace or [making a] ceasefire with our Karen leaders, even though it has not been long, we our Karen people can feel that it is getting better than before and we are very happy with that result. In the past if the KNU [Karen National Union] came to our village and if the SPDC heard a rumor about this they will treat us very badly and they will accuse us that we didn't inform them. But now even if they [KNU] come to town or visit somewhere we don't see any problem and we hope that the leaders will value and keep this [peace] sustainable.

Furthermore, my personal view is that we should have basic needs like access to healthcare in our own village by using our knowledge as much as we can. Because now we don't have basic healthcare in our area, so if something comes up we just have to rely on other people and they will treat us as they want. For example, our children, our villagers, our ethnicity should be treated by our own people because if they lie to you or treat you with the wrong medicine you can lose your whole life. For this reason, our village should have a community basic health worker with enough experience. Now we have organized it as much as we can, even it is not perfect, but it will be an advantage to us a lot. One challenge is that we have a few human resources, but we don't have money to buy medicine. If we can get donations from NGOs [Non-Governmental Organisations] who work in health care, or if they request from us a list of what we need it would be great, but I am not sure if that can happen or not. We also hope to work with our villagers who have been trained as a nurse aid if that happens in the future.

As for education, now we have started our plan. If it is possible we would like to provide tuition for the students in our village but we don't know if we can implement it or not. The high school in Moo [Mone Township] has four tuition classes and all are Myanmar tuition classes. And if possible we would like to call re-organize our Karen teachers who teach in other places. If we get some support or charity from those who would like to donate, it would be really great for our Karen children. First, it will be a challenge to start, but if other tuition costs 300,000 kyat (US \$303.95) we will charge the same as other [tuition classes] later we will reduce it [tuition] to 200,000 kyat (US \$202.63) step by step as much as we can, because we know that the school fees are really expensive if you are attending a high standard [grade] it will cost more. We hope that if children or students are really clever but their parents can't support them in continuing their studies, we will support them using our tuition fund. That is our dream. We can't implement it yet but we have already started in healthcare [services].

Do you have anything else?

Another thing is that in our region, the common villager occupation is

farming, but they don't know how to use it very effectively because we just learn from our parents. Like if they heard thunder and they started ploughing their farm, we did the same because we have a lack of knowledge. For example, we don't know why we get different amounts of rice each year. If this year from one acre of rice farm we get 50 baskets¹⁷⁴ of rice, and next year we only get 40 baskets, and the year after that 70 [baskets]. We just do [the farming] by our understanding, not systematically. Thus, we should provide basic training especially in agricultural or livelihood for villagers. Moreover, one of weakness is that all of our village tract has to rely on other villages' fruit and vegetable like cucumber, beans and bottle gourd, even though we have land and people but we didn't try it [farming] yet. I ask other people to put fertilizer while I am going around and I think this year I am going to be the first person, as a role model, to grow vegetables like beans and cucumbers and two acres for rice. I had the experience that one of my friends was visiting a Myanmar farm and he asked him, [the farm owner] you come and take fertilizer from me and this one is very fresh and another is not good and yellow in color. [He asked him] "*What is the difference?*" And he said, "*green is for selling and yellow is for our family.*" I used this [green fertilizer] with chemicals for selling because that it is not good for our health to eat. And I said, "*that is not fair because even though you dare not eat the one [vegetable] that you grow with chemicals, you sell it to Karen people.*" Then he said, "*it is fair because if I put both green and yellow [fertilizer] on the desk [to sell] your Karen [people] will just pick the green one.*" Because they don't know what will happen in the future if they eat it, even if it does not affect you in a short period of time. They didn't get training or awareness that eating vegetables grown with chemicals can [have an] effect on healthcare as well. If we grow food or vegetables by ourselves we will get fresh and healthy vegetables and we don't have to spend money on chemically grown vegetables it means we can save our money and use it on other things.

Have you seen any armed groups entering your village?

No, they're only asking to go to their camp.

Did the KNLA [Karen National Liberation Army] used to come to your village?

In Way Shweh village we just saw them visiting our village as normal people, without guns, and [they] didn't violently abuse us either.

Thanks.

Saw A--- (male, 50), Mone Township, Nyaunglebin District
(Interviewed in June 2012)

¹⁷⁴ A basket is a unit of volume used to measure paddy, milled rice and seeds. One basket is equivalent to 20.9 kg. or 46.08 lb. of paddy, and 32 kg. or 70.4 lb. of milled rice. A basket is twice the volume of a big tin.

Source document #38

Internal log#:	12-87-A3-I1
Published:	"Nyaunglebin Interview: Saw A---, May 2012," KHRG, (first publication)
Location:	Mone Township, Nyaunglebin District
Issues:	Forced labour; Access to health and education
Full text:	<p>Name: Saw A--- Gender: Male Age: 45 Religion: Christian Ethnicity: Karen Family Status: Married Occupation: Farmer</p> <p>What is your name?</p> <p>Saw A---.</p> <p>What is your ethnicity?</p> <p>Karen.</p> <p>What is your religion?</p> <p>Christian.</p> <p>What is your occupation?</p> <p>Farmer.</p> <p>How old are you?</p> <p>45 years old.</p> <p>How many children do you have?</p> <p>Six children.</p> <p>How many years old is your eldest son?</p> <p>16 years old.</p> <p>How about the youngest?</p> <p>Five years old.</p> <p>[Are the villagers] free to work on their farms, or do you have any disturbances or interruptions?</p>

It is free, but the only thing is that we have insufficient property, which means that we are poor, so that is a challenge.

What is the common villager occupation?

They all are farmers.

Do you have anyone who works as a day laborer in your village, especially anyone who doesn't have their own farm?

The number of day laborers is more than the number of those who have their own farm.

What are the challenges that the day laborers have to face?

Those are many challenges, like a lack of food and having to pay debt. Some children have lost their parents.

How many household are in your village?

In the past we had [*censored for security*] households.

Do you have any [military] camps based near your village?

Just located in Thit Cha Seik village.

How far from your village?

About 15 minutes by walking on foot.

Do you ever see soldiers entering your village?

They sometime come and visit.

What are they doing if they come to your village?

They [Tatmadaw] ask if their enemy has come to your village, and if they come let us know or give a message to us. But we don't normally give them a message, if our brother [referring to Karen National Union (KNU) or Karen National Liberation Army (KNLA)] come back we just welcome them and treat them with good food and have a small talk, then they go back. We didn't tell them [Tatmadaw] the truth because if we did we don't know what they would do to us.

Do they [Tatmadaw] ask for or demand food when they come to your village?

Yes, in the past they did ask us to give like one pot of curry, but now we don't normally see that.

What is the battalion number of the army?

	<p>Battalion #20.</p> <p>When did they rotate or change?</p> <p>I didn't notice that [when]. On May 13th or May 14th.</p> <p>After they rotated did they ever enter into your village?</p> <p>Yes one time.</p> <p>Did they ask for or demand food?</p> <p>I didn't hear about that. Because I wasn't here when they came.</p> <p>Have you heard about them making problems for your villagers?</p> <p>Not yet.</p> <p>How about in the past?</p> <p>They did come a few times in the past. Since the ceasefire¹⁷⁵ we haven't heard anything, but one thing is if the Karen army [KNLA] comes to your village, we have to give a message to them [Tatmadaw] about how many of them came and where did they sleep. But we didn't give any information to them.</p> <p>Do they ask for forced labor like building fences for their camp?</p> <p>Yes. They ask us to cut down trees and they repaired it [fence] by themselves.</p> <p>Recently have you had to go and cut bamboo for them?</p>
--	--

¹⁷⁵ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April 4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#)," *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft](#)," *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma](#)," KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process](#)," KHRG, November 2012.

Yes. Yesterday they asked us to cut one cart of bamboo and send it to their camp.

Do you have to repair fences too?

No.

How did they ask for bamboo? did they ask through the village head?

They asked through the village head.

Do they pay you for cutting down the bamboo for them?

No, they just asked for help with no payment.

Do they pay you if they ask for something to help them?

No, they don't pay for it and now they are still asking us to work for them. But if we compare the past and now the situation is getting much better than before.

Do you know who their leader or commander is?

No. We have never met.

How many standards or grades are there in the schools in your village?

We have only four standards.

Did the Government build the school or did the villagers build it by themselves?

Some government support, but not enough, and we also did it by ourselves.

So the villagers had to do it by themselves?

Yes, and we called some carpenters to help us.

What about teachers?

Yes, we have a teacher and a head teacher living in Ler Doh [Kyaukkyi Town]. And the teachers were chosen by the Government.

How many teachers teach in fourth standard?

I thinks it is only one teacher, because the whole school only has four teachers.

How many teachers that were chosen by the Government?

Four.

Are all of the teachers from the city?

No, only one or two teachers are from our village, and one teacher from Ler Pa [village].

How much salary do they receive per month?

I am not sure, but I heard once from one teacher has received over 5,000 kyat¹⁷⁶ (US \$5.07) per month. And maybe I think the head teacher will get over 10,000 kyat (US \$10.13) per month. And a moment ago, [the woman] that we visited, she is a teacher.

Can all children go to school?

No, because all parents are poor and cannot afford to support their children, so their children don't have a chance to go to school. For this reason, some children are illiterate so they just work.

What is the difference between children attending school and not attending school by percentage?

The rate of children attending school is more than who those are not attending school.

Does the Government support those children who can't afford to go to school?

No.

How many children do you think are not attending school [in the village]?

40 to 50 children.

Do you think that is because of domestic financial issues?

Yes, some children are sent to an orphanage dormitory because they don't have money and they [parents] also want their children to be educated. Those who support the orphanage are religious, not the Government.

What about healthcare?

¹⁷⁶ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

There are no problems with healthcare.

Do you have clinic in your village?

No.

What will they do if someone is sick or injured?

They go to Ler Doh Hospital.

Do they treat patients well while they are in the hospital?

Yes, because they said if something happens please do it [send the patient] quickly, because if [there is a] delay, we can't take any action or be held responsible for this, and medicine the can't be effective anymore if [there is a] delay.

Do you have to give money if you go to hospital?

Yes. If it is a serious illness you have to give a lot of money to cure it.

What will they do to for those who are poor and do not have enough money for the medicine?

In general, I don't normally see people who are poor go to the hospital. Because they know that they can't pay for the medicine, so they just go and cure themselves by using traditional medicine in village.

What will they do if a serious illness happens to them?

They just go to a community based health worker or a person who has some experience with [medical] treatment in the village. If they live or die depends on the person who cures the patient, because they can't afford to go to the hospital even if they want to.

What are the most common diseases in your village?

Diarrhea and illness [fever].

Have you ever see the KNLA come to your village?

Yes, in the past they used to come and visit us, but some villagers were afraid to be in trouble too.

Did they come and make any trouble for the villagers?

No.

Did they ever demand food from the villagers?

No.

	<p>Did they ever abuse or torture villagers?</p> <p>No.</p> <p>Have you heard of any abuses or torturing happening in other villages if you don't have it in your village?</p> <p>No.</p> <p>As you mentioned before, does only your village, or are there any other villages that have to go and cut bamboo for the army [Tatmadaw]?</p> <p>Every village that is located near their army camp has to go, rotating village by village.</p> <p>Do you still have to go?</p> <p>Yes, yesterday.</p> <p>Do you have anything else to report or tell us, like your future plans?</p> <p>For our village, first I want villagers to be united and understand each other because sometimes we are not united and some [villagers] are afraid to express or act on their feelings because of different opinions. That means it is difficult for the leader to make rules or organize [the village].</p> <p>Do you have anything else?</p> <p>As I said before the villagers are not united. Also, they are in a very bad situation. They don't have enough [food] and they have babies. In our village, we had to move continuously when people [Tatmadaw] came to operate [in the area]. We tried to contact each other and when our people [KNLA] came and visited us, the things that we had to suffer decreased a little bit.</p> <p>Anything else? If not, thank you.</p> <p style="text-align: right;">Saw A---, (male 45), Mone Township, Nyaunglebin District (Interviewed in May 2012)</p>
--	--

Source document #39

Internal log#:	12-87-A5-I1
Published:	"Nyaunglebin Interview: Saw A---, May 2012," KHRG, (first publication)
Location:	Mone Township, Nyaunglebin District
Issues:	Forced labour; Access to health and education

Full text:	<p>Name: Saw A--- Gender: Male Age: 50 Religion: Christian Ethnicity: Karen Family Status: Married Occupation: Crop growing</p> <p>What is your name?</p> <p>Saw A---</p> <p>How old are you?</p> <p>50 years old.</p> <p>What is your religion?</p> <p>Christian.</p> <p>Which ethnicity are you?</p> <p>Karen.</p> <p>What is your village name?</p> <p>B---</p> <p>Which village tract?</p> <p>Khoo village tract.</p> <p>What about Township?</p> <p>Moo [Mone] Township.</p> <p>What is your occupation?</p> <p>Crop growing.</p> <p>What is your family status?</p> <p>Married.</p> <p>How many children do you have?</p> <p>Six children.</p> <p>How old is your eldest son?</p> <p>28 years old.</p>
-------------------	--

How about the youngest?

14 years old.

Do you have any disturbances or is it going smoothly while you are working, based on your occupation?

We just work hand to mouth. We are not starving but our life is not really developed too much.

What are the common jobs or occupations in your village?

Hill farming.

Is this your native village, or did you live somewhere else before?

Before that we lived in Thay Hkyaw Hkee [village], during 1974 the Tatmadaw started attacking the Karen rebel group [Karen National Liberation Army (KNLA)]. In 1975 they forced us to relocate our entire village, to move or flee to other villages. In 1976 they rebuilt our village.

Was it only your village that had to move?

In total nine villages [had to move]. Those villages were Heh Law Kloh village, Maw Keh Hkoh village, Khoh Poo village, Ler Khee Soh village, Nga Paw Daw village, Hsaw Mee Loo village, K' Ray Hkoh village, Ler K' Taw village and Htee Ya Hkee village. After that we moved here. But there were few households in each village, some are six and some are ten houses. The largest village was around 22 houses. Then all nine villages combined together to become one village and it's name was C--- [village], but later they renamed it to B--- [village].

Do you have any disturbances while you are working?

There were big problems in the past. Sometimes we were not allowed to go where we wanted to because they accused us that we are one of their enemies [KNLA]. Also we went to the rebel base [army camp], and if we go and come back we have to report back to them [Tatmadaw], but if they asked us we just replied that there was no special information. If we compare now the situation is getting much better than in the past.

How far does it take between your working place and your village?

Estimated about ten miles.

Do you have any disturbances when you go to work?

Yes, we have in the past. Sometime they [Tatmadaw] killed and murdered our villagers on their way [to work].

How many people have been killed in that kind of situation?

They [Tatmadaw] killed six people at the same time. Among them the oldest one was Htoh Hku Say. they were caught while they were coming back from work near Paw Naw rock, which is very close to the vehicle road. We didn't see it, but we believe and are sure that they were killed. Another time, which was a similar situation, was Per way Lay with his friend. They also were coming back from the way which is close to the village then they were killed too. Another time was when Light infantry Division [LID]¹⁷⁷ came to our village and killed one of our villagers, a grade ten student, while he and his cousin went for a walk. His cousin escaped, but he was killed. Then later we saw his broken dead body near the vehicle road.

After that were you faced with any challenges?

No.

Does anyone [villagers] work on field farming?

Yes, we do have some who do farming. Because before we moved here some had land that they owned. For example, Maw Nyoh Kay owned land and he left it. His land is located in Hsa Poo. After that, two battalions, #351 and #60, started building their camp near to their farms, so even they ploughed it, it meant that they had to pay funds for their [military] camp. They already had been used it [land] before the army camp was built.

How many acres of farm do they have?

Some are five acres and some are six acres. All those farms which are near to their [Tatmadaw] camp became part of the camp area or cantonment, which means that all the farms [are now] owned by the military and they also don't allow the villagers to use those farms that are far from the village and all of them have become bush [overgrown].

How long they have been building their army camp near your village?

I don't remember for Battalion #60, but for Battalion #351 it was built in 1990 or 1991.

Did they build the army camp on villagers' farms?

¹⁷⁷ Light Infantry Division (Tatmadaw); commanded by a brigadier general, each with ten light infantry battalions specially trained in counter-insurgency, jungle warfare, "search and destroy" operations against ethnic insurgents and narcotics-based armies. LIDs are organised under three Tactical Operations Commands, commanded by a colonel, (three battalions each and one reserve), one field artillery battalion, one armoured squadron and other support units. As of 2000, each LID has its own organic field artillery units.

No. It meant that 300 acres belong to the military cantonment. If the villager wants to work on their farm they have to give the military camp money instead.

How much do they pay per year?

I think for one acre 12 baskets¹⁷⁸ of rice.

How many farms?

Six farms in our village, including other villagers' farms. They said they weren't using it for personal use, they just used it for the camp expenses.

What will they do to those who do not pay it?

In the past they said if you don't pay don't use it and I can give it to other people who want to use it. But I prefer to give it [the land] to their owner to use it. Also we can say that they confiscated it because if the owner does not pay for their farm they can't use it.

As you said, the common villager job is plantation work?

Yes. Like betelnut¹⁷⁹ tree plantations.

Do you have any other jobs that are different from plantations?

No. If a really bad situation occurs, some people go to work as day laborers by looking after elephants. Even KNU [Karen National Union] soldiers also sometimes go to work and look after elephants if the Light Infantry Division comes to the village. Some villagers flee and split apart.

Is there enough food to cover the whole year based on your occupation?

We can't say yes, because even when we finish harvesting we still have to go and buy rice from town, it means our rice barn is in the city market. Also we do have some poor people that have to borrow rice, then they have to carry food from the forest and sell it. After that they have to pay back their debt because they are very poor.

Does it happen that the army [Tatmadaw] demands that you give food or something in your village?

¹⁷⁸ A basket is a unit of volume used to measure paddy, milled rice and seeds. One basket is equivalent to 20.9 kg. or 46.08 lb. of paddy, and 32 kg. or 70.4 lb. of milled rice. A basket is twice the volume of a big tin.

¹⁷⁹ In Burmese, 'betelnut' and 'betel leaf' are referred to as *konywet* and *konthih*, as if they are from the same plant. The Burmese names are also commonly used by Karen language speakers. "Betelnut" is the seed from an areca palm tree, areca catechu; "betel leaf" is the leaf of the piper betel vine, belonging to the Piperaceae family.

In the past we had to but we don't have to now.

Do they still ask for forced labor?

After the ceasefire we don't see much, but before the ceasefire we used to go and build fences and cut bamboo for them. Also sometimes they still ask us to find firewood for them because they don't have firewood.

Their leaders don't have any plan for arranging firewood for them?

I don't know about their leader. May be they cook with charcoal or gas, I'm not sure. But I don't see their leader asking us to give firewood, only their soliders do.

How often do you have to send firewood each month?

No, they just ask when they need it.

Which military camp leader was asking for firewood?

Aaw Soh Moh military camp leader called U Yar Kyaw.

Do you know who the battalion commander is?

I don't know because they rotate. Maybe the village head might know it.

Have you ever seen the KNLA come to your village and torture villagers?

No.

How many standards or grades do you have in your village's school?

Our village is near the city, so we have only until fourth standard, which means primary school level. In the city they have until tenth standard, but in Tha Bo village they only have until eight standards. They teach only Burmese curriculum and they are not teaching Karen language.

Do you teach Karen language in your village's school?

We just teach Karen language for seventh or eighth grades students on Sunday, like during Sunday school. Our aim is for our children to know and be able to read and write their language. But we didn't teach Karen language as a subject in the Government school because we don't have a chance to use it. Instead of teaching Karen language in school we teach it in Sunday school.

Is it a Government school that was built in your village?

Yes.

Do you have to pay school fees?

No. The Government pays teachers' salaries by themselves, but they sometimes ask students to give money for school fundraising or for celebrating the teachers if they are leaving.

Do you have a clinic in your village?

We have a clinic but no health workers. That is the development process but we can't afford to do it. We do have a midwife, but no medical instruments, so if we are sick we usually go to Ler Doh [village] because some doctors have opened their own private clinics. If we are cured there we just have to give a medicine fee. The private doctors will support and guide us by writing the disease name.

Then, for the medicine cost in the hospital we have a medicine shop then we just give that list [of medicine] from doctor and they will give it to us. If you need more medicine or still need to be cured they will do it again as before. Everyone has to buy medicine on their own. If you can't afford it you can't go to the hospital and also they will not treat you. Even poor people have to buy it, if they can't they have to borrow it from someone else. Sometimes in our village we gather together and we support each other like that and the Government will not support us. In our village we have a health department, and if they see someone is really in need we just support each other. We have never seen the Government support us with these cases.

What is your personal thought about the KNU and SPDC ¹⁸⁰ [Tatmadaw] ceasefire process?

I can't comment and suggest about it. We hope it will be a good opportunity and better situation for our civilians in the future. We have been to the relocation side [Thailand] over 30 years. Also many people have died as heroes. But we don't know if this ceasefire will be stable or not because in the past our leaders also had peace talks with the SPDC but they broke their promises every time. We have been staying under the conflict between the KNU and SPDC for many years, so our villagers are also very tired of this. For example, if the Tatmadaw comes to our village they catch us for portering. On the other hand for supporting our Karen people we also have to work for them because they don't have trucks or training like Tatmadaw.

¹⁸⁰ In Karen, the Burmese phrases *Na Ah Pa* (SPDC) and *Na Wa Ta* (SLORC) are commonly used to refer to the Burma government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase *Na Wa Ta* (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase *Na Ah Pa* (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "[Mission Accomplished as SPDC 'dissolved'](#)," *Myanmar Times*, April 4-10th 2011.

	<p>Anything else?</p> <p>The most important thing is freedom to work on our own land and farm without disturbance.</p> <p>Thanks.</p> <p style="text-align: right;">Saw A---, (male, 50), Mone Township, Nyaunglebin District (Interviewed in June 2012)</p>
--	--

Source document #40

Internal log#:	12-109-A1-I1
Published:	"Nyaunglebin Interview: Saw A---, July 2012," KHRG, (first publication)
Location:	Kyaukkyi Township, Nyaunglebin District
Issues:	Restrictions on freedom of movement or trade; Impact of infrastructure and commercial development; Ongoing militarisation; Peacebuilding efforts
Full text:	<p>Name: Saw A--- Ethnicity: Karen Religion: Animist Marital Status: Married Position: Village head</p> <p>How many children do you have?</p> <p>I have eight children.</p> <p>How old is the eldest one?</p> <p>The eldest one is 26 years old.</p> <p>How about the youngest?</p> <p>The youngest one is six years old.</p> <p>The village that you currently live in, is that the village you have stayed in for a long time or a new village [that you moved to]?</p> <p>A new village.</p> <p>In which village did you live in before?</p> <p>Da Ger Kyoh [village], and I lived on the upper side of the village.</p> <p>How far is the [old village] from your new village?</p> <p>Maybe about a 15 minute [walk].</p>

	<p>How many years since you returned and have lived here for?</p> <p>I came back and lived here for eight years.</p> <p>Why did you come back and live in this village? Is it because you were forced to live here, or what happened?</p> <p>Why did I come back to live in this village?</p> <p>Yes.</p> <p>It is because we fled and settled here.</p> <p>I would like to ask you about the project that is going to be implemented in your region [the Myanmar Peace Support Initiative (MPSI)].¹⁸¹ Have you heard anything about foreign countries who will come and implement plans, or the plan of the Myanmar government and the KNU [Karen National Union]?</p> <p>The project is only that they came and made a plan in the past.</p> <p>Who came and planned?</p> <p>The Pa'Doh [General] Ler Bweh came and planned.</p> <p>Are there any projects where a foreign country came and planned?</p> <p>There are no [projects] that were planned by a foreign country.</p> <p>Have you heard anything about people coming to help the Kheh Der village tract¹⁸² or any projects [for helping Kheh Der village tract]? Like, foreign countries will come and help, have you heard anything about that?</p> <p>Regarding projects, we just heard like they will help this one [issuing national ID cards].</p> <p>Have you heard or seen anything about how they will come and</p>
--	---

¹⁸¹ The Myanmar Peace Support Initiative (MPSI) was formed in March 2012 at the request of the Burma government. It is a Norwegian-led humanitarian aid programme with the goal of providing temporary support in ethnic conflict areas during the peacebuilding process. See, "[Relevance of Norway-Supported Peace Project in Myanmar Under Review](#)," *The Irrawaddy Magazine*, January 15th 2014; and the Peace Donor Support Group website www.peacedonorsupportgroup.com/projects.html, accessed February 11th 2014. For more information on the MPSI and other pilot programs in Nyaunglebin, see these KHRG reports: "Nyaunglebin Situation Update: Ler Doh Township, November 2012 to January 2013," KHRG, April 2013; "[Nyaunglebin Situation Update: Moo, Ler Doh and Hsaw Htee townships, January to June 2012](#)," KHRG, October 2012; and "[Nyaunglebin Situation Update: Kyauk Kyi Township, July 2012](#)," KHRG, September 2012.

¹⁸² A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

help? What have people come and told you?

They said that they will help with our way of living, for us to be able to live more easily in the future. First they will try to plan for us about the food problem.

Who did you see coming?

We saw that Hpuh Maw Poh came back to us and he invited his friend.

Who is his friend?

A foreigner.

What is his name?

I don't know exactly.

In which way will it [the project] happen, and related to that, did they tell you exactly about it?

They told us [about it] exactly, but in the future we don't know how they will do it, and how it will be moving forward.

Did you see that when they came, there were foreigners, Myanmar people as well as Karen people [Karen National Union (KNU)]?

Yes, we saw.

Were Myanmar people also included?

The Myanmar people arrived in Mu Theh village place, in the village.

How far is it from Muh Theh village to your village?

Muh Theh village and my village are three hours apart.

Did you go and meet them or did they come to you?

They asked to meet us.

How many times did they come and observe?

They came and observed three times.

Three times?

Yes.

Whenever they came, who did they meet with?

They met with the civilians.

How many people came? Do you know any of their names?

People called out their names but I did not memorise them.

Whenever they came, how did they talk about the issue [project] and were the [explanations] [about the project] different each time?

They just came and asked about our problems and our experiences.

What is your opinion on what they said? How do you feel? Is there anybody who asked for the permission to do this?

Asking permission? Asking how?

I mean that when they came and told you, what was your opinion on that? How did you feel? Did the civilians propose this opportunity [to them] for them to come and do this?

According to what they have told us, there are civilians [who] asked [proposed] the project.

What is your opinion with what they are going to do now?

In our opinion, if it is the real thing, we can accept it .

Is there anybody who asked for permission?

Asking for permission, no.

When they were meeting and discussing, you were also included. At that time, did they give you any opportunity to present your opinion related with this [project]?

There was nothing like that. [They] didn't ask.

Do you have any opinions that you want to express that are related to this [project]?

An opinion to express for working and living in the future? In my opinion, if they help us and if we can live and work conveniently in the future, it is good.

What kind of question did they ask you and how did you answer?

When they asked us, and we answered them that if it is real and if they help us, we can work and live conveniently in the future. We need a plan that is real so that in the future we can go back and live in our place peacefully as we have lived in the past.

What did they ask you? How did they ask you the questions?

They asked us how have we suffered, and about our livelihood and shelter, were we able to live peacefully in the past? How did we live?

How did you feel when they came and asked you that?

When they came and asked us that, we did not feel anything special.

For this work, in which way do you want it to happen? Did they only ask the people who want to go back and live? Or is there any place that they have prepared for you to go and live?

There is no place that they asked us to go and gather. Only if the situation is going well, each person can go back to their own villages in order to set up [the villages] as in the past before we fled. We want to go back and live in our place [villages].

What kind of things do you believe could happen that would benefit you? For example, do they need to do something for you?

For us, in order to live conveniently, they need to do something.

What do you want them to do for you?

Like if there is a plan for having peace and unity and if we can live in our place and if it is like that, it would be better.

Now, what do they start doing?

Now, what they have started doing has not reached to us yet.

How about you, the civilians? Do you do anything [in relation to the MPSI]?

The civilians have not done anything.

Where will they do this project? Did they tell you exactly?

For doing their project, they asked us to do it in Mu Hseh village.

What did you go and do?

We went and built the place for food.

In which way will they give the food?

The way that they will give the food is, as we heard, they will give it for one month.

How much rice will they give for one month?

For rice, we heard that 529 sacks.¹⁸³

Now, have they already sent [the rice]?

[They] haven't sent it yet.

Did they force the civilians to gather in the place where they are going to do [their project]?

They didn't force [the civilians] to gather.

Is that place an old village? Do you know?

That place is not an old village.

Is there anybody living there now?

Now people are living there.

Who lives [there]?

People from Kheh Ka Hkoh and Say Baw Luh [villages], came and live there.

Have any of your villagers gone and lived there?

We haven't gone back and lived in any of our villages.

How many villages are there in Kheh Der village tract?

In Kheh Der village tract there are 16 villages.

They [the villages] haven't been returned to?

None of the villages have been returned to yet.

They [villagers] haven't gone back and lived in their own place yet?

No, [they] haven't gone back lived there yet.

Do you want to live in the place they [MPSI] limited [demarcated]?

[Do you mean] the place they limited where we have to go and prepare for food?

Yes.

¹⁸³ A sack is a unit of volume used to measure paddy, milled rice and seeds. One sack is equivalent to 31.35 kg. or 69.12 lb. of paddy, and 48 kg. or 105.6 lb. of milled rice. A sack is also equivalent to three big tins

For me, I don't want to go [and live] there.

If the people force you, what will you do?

Even if they force us, we will not go. If they force us, we will just live in the jungle like that.

How many places will they call and gather the villagers, from how many villages? Do you know?

We don't know about that.

You don't know?

No, we don't know.

How is the situation regarding the activities of the Myanmar military?

The activities of the Myanmar military have been calm.

How is the situation of them of building relationship with you? Can you tell us a little bit about this?

When we traveled or when they came they didn't build a relationship with us very much.

When you went, did they see you?

They saw us.

How did they see you? Did they ask you any questions?

When I went, they didn't ask me anything.

Do you want to present any of your opinions related to this project?

Related to this project, to present our ideas, in our opinion, for example, to do this project exactly within the structure, we want to know how many years they will do this work because we don't know.

Do you think that this project will benefit the villagers?

We think that if the project is going well, it is a great benefit [for the villagers].

How?

If the project is happening properly, it will be a benefit for us, we will receive food so that we will be able to eat. So that we don't live like in the

past.

If the project is done but if it does not match with your needs, how will you solve this problem?

If it does not match with us, for the problems, we will have to face it just like that.

Do you know what kind of things might happen which will hurt you?

For this one, we do not know yet.

You don't know?

Yes. [We don't know].

You don't know what would happen and what would hurt you?

Yes. [We don't know].

Related with giving [national] ID cards, what has the Myanmar government started doing?

What?

Related with giving [national] ID cards, what do they do? Have they already given anything to you?

They only gave us the ID card.

What did they give you?

They gave us an ID card.

Only an ID card? How about materials like recommendation letters or help? What is the kind of ID card that they gave to you?

The kind of ID card that they gave to us is for us to be able to travel in Myanmar.

As a Myanmar citizen, do they give the same [ID card] as with the other people?

No, they gave [a] big [card].

Do they gave an ID card [that was given to the villagers] three inches wide like they give the ID card [that is normally given to the citizens]? Or which kind did they give?

They did [give] like a card.

A card three inches wide?

No. Four inches wide.

Did they give like the normal ID card?

Which kind?

Red ID card.

No, the green one.

Green?

Yes.

How did they tell you?

They said that if we have an ID card, we can go [travel] throughout Myanmar.

Why didn't they give you the citizen ID cards that they have given before?

For this one, as I know, as soon as we arrived, they asked us to take a photo. After they took the photo, they said that this photo is for making the ID card. Therefore, we don't know anything beforehand. They just took [our] photo and they made an ID card [for the villagers].

How many villagers received this recommendation letter?

30 people got [the ID card].

How did the villagers feel to accept the ID?

The villagers feel [when they] accept it that for travelling there will be no more disturbances.

It means that they did a recommendation letter for you.

Yes, they did a recommendation letter.

How do you, the villagers, feel when they didn't do a recommendation letter for you systematically?

We, the villagers, feel like this work becomes a force of it's own. They do not seek the villagers' input.

They asked you to take a photo?

Yes, they asked us to take a photo. After they asked us to take a photo

and after we had it taken, they said that they will make an ID card.

Did they tell you the reason before they took the photo?

They didn't tell us anything. They just said that they will take a photo. They said that they will make an ID card after they took the photo.

Why did they give you the recommendation letters?

For giving us the recommendation letters, we don't know exactly what their plan is.

You said that thirty people received recommendation letters. Why did they just give it to this number of people? Why didn't they give it to other people?

It is because only thirty people went so they gave it only to thirty people.

Thirty of you went and is it they asked you or you went by yourself?

They asked us to go to them.

They asked you [to come]?

Yes.

Who asked you, the SPDC [Tatmadaw] leader, the Burmese government or the KNU leader?

The SPDC officer told us that the KNU asked us to come.

Villagers from which villages have already received [the ID cards] and are there any plans that they are going to do more?

The plan for giving the recommendation letters?

All the villages have already received [the recommendation letters]?

Villages that got the recommendation letters are almost every village.

Almost every village?

Each village head.

Only the village heads received [the recommendation letters]?

Yes, the ones who went.

Do they have any plans to provide more?

They do not say anything related to providing more.

Do the villagers who received the recommendation letters dare to bring these letters [when traveling]? Is there anybody who has been checked [stopped] and troubled?

No one yet.

Do they dare to carry [the ID card]?

They dare to bring it [when traveling].

Do they dare to show [the ID card]? Is there any checking [of the ID card]?

After we get the ID cards, we came back. To show the ID card, we haven't gone [travelled] anywhere yet.

For doing [ID card] for you, did they tell you anything about exchanging it or how long do you have to carry it?

They did not say anything about this.

Is there any other work that the Myanmar government comes in and does?

For the other work of the Myanmar government, we don't try to find out to know.

What did they say about how many regions can the villagers carry the ID cards in? How many places can they carry it to [use it to travel to]?

The first time when they gave them to us, they said it was the whole country [of] Myanmar and that we can also travel to other countries [using the ID card].

For you to change [the recommendation letter] into an ID card, is there any of the villager who knows about that?

To go and exchange?

Yes.

I don't know.

What are the villagers' opinions or their feelings?

For the villagers' opinions, they don't understand and for their feelings, if they can travel smoothly [freely], they see that it is good.

Related to this recommendation, is there any suffering [feeling] that

the villagers want to express?

In reality, for the villagers' sufferings that they want to express, I don't know, I can't express.

Is there any plan that they will come and set up the village?

For setting up the village, we think that if the project of making [the situation] better is successfully done, we can set up the place like we lived in the past.

For your farms, are there any of them that were damaged [in the old village]?

There are farms that are damaged. In our region, all of the farms are damaged. Nobody can do farming there anymore.

Do you have any plans or desires to do it [farming] again?

We have a plan. If the plan goes properly, [the villagers] will repair all the places of their [old] village.

Is there anything like [somebody coming and] confiscating your land?

For confiscating land, there is only [situations] like we fled and all of the places such as our ancestors' properties are being destroyed.

What kind of problems will there be if they go back and do [repair] them [the lands]?

If we go back and do [repair] them, the problem is we have to start from the beginning. It is like we make a new one. The problem is just like that.

In your place or in your farm, has any of the Myanmar government military [Tatmadaw] come and set up their military [camp]?

They set up a place [camp] next to our place.

So, how do you want to live to repair your places and farms?

For this one, to repair our place, we want the Myanmar government military not to [stay] close to us. If they live nearby, we dare not go back and [repair] our places.

Why don't you dare to do this if they live closely to your place?

If they stay close and [we have to] to go back and work, because they are close to us, we dare not go back and live.

Did they say anything to you about the place that they are going to

gather you in?

The Myanmar government?

Yes.

The place that they are going to gather us, they didn't say anything to us.

There is nothing related to sending food?

Sending food?

Yes.

Nothing.

You have already prepared [built] the place?

Already prepared [built].

When did you prepare? How many days ago?

We prepared [the place] starting from the 30th.

Does the one who is going to help already come [MPSI representative]?

They haven't come yet.

We want to know whether the villagers asked for them to give you the recommendation letters and they gave you these things [the recommendation letters]? Did you ask?

We did not ask for the recommendation letters.

Have you already found out exactly about the project?

We haven't found out about the project specifically.

In order to let the other countries know exactly [about the project], we have to find out if we can.

Yes.

Do you have anything else to say about the villagers who were given the recommendation letters?

Related to making recommendation letters for us, we don't know exactly whether the recommendation letters are true [real and beneficial] or not.

If they want to do, they have to continue doing. Now, they just made

them [recommendation letters] only for the thirty people, so, what do you think?

For making them only for the thirty people, I think that it is not true [real and beneficial].

Do you know the name of the people who made the recommendation letters for you?

They didn't let us know the name of the person who made the recommendation letters.

How about the person who asked you [to go to the meeting where they received the ID cards]? What is the name of that person? Do you remember?

The leader who asked us and informed us was [the interviewee stopped]

What was the person's name?

I don't know exactly.

Do you want to say anything else related to this project to let the people know?

For this project, if it is a true [real and beneficial] thing, we can say that it can benefit the civilians. If it is not true and if it is a temporary thing and if we cannot live exactly like in our own place, it would not be good.

For helping you with food, what did they say?

They said that they will help us with food.

Have they said anything that they are going to help you like how many years or months?

They didn't tell us and we don't know how many years they will help us.

Did they tell you by which process that they are going to help you?

We haven't known exactly how many steps they are going [to take] to help us. They haven't told us exactly. However, we have known that the steps that they are going to help is they will arrange for us to be settling down and be able to work properly. They will help us arrange the things we need which are food and knives and hoes so that we are able to work properly.

To set up your places and your farms again, you are going to repair your farms and you are going to set up your places. Do people help you [with these things]? Did they tell you anything?

They said that they will help us arrange to be able to go back and work.

Have they told you the reasons why they are going to help you be able to work on your own like on your farms or your plantations?

They did not tell us anything special. They just said that in order to decrease our difficulties in the future, they will help to arrange the place for our living and working.

Can you or the villagers accept that the government gives you the recommendation letters? For making the ID cards, can you accept it?

We can't accept it exactly. We believe that it is not the truth because they just did it for a few people.

What do you want them to do for you?

If they do it, we want them to do it for everybody, if it is the truth. If they provide it for everybody, they [the villagers] can also live properly.

How about the structure of the ID card? Which kind [of ID card] do you want them to give you?

For the ID card, the structure that they did for us is, they did it for free.

For the ID card that they gave you, can you accept it? Or do you want them to do the same as with the other civilians, like the legal Burmese ID card?

If we look at our ID card, if we get freedom, our ID card should be different. For the one that they did for us, if we go and work in their country [Burma] by carrying this ID card, if they do not give us trouble, we can accept.

For making this ID card, do you want them to do the same with the other citizens or will you accept the one that they give you now?

For the ID card, we want the true ones like the other countries have.

Like the ones that they give to the other citizens?

Yes, like the other citizens.

For the other citizens, they do the pink or the red one. So, which one do you want?

We just want the real one which has the true recommendation.

Do you want to say anything else related to this project or that the Government does the recommendation letter for you?

I can't say anything [don't know what to say] related to the project or that the government makes recommendation letters for us.

Is there anything like the country government or the government military will come and do development [projects] in your region?

There is no development [projects] that the Government will come and do in our region.

Is there anything like they will come and confiscate your land or search for natural resources?

They came and searched for the [natural] resources.

Did they come? When did they come?

They came on the 30th, last week.

Do you know who?

The ones who came in the last few days, we don't know their name. People said that there were eight people who came. After they came, they were looking for stones to mine. They are going to dig out the resources.

Where will they do this?

They came and did this in Maw Day, you can go and see.

How far is Maw Day and your place [village]?

Maw Day and our place is maybe four hours away.

Is there any place [villager settlement] next to that place?

There is a place next to that place.

Is it next to the other peoples' plantations?

It is next to the other peoples' farms.

Do you know whose farms it is next to?

It is next to the farms of the people from Kyay Baw Lu [village] and Khay Gha Hkweh [village].

If they do it [mining], would it affect the farms?

If they do, it would affect [the farms].

How far is the place where they came to look [for mining] and the peoples' farms?

The place where they came and saw [for mining] and the farms will take one hour [to travel] on foot.

For their coming and doing [stone mining], what is your, the civilians' opinion?

For us civilians, we don't want them to come and do [mining].

When they came, did they ask permission from the KNU leaders?

We don't know whether they asked permission [or not] when they came. They just came in and went and looked [for the place to do mining].

Is it a company?

Company.

What company?

I don't know the name exactly.

When they came in, did they go and search by themselves or did they call somebody?

When they came and searched, they called a villager.

Is there any other organisation?

The only other organisation is the government military [Tatmadaw], who sent them.

Do you know how are they going to do [the mining]?

We don't know exactly how they are going to do it.

When they came and did the project, did they only do it in the Kheh Der village tract or was Gheh Ka Hkoh village tract also included?

As we know, they did it in Kheh Der village tract first.

How about the other village tracts, like Kwee Lah?

They haven't done it yet.

Do you know the military group that is active here? Do you know the number of the military?

For the military group which is active here, because we haven't gone and

met with them several times, we don't know the number.

When they were active here, did they ask the villagers to do [things for them]?

They asked. If they needed something, they asked [the villagers] to help them. They asked them to porter for them.

Did you porter for them?

Yes, there are people who portered for them.

How about other things? Did they ask [you to do] anything else?

When they went and saw Maw Day, they asked us [to go and show them].

How many villagers went?

Only one villager went.

Did they force him and call him.

They just asked him to go and show them. They didn't know the exact place, so they asked [the villager] to go [with them].

When they went, could they find [the stones for mining]?

When they came back after they went there, they said that they couldn't find [the stone].

What do you think? If they do that, will it be beneficial for the civilians?

It will not benefit our civilians.

How many camps have been set up next to your place?

Six camps [are being set up] next to our place.

Six camps. Where did they set them up?

In Hsar Mu Noh [village], Pla Lay Hkoh [village], in the branch of Maw Day road, Hkuh Thay Kyoh [village, Tha Gaw Hta [village] and Hkler Kyoh [village].

For travelling, do you still have any concerns or fears?

Yes. We still have. We have concerns when travelling. We still need to be afraid.

	<p>Do you dare to travel freely?</p> <p>No, we dare not travel freely now.</p> <p>What do you think about the ceasefire?¹⁸⁴</p> <p>For the ceasefire, we think that if there is no [fighting], it is good.</p> <p>Related to the ceasefire, do you think is there any benefit for civilians?</p> <p>If it is true and going well, it would benefit us. Now, there is no assurance so we dare not go and come back freely. We dare not go as we want to go. Like we want to go and see our place carefully because they are next to the places. We dare not go as we want. We need to listen first [about their activities].</p> <p>Is there anything that you want to express, like your hopes or what you want in the future?</p> <p>Our hope is that we want the Government military not to live close to us so that we can work freely in the future. If they do not live closely with us or within our place or our region, we can work properly. If they live [beside us], we will not be able to work. We dare not work. The work will not go properly. Therefore, if they do not live close to any of our places, we think, we can work as in the past.</p> <p>Anything else?</p> <p>No.</p> <p>Thank you.</p>
--	--

¹⁸⁴ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April 4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#)," *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft](#)," *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma](#)," KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process](#)," KHRG, November 2012.

	Saw A---, (male, 54), Kyaukkyi Township, Nyaunglebin District (Interviewed in July 2012)
--	---

Source document #41

Internal log#:	12-109-A2-I1
Published:	"Nyaunglebin Interview: Saw A---, 2012," KHRG, (first publication)
Location:	Kyaukkyi Township, Nyaunglebin District
Issues:	Ongoing militarisation; Peacebuilding efforts
Full text:	<p>Name: Saw A--- Gender: Male Age: 30 Religion: Animist Ethnicity: Karen Family Status: Married Occupation: Hill field farmer Position: Secretary of village tract</p> <p>How many children do you have?</p> <p>I have two children.</p> <p>How old is your oldest child?</p> <p>The eldest child is over five years old and the youngest child is over two years old.</p> <p>In the village, what responsibility do you have?</p> <p>I work as the secretary of the village tract.¹⁸⁵</p> <p>In your area, have you heard of any projects from foreign countries or projects from the Myanmar government or KNU [Karen National Union]?</p> <p>In our country, I have heard that foreigners heard that we are in trouble and they will support us, but I have not seen anything yet. Maybe they have supported us some already, but nothing has arrived in our village. But, they [foreigners] said that their support will arrive in July.</p> <p>You just only heard about it or how did this happen? Did anybody inform you?</p> <p>In our area, they came and asked us about what we need, so food is what we need the most.</p>

¹⁸⁵ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

	<p>Who visited you?</p> <p>Representatives from Norway and America [Myanmar Peace Support Initiative (MPSI)]¹⁸⁶ visited us.</p> <p>How will this [project] happen? Did they tell you with certainty about it?</p> <p>There is no certainty, yet.</p> <p>You don't know whether it is certain or not?</p> <p>Don't know yet.</p> <p>Did you see people visited you with <i>kaw la wah</i> [foreigners from western countries], Karen people and Myanmar people?</p> <p>We saw <i>kaw la wah</i> visited us but we have not seen Myanmar people in our village yet.</p> <p>Myanmar people didn't visit you?</p> <p>They haven't.</p> <p>How about Karen people? Have they visited you?</p> <p>Yes, Karen people visited us.</p> <p>How many times have they [representatives from America and Norway] come and checked things out?</p> <p>They just came here twice.</p> <p>Who did they meet with when they came here each time?</p> <p>They met with the public [villagers] and the village head when they came here each time.</p> <p>How many of them came here and do you know their names? Can</p>
--	--

¹⁸⁶ The Myanmar Peace Support Initiative (MPSI) was formed in March 2012 at the request of the Burma government. It is a Norwegian-led humanitarian aid programme with the goal of providing temporary support in ethnic conflict areas during the peacebuilding process. See, "[Relevance of Norway-Supported Peace Project in Myanmar Under Review](#)," *The Irrawaddy Magazine*, January 15th 2014; and the Peace Donor Support Group website www.peacedonorsupportgroup.com/projects.html, accessed February 11th 2014. For more information on the MPSI and other pilot programs in Nyaunglebin, see these KHRG reports: "Nyaunglebin Situation Update: Ler Doh Township, November 2012 to January 2013," KHRG, April 2013; "[Nyaunglebin Situation Update: Moo, Ler Doh and Hsaw Htee townships, January to June 2012](#)," KHRG, October 2012; and "[Nyaunglebin Situation Update: Kyauk Kyi Township, July 2012](#)," KHRG, September 2012.

you tell me please?

As for the first time, the person who came here is called Chart. There was only one. We don't know any of the names of the four people who came for the second visit.

What information did they provide you with when they visited you each time and how different [was the information] each time?

They explained us that now people [the Myanmar government and KNU] signed the ceasefire¹⁸⁷ agreement and we are glad, so we told them that we are glad as well.

Regarding the visit, what is your opinion regarding what they told you? How do you feel? Did people [villagers] request any opportunities from them?

Based on the information that they mentioned to us, I think it is good.

Did you request any opportunities?

As for requesting opportunities, we have needs; we need to go back to our village, the village which we used to live in the past. The second need is that we need to work freely. Plus if we can travel freely and if our way of living is good, it will be the peaceful way for us.

Did you participate in the meeting? Did the Norwegians give you the right to give your opinion about this [pilot] project?

They came here for their project, so they said that if you have any problems, you can report them to us then they will convey them to the other side [to Norway].

¹⁸⁷ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April 4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#)," *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft](#)," *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma](#)," KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process](#)," KHRG, November 2012.

What did you report?

We just reported our needs, which are that our food and way of living should be stable and our travel should be stable.

What questions did they ask you and how did you provide answers?

As for the questions, they just asked, "*What do you need?*" We just answered them that we need these [things].

How did you feel when people asked you like this?

We didn't feel anything when we were asked.

When they asked you questions, how did you feel in your mind?

In my mind, they asked us and if they support us as they have said to us, it will be good for us.

Regarding this [pilot] project, how do you think it will be? For instance, did they ask villagers to gather together and will they come to live here?

They didn't say they would ask villagers to gather together and they will come to live here. They just said that they will help us and visit us. They just said like that.

Did they ask the villagers to relocate in any place?

They just said [asked] "*Would you like to live in your old villages?*" We told them that we would like to live in each of our own villages.

What outcome do you want? Do you believe there will be an advantage?

I think if their plan is implemented as they have said, the freedom of travelling back and forth and doing livelihoods will be the advantages.

If they implement this [pilot project], have you done research about how it will be implemented in its structure?

They have not told us how they will implement its structure.

So, you do not know how they will implement this work [pilot project] in detail?

I don't know it in detail.

What else have they started carrying out?

After they [KNU and Myanmar government] started doing [signed] the

ceasefire, we were invited to join the meeting in Ler Doh Township once. They said they will help the villagers who are in trouble.

The Myanmar government [invited you]? Or other organizations?

The Myanmar government didn't tell us anything. Just the Norway government told us that they will help us.

Where will they do this project? Can you provide us in detail?

So far, I can't provide you in detail because we haven't seen progress yet. They just told us like that and went back. We can't take and touch anything [nothing has been done yet].

Did they tell you in how many areas of places they will run it [the project]?

As for the places, they said they will send food and other needs to Muh Theh village for Kheh Der village tract and Kheh Der village.

Have they set a point of place in order to ask villagers to relocate? Do you have any plan?

Even if they ask us to relocate, we don't have any plan for it. If possible, we will return to live in our old village.

Does the government army have any plans to order you to relocate to any place?

To be able to relocate, they asked us "*Where will you relocate?*" They will set up a town for us. We told them that we don't usually live in town, we used to live in each of our old village and if we can live in our [old] villages, we will be happy. If we move to live in another place, it will be difficult for us to have a livelihood, since the lands for hill field [farming] are not close to us. If we live in our [old] villages, flat field farms and land for doing hill fields are close to us.

How did they reply to you?

They didn't tell us anything. They just stayed like that.

They said they will set up the place for you, so have they prepared any areas?

They said that Muh Theh is the best place they have found and it is good to set up a town, but we told them that it is not close to our place [villages] and we have never lived in town, that's why we will just live in our place [villages].

How will you do if people [Tatmadaw] force you?

We won't move to relocate, even if they force us.

If they order villagers to relocate, how many places will they order people to relocate to?

We don't know how many places they will order people to relocate to.

You don't know, right?

I don't know.

How are the current activities of the Myanmar soldiers? How is their relationship with you and what have they told you?

They have never been to our village and we have never heard [that they reached] to the place where we live.

Have you ever visited them?

We went and brought back those things we needed to eat, so we used to go.

Where did you go?

Meh Theh is the place where we used to go.

Did you see Myanmar soldiers?

We saw them from a far away distance; we didn't see them closely, we just saw them from far away and we looked at them from a far distance while they [villagers] were visiting [Meh Theh].

Did they tell any different things to you?

They [villagers and Tatmadaw soldiers] don't meet each other closely; we also can't speak their language [Burmese].

Regarding this project, do you want to report any of your opinions?

Regarding this project, my opinion which I would like to point out is, we are happy and we think that it really will be implemented. If it is really implemented, it will be good for us.

Do you think this project will have any benefit for the villagers?

This project will have a benefit for the villagers.

How?

They will be able to stand up. Even if the villagers have to deal with a crisis situation, they will be able to stand up if they are in trouble.

If the project doesn't proceed properly, what kind of problems will

you face with and how will it impact you?

If this project causes problems, it will cause a problem for us. If something which we can't solve happens, it will be the problem for us but as for things that we can do [solve], there will be no problem.

If something happens against your desire how will you deal with the problem?

If it isn't our desire, we will have to face with something which we can't solve and we can't use, it will just be like that.

Has anybody explained to you in detail about the structure of this project which will help you, and to what extent it will help you?

We haven't heard anything in detail yet.

Such as the structure of how they will implement [the project]?

Not yet.

For instance, how many years will they help you? Have they explained it to you?

They haven't told us how many years they will help us instead they just told us that they will help us but they haven't told us anything about [the number of] years and months.

Did they tell you anything such as how they will help you to be able to live in your [old] village, to develop way of living and livelihood?

They didn't tell us. If we need to re-establish our village, they will help us if we inform them. If we report the needs of old flat field farms, healthcare and education to them and they will help us.

Have they explained to you the structure of how they will help you in detail?

They haven't explained to us the structure of how they will help us in detail.

Has the Myanmar [government] started doing anything about the Myanmar ID card?

They [Myanmar government] gave Myanmar ID cards to us when we went to Ler Doh. However they didn't tell us that they would make Myanmar ID cards for us when they took [our photos]. They just took the photos. Later, they informed us that they took the photos to make Myanmar ID cards.

They requested to take a photo of you?

They requested to take photos of us, take a group photo. They said that they would take individual photos of us. After taking the individual photos, they asked us to go [in front of] the table and asked our names. They said they will make Myanmar ID cards and census for us.

Did they inform you when they took the photo of you?

They just told us that they would take the photos, but they didn't tell us that they would make ID cards for us.

Did they give any materials to you?

They didn't give us anything. They just gave us the ID cards to those who were taken [taken photos].

Did they provide you any support?

They didn't provide anything.

How did the villagers feel when they received this?

Received the ID cards?

Yes.

The villagers said different things, that they can't use the ID card due to living in a hill area. They just travel through the mountains and they don't need to use it, but they have to take it with them. They have to take it with them because they had been given it already. If they go to town, they aren't sure if they have to take it with them or not. The Burmese government said like this; the current situation is good and if the situation is better in the future, you can use it, and if the situation is not the same as current period, a new ID card will be provided for you.

Why did they provide ID cards for you? How many villagers received this ID card?

30 people went there. They took photos for them and provide those [ID cards] for all of them.

Why did they provide ID card for you?

We don't know anything about the reason why they provided ID cards. They didn't explain the information about it in detail, then they collected our names after taken the photos.

Why did they just provide them to this amount of people?

It was just this amount of people. They don't even understand their plan.

Villagers from which villages received these ID cards? Do they have

any plan to provide more?

In the future, they don't tell us whether they will provide more or not. 16 villages received them.

Among the 16 villages, how many villagers from each village went there?

Two villagers went, three villagers went, four villagers went, five villagers went and one villager went there [from each village].

Did they tell you anything when they ordered you to meet with them?

They didn't say anything to us when they ordered us to meet. They just asked, *"Do you agree with ceasefire?"* We replied to them that we do agree and we are happy, something like that.

When you went there, did they order you to go or any other groups ordered you?

The Norway government visited us and told us about that [the trip to Ler Doh]. Our Karen government [KNU] asked us to go and we went to there by the time they arrived there.

Do villagers who received these ID [cards] dare to take it with them bravely? Have any of them been checked [stopped] and encountered any problems?

Villagers that hold these ID cards haven't been checked [stopped] and encountered with any problem. They just keep it in their bags and come back to their village then keep up living there as usual. They haven't used it for anything.

Have any of them visited towns?

Nobody has yet.

Has the Government come here to do any other things?

We heard that the Government came here and did other things. People [other villagers] said that the company came in order to do stone mining in Maw Day. We heard that eight people came, led by U Nay Win, and they looked for stones there but we don't know whether they found any or not.

Where did they look for them?

The place is called Maw Day and it is located in Kher Ghar Hkoh area.

They came there to do it [stone mining]?

Maybe, they will do it. They came there and looked for them [stones] but

we don't know whether they do it [mining] or not.

Is it close to the place people make their livelihood?

Kher Ghar Hkoh is close to the place where people farm hill fields and where people live, it isn't very far from them.

Do they have any plans to come and do anything for villagers?

They don't have any plan to do anything for villagers. Moreover, they didn't even inform any villagers when they came.

How are the current activities of the Myanmar government's soldiers?

As for the Myanmar government soldier's activities, they don't have any activities patrolling in the hill areas where we are now living, but in Kheh Der village tract their armies are based in Hkler Khoh, Ee Tha Plaw and Muh Theh and they also have one patrol column to patrol back and forth. We don't know what they use them for. They currently patrol along curved paths and straight paths.

How many places can people use this ID card?

They don't tell us how many places we can use it. We came back right away after they gave it to us.

Do villagers know how many years it will take to be able to renew this ID card?

They didn't tell us anything about renewing the ID card. They didn't tell us whether we have to renew it or not. They just gave them to us and everything was done.

Did they tell you how many years you can hold it for and if you have to renew it?

They didn't tell us anything.

What do villagers think about it?

As for the villagers' opinion, if the villagers knew, and if people asked them to take ID cards, we haven't needed it yet because we didn't need to hold an ID card during the ceasefire. We will need it later. People gave them to us too early, people provided them to us and we took them accidentally, so we hold them. We don't have any way to use it. There is no certainty yet. If there is the certainty, we don't really need it for traveling.

Regarding the ID cards, would the villagers like to share any opinions [about them]?

The villagers haven't told me about reporting their opinions. They haven't told me whether they are useful or not. After they took them, everything was done.

Regarding these ID cards, is there anything else would you like to report?

Regarding these ID cards, I would like to explain about them a little bit. The truthful [real and beneficial] plan of making ID cards should be organized by our Karen leaders [KNU]. We should take it from them. The first step should be organized by them. It [ID cards] should not have happened. We went and people did it for us. This isn't like we ignored our leaders. After we took the ID cards, the problem happened like we didn't go through our leaders first, but we actually didn't know whether it will cause a problem for our leaders or not. If our leaders organized it for us, it would be different. If people told us honestly, it would have happened differently as well. But for this one, they didn't tell us honestly and they first told us that they would take photos but it then became ID cards, so it became [something] that we had to consider. Maybe, it will cause a problem for our upper leaders [KNU].

I thought they took photos in order to make ID cards but what is your opinion if they didn't make real ID cards?

I think it is nothing. They made ID cards for us, but it is not a real ID card. Instead they just want know about the villagers from hill sites [land]. When we went there, they asked about the villages, total number of households and population. Then they knew about our 16 villages. Even they have known them [16 villages] , they just know half of them.

If you hold this ID card, did they explain you how to use it?

They didn't tell us anything, they gave it to us, we took it and we just came back like that. They didn't say anything. They just told us that this ID card does not cost anything, they just said it once and they provided it to us for free.

Would you like to report anything regarding this project?

I don't have anything to report. We, the villagers, think this project like it is good.

Have they sent any materials that they will help [people]? Have you known anything about it?

We just heard that they have started sending things, but we have not seen it with our own eyes. We just heard about it, just heard and have taken anything by our hands and legs until now.

Do you know what plan the villagers have and how will they implement it?

The plan and the desire of villagers is that they wish to have freedom and peace. To have a chance to live in each of their [old] villages is their hope and they will go back to live there if possible because they will be nice places to live.

Do you have any plans to repair your place, your villages and the places such as flat field farms and plantations?

If possible, they have the plan to do that in the coming years. They plan to repair all plantations, flat field farms and water channels including old places that weren't used.

How about now? Do any of you dare to start doing that?

At the present, none of us dare go and do that.

Why not?

The reason why we dare not go back and do it is that their soldiers [Tatmadaw] are based just beside our plantations, inside them, their path passes through the plantations and the centre of the flat field farms. Therefore, we dare not go back since there is no certainty.

What is the desire of the villagers?

Our desire is if they withdraw their troops we will go back and make our livelihood in our own places, those beside the road.

If they [Tatmadaw] are based there, do you dare go back to your livelihood?

There are many villagers, but most of them said that they dare not go back and do their livelihoods.

Do rich people come and do anything in your area or in your place?

In our Kheh Der village tract, we haven't heard anything yet, but we heard about it in other village tracts.

In how many places are the government army troops based near the area where you live?

There are three places where the government troop bases are close to us.

Do you know their military unit [number]?

We have never been to them, so we don't know the military unit.

Do you know their officers?

	<p>I don't know.</p> <p>Do you want to report anything about villagers' hopes in the future?</p> <p>All villagers hope that this project will be implemented properly and the villagers hope to live in their old villages as well.</p> <p>How is the villagers' situation travelling during the ceasefire?</p> <p>It is a lot easier for the villagers to travel back and forth. Our travelling and our livelihoods aren't the same as before. Our fear becomes less, the travelling become free a little bit and our livelihoods become free a little bit as well.</p> <p>Do you still have to be afraid anything?</p> <p>We don't have to be afraid, but if they don't do the real thing, it [the situation] can be as the previous [situation]. They haven't withdrawn their soldiers yet. They are just based close to us.</p> <p>What do you want?</p> <p>We want them to withdraw their soldiers little by little, then villagers will do their livelihoods without fear, they will get freedom to travel and will travel without fear.</p> <p>What else would you like to report?</p> <p>As for reporting other things, we hope that this project will be implemented. The other thing is, may other people visit and monitor what we are suffering from in our area.</p> <p>What else?</p> <p>Nothing more.</p> <p>Thank you.</p> <p>Yes, thank you.</p> <p style="text-align: right;">Saw A---, (male, 30), Kyaukkyi Township, Nyaunglebin District (Interviewed in 2012)</p>
--	--

Source document #42

Internal log#:	12-109-A3-I1
Published:	"Nyaunglebin Interview: Naw A---, July 2012," KHRG, (first publication)
Location:	Kyaukkyi Township, Nyaunglebin District

Issues:	Peacebuilding efforts; Access to health and education
Full text:	<p>Name: Naw A---</p> <p>Ethnicity: Karen</p> <p>Religion: Animist</p> <p>Marital Status: Married</p> <p>Occupation: Flat field farming</p> <p>How many children do you have?</p> <p>I have seven children.</p> <p>How old is your oldest child?</p> <p>25 years old.</p> <p>How old is your youngest child?</p> <p>Six years old.</p> <p>Regarding your livelihood, do you work smoothly, or does anything disturb you?</p> <p>We can't work smoothly in our jobs and we have to deal with problems such as fear, which depresses us in many ways.</p> <p>What kinds of things depress you?</p> <p>The SPDC¹⁸⁸ [Tatmadaw]; they come to disturb us.</p> <p>The SPDC comes to disturb you?</p> <p>Yes, we did have [that problem] in the past, but not now. We also wish to be able to work smoothly in the future.</p> <p>In the past, did you have to be afraid of anything when you worked?</p> <p>Yes, we did.</p> <p>What about this year?</p> <p>This year, we don't have to be afraid or flee, like in the past.</p> <p>What kinds of work do most people in this area do?</p>

¹⁸⁸ In Karen, the Burmese phrases *Na Ah Pa* (SPDC) and *Na Wa Ta* (SLORC) are commonly used to refer to the Burma government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase *Na Wa Ta* (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase *Na Ah Pa* (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "[Mission Accomplished as SPDC 'dissolved'](#)," *Myanmar Times*, April 4-10th 2011.

They just farm flat farms and hill farms.

Have you heard that other countries, the Myanmar government and the KNU [Karen National Union] have a [pilot] project to do in your area?

I haven't heard anything.

Don't they have any projects that they will do in your area?

No.

Have you heard anything about whether they will come to help you and do development [work]?

I haven't heard anything.

Have the *kaw la wah* [foreigners from western countries] people or [people from] other countries ever come to your area?

Yes, they came.

How many times have they come?

They came only one time, one or two months ago.

What things what did you see and what have you heard that they would do? What did they tell you?

They only said that they would do [help build] peace.

What happened in your area? Did anyone come to tell you exactly about this activity [project]?

No one told us.

When people came to look around, did you see Karen people, *kaw la wah* people or Myanmar people there?

Yes, they were all there when they came.

Did they come to your location and your village?

Yes.

Did the Myanmar soldiers also come?

The Myanmar soldiers did not come. There were Karen and *kaw la wah* people.

How many times did they come to look around?

They came only that [one] time.

Whom did they meet when they came?

They met with the villagers in Muh Hkee village.

Did they gather only the village heads?

They gathered all the villagers.

What did they tell you about?

They just told us that they would do [help build] peace. They didn't say anything else.

Did they tell you about any special issues?

No.

What was your opinion and how did you feel when they talked to you?

Because they said that they would do [help make] peace, if it is success, the villagers think that it is good.

Did the villagers give input regarding the project that people would come to do?

No.

Did they [villagers] report what they wanted?

No.

Did you participate in the meeting?

Yes, I participated.

Did they allow you to share your opinions regarding this project?

They asked for that [opinions] from the village heads.

What about you, the villagers? Did they allow you to share your opinions?

No, they did not allow us.

Did they ask you, the villagers, during the meeting?

No, they didn't ask [us] anything.

What issues did they talk about in the meeting? Will they help you to do something like that?

They said that they came this time to see the villagers' situation and villagers' location. They also said that, if possible, they would help [us] to be able to live in peace.

What answer did you give them?

At that time they just asked rhetorical questions only, so the village head told them that it is good if it becomes a reality.

So, they didn't ask you anything?

They didn't ask me anything.

How do you and the villagers want the work they said that they would help you to do to become [a reality]?

Regarding the villagers' wants, they said, "*It is good.*"

Would they gather the villagers to live in the same place?

Regarding that, they did say so.

What did they say? Where will the villagers have to go to live? Do the villagers have to live in the same place or [can they] live in two places?

They said that they would relocate Kheh Der village, but other villages could stay in their own place.

Did they say to you that they would gather many villages to put in one area?

No.

What things do you want to see happen to be a benefit for the villagers?

As they have planned to make peace, and if it is successful, that will benefit the villagers; for us not to be spread out to other villages, and to be able to live in our own country.

How will they do this project? Did they already start it?

They haven't done anything.

What about the villagers? Have you already planned anything?

We haven't done anything yet.

Where will they do this project?

I don't know the details of their project.

There is no one to tell you [the details] exactly?

No.

Has the Myanmar government said where they will relocate people?

No.

Do you want to go to live in a place that they arrange?

No.

What will you do if they force you to relocate?

We will not go, even if they force us. We would live in our own place where we are used to living.

Do you know in how many villages they will do the project?

They called all the villages.

How many villages?

They did not call all the villages in Kheh Der village tract. They only called the villages that are nearby, such as K'Taw Muh Hkee, Htee Hpoh Hkee and Ler Htaw Loo. They did not call the villages that are far.

Do you know what they will support?

I don't know.

Currently, what are the Myanmar soldiers' activities?

I don't know.

Have they ever come to make a relationship with you [villagers]?

No.

Have they come to tell you anything?

No.

Does the Myanmar government do anything to you, the villagers?

No.

Have you gone to them [their camp]?

I don't know, but I think some people have gone.

How about you? Have you gone to the Myanmar soldiers' area?

No.

Have you heard that they will make identity cards for people?

I don't know about that.

Didn't you go along with people when they went to make identity cards?

I didn't go.

Did you see people when they made identity cards?

I didn't see.

Have you heard that they have planned to provide more identity cards to the villagers?

I haven't heard about that yet. I only heard from other people.

Do the villagers who get the ID cards dare to bring them along with them? Has anyone of them [authorities] checked [for them] or made trouble? Have you heard anything?

I haven't heard anything.

Does the Myanmar government have any other projects to do in this area?

I don't know what they will do or not do.

What is your opinion regarding the ceasefire between the KNU and the Myanmar government?

I think if the ceasefire is fair, we see it is a good way for our villagers to be able to work and live in our own village peacefully.

Have you ever gone to the city?

The last time, I went to visit my older brother this month [July 2012].

Where does your brother live?

He lives in Ler Doh [town].

Did you have to be afraid of anything when you went?

I didn't have to be afraid of anything.

Did you see the government army on the way?

Yes.

Did they check or ask you anything?

They didn't ask anything.

Do they [Myanmar government] support you regarding an education?

No.

Do they [Myanmar government] support you [with things] like books?

No.

Do they [Myanmar government] support you regarding healthcare?

They don't support anything.

Do you want to tell anything else? What are your future plans?

Our future plans are to be able to live in our own country and live peacefully in the future. We don't want anything to disturb us and we would like to work smoothly.

We heard that peoples' flat farms are sinking and land is destroyed, did these things happen to you?

I still have one side left but I could not extend it. I still have almost half left.

Is it near here?

Yes, it near here.

Is there any other place?

No, there is no other place.

Are there any groups that will help you to develop your location and extend your land?

	<p>No.</p> <p>Regarding the pilot project, have people ever told you that they would help you to develop your lands and repair your farms?</p> <p>I don't know about that, because people did not tell me anything.</p> <p>Didn't village heads or the pilot project leaders tell you?</p> <p>No, they didn't tell me.</p> <p>Was your farm destroyed a long time ago?</p> <p>It happened two or three years ago.</p> <p>Why?</p> <p>Because of a landslide.</p> <p>Do you want to report anything regarding health or education?</p> <p>Education is important. An education in our location is important. Some parents who have to deal with food problems are not able to send their children to school. There are some children who can't go to the school because they suffer from diseases. We want our children to be able to study, but we need medicine for their health as well.</p> <p>Have you ever gotten medicine in your area?</p> <p>We get medicine from backpack [medics].</p> <p>Is it enough for you?</p> <p>It is not enough.</p> <p>Why?</p> <p>We do not know exactly why, sometimes is it because the medicine is late or does not arrive. In our area, we mostly buy it ourself, like if we can't wait until the backpack [medics] come.</p> <p>You get it [medical care] sometimes, right?</p> <p>Yes, we get it, but it is not enough.</p> <p>Are there any people around here who sell medicine?</p> <p>We buy it from the shop.</p> <p>Is there anything you want to say regarding your future plans?</p>
--	---

	<p>No.</p> <p>If you don't have anything else, thank you.</p> <p>Naw A---, (female, 49), Kyaukkyi Township, Nyaunglebin District (Interviewed in July 2012)</p>
--	--

Source document #43

Internal log#:	12-109-A5-I1
Published:	"Nyaunglebin Interview: Saw A---, July 2012," KHRG, (first publication)
Location:	Kyaukkyi Township, Nyaunglebin District
Issues:	Religious and ethnic discrimination; Peacebuilding efforts
Full text:	<p>Name: Saw A--- Ethnicity: Karen Religion: Animist Marital Status: Married Occupation: Hill field farming</p> <p>How many children do you have?</p> <p>I have five children.</p> <p>How old is the eldest one?</p> <p>The eldest one is 12 years old.</p> <p>How about the youngest one?</p> <p>The youngest one is three years old.</p> <p>Can you work properly or is there any disturbance?</p> <p>Yes. There is no year that we can work the hill farms properly, because the SPDC¹⁸⁹ [Tatmadaw] military comes. Therefore, sometimes we have to flee and we have to flee to the jungle, so we can't do hill farming properly in any year. The second one is that the rats and birds also eat [the paddy] and they also destroy our [paddy]. Therefore, this work can't go properly any year.</p> <p>Currently do the SPDC, the Myanmar government military, come and be active in your village or in your place?</p>

¹⁸⁹ In Karen, the Burmese phrases *Na Ah Pa* (SPDC) and *Na Wa Ta* (SLORC) are commonly used to refer to the Burma government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase *Na Wa Ta* (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase *Na Ah Pa* (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "[Mission Accomplished as SPDC 'dissolved'](#)," *Myanmar Times*, April 4-10th 2011.

Starting in 2012, because our leaders have arranged it, there is no activity, since the beginning of 2012.

In the place where you live, here, what is your opinion about the ceasefire?¹⁹⁰

For the ceasefire, in my opinion, I think I can work properly and I can live properly. For another thing, I don't understand politics, so what I understand is that I can work on my hill farm and my livelihood properly, and I can travel freely. Now, in 2012, because our leaders arranged it, we can work properly. But in the future, we hope that the fighting does not happen. We want to live and work in our country properly, and we want to travel freely. For work, we also want to work by ourselves [freely] and have our rights not be abused; we just want these things.

Is there anything, like people [who] will come and do some projects in your place?

We are just civilians. We don't know if projects will come. We will just know when they arrive. We don't know what time they will come.

Is there any project that a foreign country, the Myanmar government or the KNU came and did in your area?

Related to the work in our country, there are some projects that our leaders [from the] KNU have planned for us in order to live peacefully and properly. Therefore, they try [to do these projects] for us. For the military [Myanmar] government, how they will try to do it, we [are] just worried that they will not be loyal to us or to our leaders; this is the greatest concern that we have.

Are there any projects that foreign countries come and do?

¹⁹⁰ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April 4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#)," *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft](#)," *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma](#)," KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process](#)," KHRG, November 2012.

The only foreign country that I see coming is the Norwegian one.¹⁹¹

What have you heard? What [do] they come and do?

The Norwegian people came to help our government related to arranging the ceasefire and, as for our civilians, they will arrange [things] for us like our food, clothes, and the living areas.

How will they arrange [them]? What will they do? Did they tell you anything specifically?

They did not come and tell us anything specifically. Our leaders arrange it for us because we have been suffering for many years. Now, the foreign countries know about the fighting and, as our leader mentioned, they [KNU] came and arrange a ceasefire for us. For our civilians, what their plan is, they will help us with food, clothes and the main food [items].

Did you see the foreigners, the Karen people and the Myanmar people coming to observe?

For the Myanmar people, we just run if they come in our place. For the foreigners, we saw them sometimes in the past, but because we don't understand their language, we did not talk to them. They also didn't talk to us, so we didn't ask them about the issues [reasons they came] and they also didn't ask us. They just talked to the person in charge.

As you said, when the Norwegians came, were the Karen people or the Myanmar people also included? Did the foreigners, the Karen people and the Myanmar government people accompany [each other]?

When they came, our leaders [KNU] were included and the Norwegians were also included. But for the people of the military government, we don't know whether they came or not. However, we heard that the Norwegian interpreter is *moe htee*.¹⁹²

Did they arrive in your place?

¹⁹¹ The Myanmar Peace Support Initiative (MPSI) was formed in March 2012 at the request of the Burma government. It is a Norwegian-led humanitarian aid programme with the goal of providing temporary support in ethnic conflict areas during the peacebuilding process. See, "[Relevance of Norway-Supported Peace Project in Myanmar Under Review](#)," *The Irrawaddy Magazine*, January 15th 2014; and the Peace Donor Support Group website www.peacedonorsupportgroup.com/projects.html, accessed February 11th 2014. For more information on the MPSI and other pilot programs in Nyaunglebin, see these KHRG reports: "Nyaunglebin Situation Update: Ler Doh Township, November 2012 to January 2013," KHRG, April 2013; "[Nyaunglebin Situation Update: Moo, Ler Doh and Hsaw Htee townships, January to June 2012](#)," KHRG, October 2012; and "[Nyaunglebin Situation Update: Kyauk Kyi Township, July 2012](#)," KHRG, September 2012.

¹⁹² In S'gaw Karen, *mo htee*, means the "mother side" and is used to refer to Pwo Karen people. There are two main groups of Pwo Karen. East Pwo Karen live in western Thailand and Kayin State, Burma, while West Pwo Karen live in Irrawaddy Division, Burma.

	<p>Yes, they arrived.</p> <p>How many times did they come and observe?</p> <p>For the Norwegian people, we just know that this is the first time that they came.</p> <p>They just came one time?</p> <p>Yes.</p> <p>When they came, were the Myanmar government's people included?</p> <p>No, the Myanmar government people were not included when they [the Norwegians] came. They just came with their own people.</p> <p>How many people came? Do you know any of their names?</p> <p>I don't know their names; I just know Mr. Charles.¹⁹³</p> <p>You said that they just came one time?</p> <p>Yes. They arrived in our village only one time.</p> <p>Is there anything special that they told you?</p> <p>When they came to us, the civilians, they asked us about education, health, and food, the main food [such as rice, oil, salt and fish paste]. They did not talk about the other things; they just talked about health, education and food.</p> <p>What is your opinion, or how do you feel about their arrival?</p> <p>There is nothing special that we feel related to their arrival. We just feel happy that, if they help our leaders [KNU] with the ceasefire and unity, we, the civilians, can work properly and travel freely in the future.</p> <p>Did you ask for any opportunities?</p> <p>For the opportunities, what we asked is to have peace and to not have fighting.</p> <p>When they came and discussed [everything], were you also involved?</p> <p>Yes, when they came and discussed [everything], I was also there.</p>
--	--

¹⁹³ Charles Petrie is a Norwegian representative who heads Norway's Myanmar Peace Support Initiative (MPSI), which is intended to fund development in Burma. See "Clarification With Regard to Chiang Mai Meeting," The Royal Norwegian Embassy in Bangkok (September 2012).

Did they give you any opportunity to express your opinion related to this project?

For giving our opinions, they just asked us about development. They asked us about development one by one. For us, we couldn't reply to them. We could just reply that if we have peace, we will do animal breeding. For the other things, we can't say anything [to them] yet.

How did they ask you, and how did you give your answer?

They just asked what we would be pleased with. [They asked] since we have fled for many years and many months, what would we be pleased with? Then, we responded that because we have fled for many years and many months, we just want peace, to not have fighting, and in the future [we want] our work to go well and not to harm our work. We said that [we also want] the other ethnicities to not come and loot in our area.

How do you feel when the people came and asked you like that?

When they came and asked, as we are the people who fled, and we are not educated, we attended school but we just attended one or two standards, so as we are not educated, we can't answer them thoroughly. To also tell them about what we have suffered, as we don't have a record, we can't tell them thoroughly.

How do you want this work to happen?

As we are Karen, and as we have fled for many months and years, we just want to not flee and to not be displaced; to live in our country, to travel and to have peace and unity in the future.

Is there any place where they are going to gather [people], including the villagers from other villages, when they start the project?

They haven't said anything related to a plan that they are going to gather us in one place, but in previous times, they just called a meeting with only the village leaders and they asked what they would be pleased with. However, the village leader responded that they need food, health, education and a place to settle down. We just replied that there should not be anything that will destroy the villagers' work or homes.

What do you believe would be a benefit?

If there is a ceasefire, and if our leaders arrange it for us step by step, we believe that there would be peace. If it is peaceful in the future, it would be easier and [there will be] more freedom for us to work and to travel, and our work will go well.

Now, have they already started doing anything?

Yes.

What they have done?

There is nothing special started for us, from when they have come to [talk to] us; the only thing is the ceasefire. Now, we don't hear the sound of gunfire in our surrounding [area] and it is what satisfies us.

Have they already started any plan to help you?

Yes, we heard, what our leader said, is a plan related to food. The project is just in the first stage. In the future, they will go step by step.

Do you know where they will do the project?

I don't exactly know the place of the project. We are just civilians, so we don't know; we just know when our leaders let us know. Now, we don't know yet.

You said that there is no place that they will force you to gather?

Yes. In present time, there is no place that they will force us to gather. What we think is just like that, if there is peace and if there is no fighting, we will go back and live in our own village.

The place that you live now is not your village, right?

Yes. The place that we live now is the place where we live temporarily. Our real village is next to Muh Theh.

Do you want to live in your own place, which is beside Muh Theh?

Yes. We want to live in our own place, which is next to Mu Theh. However, in Mu Theh [it was] going like that. The government military came, fought and looted our things, so we couldn't work in our place. In our place, we have farms, but now, as we fled, we have to do hill farming. When we lived in Mu Theh, some of our parents had their own farms and some of us did hill farming, but none of us can work properly now. Therefore, we also face [problems] with food.

If the other people force you to go and live in one place, what will you do?

Even if they forced us to go and live in one place, if they have an exact plan for us, we will go. If there is no plan for us, and if we stay as a raft [straddling] this side and that side; we will not go anywhere. We will just live here. We will flee and escape each time.

What is the activity of the Myanmar military and how do they build relationships with you?

We are just civilians. If we have to deal with them, we communicate as the civilians. We dare not make relationship with their military leaders. If they asked us [anything] when we travelled, we responded to them.

Do they still question you and check you?

As we are civilians and we are not the person who is in charge, they do not ask us.

Do you want to express anything that is related to this project?

My opinion that I want to present, related with this project, is as I have said: the basic thing that we need is the ceasefire, to live peacefully and to travel back and forth [freely] when there is no fighting. We just need peace and unity.

In your opinion, would there be any benefit for the villagers because of this project?

If the plan goes properly, and if it is going well in the future, there would be peace for our civilians and our Karen people.

If the project doesn't happen according to your wants, what kinds of difficulties will you face, and what will happen to hurt you?

Related to this project, if the project of our leaders and the Government military does not go properly, and if there is fighting, as we are Karen, we will run to the KNU. We will live together and ask [for] suggestions from the KNU.

Is there anything that the Myanmar government has planned for you?

For the Myanmar government, they want us to go back to them. If we go back to them, they will arrange for us [to move] one time. However, they are not our ethnicity. Since the KNU is our ethnicity, whether it is good, hard or poor, we will just trust them.

Has the Myanmar government done anything for you? Have they provided you with something?

They haven't done anything for us. Once, they asked us to go to a meeting in Ler Doh. However, they just gave us an ID card. They just provided us with the ID card. For the things that have benefits like food, lands or clothes, they haven't helped us yet.

What type of ID card did they make for you?

The ID card is, they took the photos, then they affixed it with the law regarding the citizenship.

Did they make them like the ID cards that they normally make for citizens?

It is like a recommendation letter. If we go to their place, and if we show them our ID card, we become their people. It is like that.

Did they make them like the ID cards that they normally make for citizens, or is it different?

If we look at [it], they made them a little bit different for us. For their people, it is red, but for us, the colour is white. At first, it was small but now it is very large.

White or green?

White, I didn't look at it. It is white and they attached the photo.

They did not make [it] like the [red] ID card?

No, it is not the same.

The first one is only three inches; now, it is very large. It is like this one. You have to fold it three times.

It is like a recommendation letter?

Yes, it is like a recommendation letter.

Did they say that they were going to take the photo [for the ID cards]?

For taking photos, only the police officer came. The police officer came and he introduced himself, then we went back. He followed us for a short distance. When we went there this time, he said, "*Thank you very much*" for going to visit him. He didn't say anything. He just greeted us and he started to ask us about our situation, displacement, travelling, our work, education and health. He didn't ask about the other issues. However, after he asked us, he went back. The one who took the photos came separately, later.

Later, [he] came and said that they will make the ID cards for you?

Later, four people came and these four people said that they will take the photos to make ID cards for us. For us, we don't know whether we have to take [photos] or not, because our leaders were also not free at that time. They were beside us but we were unable to ask them. Then they [the people who will make the ID cards] came in and took photos of all of us.

How did the villagers feel when they received the recommendation letters?

For our villagers, we don't go to any towns. After they gave [the cards to] us, we came back and put them into our bags; it is just inside the bags. We don't show anybody. It is just in the bag. We haven't shown them yet because we don't go to the towns [travel].

Why did they give you this ID card? How many villagers have already received the recommendation letters?

The villagers who went there, out of two village tracts,¹⁹⁴ 30 villagers got one. For our recommendation letter, even though the civilians travel, they don't show it. They just travel like that. They [authorities] also do not ask for anything, so we just travel and we don't show them.

Why did they only provide this number of [ID cards]?

Because our leader said that we had to go and meet [them], we went and visited them. Only thirty of us went, so they did it for only thirty people.

Not all villagers received the recommendation letter, so is there any plan that they will provide more?

There is no plan that they are going to provide more, but when we received the recommendation letters, only Kheh Der village tract received them. There are 27 people from Kheh Der village tract. For Muh Theh [village], Hkeh Hta Hkoh village tract, three people received [the letter].

Do the villagers who received the recommendation letters dare to carry the letters? Is there anybody who has been checked or given difficulties [by the authorities]?

For the villagers who carry the recommendation letter, they do not carry it and show [to anybody]. There is nobody who will ask us or check us. Sometimes, we don't carry it. We just keep it in the bag and it is at the house. We do not carry it [with us].

Is there any other work that the Myanmar government comes and does?

In the present time, we haven't seen anything yet. But would there be any incidents? However, since we are civilians, we don't know everything exactly.

How many places can the villagers carry this card to? In how many townships?

After they gave [it to] us, they said that we can travel throughout all of Burma. They said [we can travel in] only Burma.

¹⁹⁴ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

For this recommendation letter, after how many years do you have to go and exchange [it]? Do the villagers know? Did they tell the villagers anything?

Related to these things, they do not tell us anything. They didn't decide for us. They said that we can always carry [it].

What is the opinion of the villagers?

The villagers' opinion is that we are just the people of the KNU. If there is peace, we have to carry the KNU's recommendation letter. We don't have to carry the Myanmar government's recommendation letter. As we are Karen people and the KNU's people, we have to carry the KNU's recommendation letter.

Related to this recommendation letter, is there anything that the villagers want to express?

There is no suffering that the villagers want to express, related to the recommendation letter. Why we don't have [any opinion], is because the civilians do not understand it. When people provide them for free, they [villagers] take it. Therefore, we can't think about the back and forth. People gave [it to] us and we took it. If we had to buy it, we will not take it or buy it. Because they gave it out, we took it. We just took it to [have our bag] be full [because they were required to]. It is not like we carry it and show it or use it in the town. We do not carry it, because we do not go [and live] among their people.

They said that they will make ID cards for you, but why don't they make the ID cards that the people normally carry? What is your opinion?

In my opinion, I think they just did [it] for a temporary recommendation letter. It is not stable yet, so to make us their people, they do this recommendation letter first. They just came in and made [them] for us, and our leaders didn't tell us anything. As we are civilians and we don't understand, so we took the [photo] and when they gave [it to] us, we took it.

Do you have any other things that you would like to share?

There is nothing that I would like to share. There is nothing special. There is nothing special, except now we are traditional animist, but when we go to the Government military, they said that we are Buddhist. They put us into the Buddhist group, but we are not Buddhist. We are just traditional animists. We have lived for a long time, so our religion has already descended from the ancient times. They want to eradicate our religion and they put us in the Buddhist [group]. Therefore, because they want to put us in [with] the Buddhists, they just write on the ID cards "Buddhist," not traditional animist. Therefore, this is the only thing, that they want to

	<p>eradicate our religion. Therefore, if we look, they sabotage us like that. It affects our religions, our rights, our religion's rights and our ethnicity's rights. Therefore, if one of our rights is being abused, since we are Karen people, we don't want the other people to harm our rights and we don't want them to harm our ethnicity's rights. Because they put us in [with] the Buddhists and they abuse our rights, we hope that if there is somebody who will manage, we hope they will help us and to put our religion to be animist and not to harm our religious rights.</p> <p>How about other things?</p> <p>I just wanted to present these things.</p> <p>If you don't have anything else, thank you.</p> <p>Thank you.</p> <p style="text-align: right;">Saw A---, (male, 40), Kyaukkyi Township, Nyaunglebin District (Interviewed in July 2012)</p>
--	---

Source document #44

Internal log#:	12-111-T1-I1
Published:	"Nyaunglebin Interview: Saw A---, July 2012," KHRG, (first publication)
Location:	Kyaukkyi Township, Nyaunglebin District
Issues:	Forced labour; Peacebuilding efforts
Full text:	<p>Name: Saw A--- Religion: Animist Occupation: Farming</p> <p>Is the village where you live now, the village where you lived in the past?</p> <p>We came [here] later.</p> <p>Which village did you live in in the past?</p> <p>Hkeh Ka Hkoh [village tract], Sawy Baw Luh [village].</p> <p>How about the village where you live now?</p> <p>B---.</p> <p>How long has the village that you live in now been established? How many years?</p> <p>[It has been established] beginning in 1977 until now, 2012.</p>

Since 1977?

Yes.

Which authority forced you to relocate here?

The authority might be [villager pauses] at first it was [villager pauses] #60. The one who forced us was #60 [villager pauses] is it #35?

Was it the Burmese military?

The Burmese military forced us.

It was not KNU [Karen National Union], right?

It was not KNU.

Could you tell me about your life experience when you came and lived in the place where they forced you to relocate?

Which kind of life experience? Is it [the question] about them asking us, our civilians, to do forced labour?

About everything that abused your rights. Tell me about all of your experiences, like your livelihood or your journey.

And also forced labor?

Yes, everything.

Starting from 1977 when we came back and lived there, the elder people and our parents were asked to labour, *mwee doo*. They called it *mwee doo*. They had to go and come back, go and come back, and they had to do it [travel] for three days [there and] three days [back] at that time. They had to go together with the military operation. After that, ever since we grew up and understood things, there was forced labour constantly. They forced [the villagers] to go at night time. Even though there were landmines, they asked you to go. Even though you couldn't, they asked you to go in such way as you had to go. They didn't want you to refuse. Since the landmines were planted by our ethnic people [Karen National Liberation Army (KNLA)], we dared not to go but we had to go. Even though we were hit, [they] let us die like that. Moreover, sometimes, we met with our brothers [KNU] to prevent our journey, and we had to look at their activities and their situation. We had to build a relationship, and we had to look at their situation. They also looked at our situation. Therefore, we had to do [it] properly.

To meet with our brothers or our leader was not easy. Mostly what happened was, the leader met with the civilians only occasionally. We couldn't remember the date. [It was] when they [Tatmadaw] came and built a building where we lived, because we didn't note [it] down, we didn't

	<p>know everything.</p> <p>They always oppressed us or ordered us to do things like forced labour, but we didn't get any wages. Sometimes, [they asked] with aggressive faces, and sometimes they knocked us down with a gun or bamboo. Captain Zaw Lay from [Battalion] #264, at the time I was a village leader, said that people should be a village leader, each person for one month. Since I was a village leader at that time, I said to him that it was a little bit strict. I told him to reduce it. When the other person was a village leader, I had to go and porter, and he [Captain Zaw Lay] asked me, "<i>Where will you go?</i>" and I told him "<i>I will go and porter. I have to go and porter to Paw Khay Hkoh [village]; the village leader ordered me.</i>" When I went to Paw Khay Hkoh, he said to me, "<i>Now, you are not village leader anymore. Go and live among the ones who porter.</i>" I replied, "<i>Even though I do not go and live among the ones who porter, it is ok, I can porter.</i>" Then, he pointed a gun at me and he said, "<i>Now, you don't have anything. I can do [whatever] I want</i>" and I replied, "<i>Do it, it doesn't matter. If you dare to shoot and kill me, shoot.</i>" It was then; he did [hit] me with the butt of his gun.</p> <p>When I went up to Paw Khay Hkoh, the other Battalion Commander, I forget his name, said that if there was any problem to report it to him. [He asked] "<i>Is the company commander from the camp, Captain Zaw Lay, good to you or not?</i>" I answered, "<i>[He is] good.</i>" If I didn't say that, I would have destroyed his reputation. With his rank, he would have taken revenge. One day, he has to suffer alone for what he has done. However, the things that happened when we took responsibility for the security, at the time when they arrested us, they burnt down a Myanmar woman's house, and, even though we had kept the salt or chili for eating, they took all of it. It was [Battalion] #350.</p> <p>Burnt it down in B--- village?</p> <p>Yes. They burnt down the Myanmar woman's house, and it was all gone. They didn't burn down our houses, but they took all of the things.</p> <p>In which year did they burn down the Myanmar woman's house?</p> <p>I don't remember. I told you, we don't have records. But, they forced us to porter as I have told you. Once, they forced us to move [from the village]. It was LID [Light Infantry Division]¹⁹⁵ Military Operations Command¹⁹⁶ #1, or, what number?</p>
--	--

¹⁹⁵ Light Infantry Division (Tatmadaw); commanded by a brigadier general, each with ten light infantry battalions specially trained in counter-insurgency, jungle warfare, "search and destroy" operations against ethnic insurgents and narcotics-based armies. LIDs and organised under three Tactical Operations Commands, commanded by a colonel, (three battalions each and one reserve), one field artillery battalion, one armoured squadron and other support units. As of 2000, each LID has its own organic field artillery units.

¹⁹⁶ Military Operations Command; made up of ten battalions for offensive operations. Most MOCs have three Tactical Operations Commands (TOCs), made up of three battalions each.

Was it a long time ago?

It was when Htee Pa Hser was the village leader. The next year, he quit. They called us to a meeting, and they asked whether we wanted to live in Paw Khay Hkoh or in Ler Doh [villages]. They would give us permission and we could go [to either], but in this place, we should not live. While we lived here, because we had communication with our brothers [KNU], it disturbed their [Tatmadaw's] travelling. This is one time. After that, in the past, you said, the commander, who was it? When they had a ceasefire, and at that time, they went and detained my friends in Htee Ya Mee Tay Hkee and five other people. At that time, they burnt down and took all of the money and everything.

Was it a long time ago?

Yes, a long time ago.

How many years ago?

A few months after the battalion started to come here, maybe two years [ago]. They came in after their commander took power. When the *Ta Pa Ka* [Southern Command Headquarters] #8 went back and stayed behind [the village], maybe three years [ago].

When the villagers from the mountain range came?

Yes, they went and portered betelnut¹⁹⁷ from Kyaw Hka [village].

They relocated in your house?

They lived in our house. They wanted to eat rice and drink water and they knew us. And they came and ate rice. They [Tatmadaw] caught up to them. They didn't kill them, but they took everything. They burnt all of my things, except for some boxes that I owned, because my daughter was quick to collect them, if not, they would have taken them all. For my good clothes, they took them all.

Do you remember the military number?

I don't remember the military number. That's all.

How about now? What is the situation of the military?

For now, their relationship and conversation with the villagers is good, but we can't think of their work, about what they are going to do in the future.

¹⁹⁷ In Burmese, 'betelnut' and 'betel leaf' are referred to as *konywet* and *konthih*, as if they are from the same plant. The Burmese names are also commonly used by Karen language speakers. "Betelnut" is the seed from an areca palm tree, areca catechu; "betel leaf" is the leaf of the piper betel vine, belonging to the Piperaceae family.

There could be something in their mind. We are communicating [with them] a little bit, but also left some space for our concerns. I heard that they said that they will build a shop there. Currently, they haven't started yet; they will set up a big betelnut shop. I heard this information. Now, people built a bridge and on the Paw Khay Hkoh side they built shops and also sell betelnut. I heard that there are two shops but I haven't been there yet. For the bridge, they built it themselves. They asked the motorcycles to bring the things for the betelnut shop.

Now, is there any forced labour that they asked the villagers to do?

Not forced. Now, it has reduced. They just asked [the villagers] to help them with building the bridge.

They asked the villagers to help them build the bridge?

Yes. A few days ago, before it was flooding, they asked for help with the bridge. They said that they would do it, but maybe they can't do it. They said that if we found money for them, they would build it by themselves.

When the villagers didn't go, did they complain or give trouble?

There is nothing like that anymore, during [the past] two months when there is a ceasefire.¹⁹⁸

What is your opinion on the ceasefire?

Our opinion on the ceasefire is that we hope it will go well. I wish the villagers and the civilians will be able to work properly, can travel, and also have [access to] the education and other things.

Are there any powerful people who have given you trouble recently?

¹⁹⁸ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April 4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#)," *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft](#)," *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma](#)," KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process](#)," KHRG, November 2012.

The powerful people, I think, as I know about the situation of the village, is the group who came and looked for stones [for mining]. They came with the soldiers and arrived until Maw Day. They went and looked for [stones] and Major Aung Kyaw Kyaw's wife said that if they could find some, then, they would go back, but we don't know what they will do. They came and searched, but I don't remember the date. The one that came first was only the group which came and searched for stones.

They came and searched for stones in your region?

Yes, in Maw Day region and our region.

Did they come through the villagers?

For us, we didn't know. We just knew that they said they are coming. When they came, I asked [somebody] if they came through the villagers, or because of the village leader, or did they come by their military themselves, but they said they didn't know. They said that the military sent them. The military that built the bridge sent them. Then, they asked for an iron spud bar, and I thought that they would go and dig the bridge or they would go and dig that thing [*villager's meaning is not clear*], but I said that I don't have an iron spud bar. If I want to give [the spud bar], I can.

What is your opinion on their coming to search for stones?

If the corporation, they are called a corporation, not a company, is going well, they will come and work here.

If they work [there], will it cause any difficulties for you?

For this one, I think it will cause [difficulties]. Even though it doesn't cause difficulties, we can't work there. It is a problem for us. If they give our civilians opportunities to work, it would be a way to benefit us, for development. If they do it by themselves, there would be no benefit for us.

Is there any land or plantation fields that are owned by people [villagers] in that place?

In Maw Day region, it is only a stone region. The paddy planting place is in front of that place. There is no [plantation field] in that place.

Only farming space?

Only farming space.

Now, what I want to ask is, in your region, have you heard of anything that the foreign countries, the Government, or the KNU have planned?

In our region?

	<p>Yes. In your region.</p> <p>In our region, they built up a storage unit for keeping rice, and they said that foreign countries [Norwegian government representatives from the Myanmar Peace Support Initiative]¹⁹⁹ will come and help the villagers who don't have sufficient food. I just heard that.</p> <p>They asked you to build storage there?</p> <p>Yes. We don't know the date but, because they told us to build it, we built it.</p> <p>They asked you to build storage?</p> <p>Yes.</p> <p>Do you know anything about how it began to happen?</p> <p>I think that the plan started to happen when the Government met with the foreign countries, and the foreign countries questioned the civilians. They will help the civilians with their needs.</p> <p>Did you hear what the structure [of the plan] is when you were building the storage?</p> <p>I heard that if the road is good, they will send it by car. That's all.</p> <p>They will send the civilians food?</p> <p>Yes, I heard that. If the road is not good, we don't know.</p> <p>Did they tell you [that] exactly?</p> <p>Not exactly. We just heard that. They haven't told us [anything] exactly yet.</p> <p>Before the plan was started, did the foreigners, the Myanmar people, or the Karen people come in and do research about the region? [Did they] come and visit?</p>
--	---

¹⁹⁹ The Myanmar Peace Support Initiative (MPSI) was formed in March 2012 at the request of the Burma government. It is a Norwegian-led humanitarian aid programme with the goal of providing temporary support in ethnic conflict areas during the peacebuilding process. See, "[Relevance of Norway-Supported Peace Project in Myanmar Under Review](#)," *The Irrawaddy Magazine*, January 15th 2014; and the Peace Donor Support Group website www.peacedonorsupportgroup.com/projects.html, accessed February 11th 2014. For more information on the MPSI and other pilot programs in Nyaunglebin, see these KHRG reports: "Nyaunglebin Situation Update: Ler Doh Township, November 2012 to January 2013," KHRG, April 2013; "[Nyaunglebin Situation Update: Moo, Ler Doh and Hsaw Htee townships, January to June 2012](#)," KHRG, October 2012; and "[Nyaunglebin Situation Update: Kyauk Kyi Township, July 2012](#)," KHRG, September 2012.

For this one, we know that the foreigners came into the region starting with Ler Doh, Mu Theh and Kheh Der regions.

How many times did you see them come and observe?

I saw them two times.

Two times?

Yes.

When they came each time, who did they meet with?

The first time, they met with Hpoo Hka Hsuh. They met with the ones who are in charge and [then] they went back. The first time, only one person came and it was quick.

At first, when they came, they met with Hpoo Hka Hsuh and the leaders who are KNU leaders?

Yes.

And Myanmar leaders?

Yes.

Where did they meet?

They met at Muh Theh School.

After they met, what did they, the foreigners, do?

The foreigners took photos and introduced themselves with the leaders. They had conversations and they were invited to the place that needs help, and they accompanied each other.

To K'Ser Klar? Kheh Der village tract?

Yes, in Kheh Der village tract.

In Kheh Der village tract, who did they meet with?

For this one, because we didn't go, we don't know.

How many of them came?

The first time, only one person came, but the next time, five people came.

Do you know any of their names?

I don't know anybody.

When they came, how did they talk about the issue? What did you hear?

Because we didn't go and visit them, we didn't hear. We just looked at them and saw them. We don't know about their plan. They just met with our leaders.

They just met with KNU leaders?

Yes.

When they come over time, are there any changes?

When they come over time, they just ask about the situation of the villagers, starting with the problems, difficulties, and many things when they were in the region. They just asked about that. After that, [they asked about] the places where they [the villagers] were born.

What is your opinion, or what do you feel when they come and say that?

The foreigners?

Yes, when they come with a plan like that, what is your opinion?

Our opinion on it is, they do it for unity, and in the future they will do for peace and development. One thing is we can't say where they do it, or how they will do it.

Did you propose [anything] for the foreign country to come and help you?

For this one, as for us [civilians], we don't know.

Did you ever get involved when they were having a discussion in the meeting?

I was involved in Ler Doh the previous time.

In the discussion, did they give the villagers any chance to speak out their opinion related to this plan?

No, they didn't. They just asked and interviewed [about] the villagers' situation quickly, after the meeting.

As you remember, what kind of questions did they ask?

They asked individually so, I didn't hear everybody. For me, first, a female news reporter asked me, "*Where do you live?*" and I said, "*I live in Muh C-*

--." *"What is your name?"* and I said, *"My name is Saw D---."* After that, a man asked me again. He took my photo and recorded my voice. He said, *"In your place, is there enough for you to work and eat?"* I said, *"For us, the civilians, it [food] is not enough for us and we [are in] need. Even though we work, it can be destroyed by water and it is not enough."* For other things, they didn't ask us. They just asked us about food.

Did the national [Myanmar] government, KNU leaders, or the foreigners ask you, the villagers, [anything]?

When I attended the meeting, I didn't see; they took photos and the KNU leaders, the military government leaders, and the foreigners had a meeting in the communication office. We were outside, just listening, and they just took photos.

How do you feel about the questions? How do you feel about the questions that they asked you when you went there?

For the questions that the news reporter asked, because it is about our insufficiency, they will go back and arrange for us to be sufficient. I think like that.

For this project, in which way and how do you want it to happen? The project which is happening in Muh Theh [village], how do you want it to happen?

Because the civilians have been facing difficulties for many years, I hope that their project will go well in the future. [The situation] will be development and to eat sufficiently, for education and healthcare will be also perfect and it will be peaceful continuously.

When they do this project, will they relocate the civilians?

Not the foreigners, but the Norwegian news reporter, or, what do they call it? He said that if they set up a town, it will be B---. We didn't hear [anything] about relocating.

You said that you didn't hear [anything] about relocating civilians?

No, we don't hear [anything].

In your region, in your opinion, if that happens, then will it benefit you? Which things can benefit you, in your opinion? What, it can be anything like a project whatever, [if it] happens, can benefit the civilians?

When the strong and good projects happen? Everything will be developed and go well.

In your region, what do you want to happen? If that happens, then would there be benefits for the civilians?

We just want them to help us in building the things that will benefit our region.

Does it mean that it will be a benefit for you if their help [project] happens?

Yes.

What have they started doing now?

They started making peace.

They started making peace?

Yes.

The national Government and the KNU?

Yes.

What is your opinion on the start of the peacemaking?

In my opinion, if the two sides live in peace, it would be the best.

Start making peace and [then] they start making this foreign project.

Yes.

What is your opinion on this project?

I see it as the best [thing], because we are civilians.

Where will they do this project?

We only know the place is in Ler Doh Township, 3rd Brigade, B--- [village].

B--- or Kheh Der [village]?

Maybe in Kheh Der.

Will they help villagers from Kheh Der or B--- village tracts?

Kheh Der.

Kheh Der?

Yes.

Did you hear that they will relocate you?

The civilians from different villages?

Yes.

Here, we didn't hear that. But the leader of the military government who is close to us said that if the situation becomes stable, they [the civilians] can live in their own place. They can live in the places in Kheh Der village tract where they used to live.

In their own old villages?

Yes. For this one, I heard the operations commanders [speaking].

What is your opinion on the project?

We just want to report to not do bad things or destroy things in our region, B---

In your opinion, will the project benefit the civilians?

In my opinion, there would be benefits for the civilians.

If there is [any benefit], how? Can you tell me? Can you explain more?

According to their project, I think, they will develop the structure for the civilians step by step, I think.

The project that the foreigners do, for example, how will you suffer if it is matched with what you don't need? Which kinds of difficulties will you face? What will affect you?

For this one, if [the project] does not happen, there will be difficulties for the civilians.

If it does not happen?

Yes, if it does not happen.

If it does?

It would be good, I think.

[If] it does happen, but it is not cover your needs, or it is not matched with your needs, what will you face?

If it is not suited with our needs, we will face with difficulties, but we have to be united and we have to manage it, and do our best.

For the civilians from Kheh Der, does the Myanmar government do any activities for them?

I heard something that they will start the Operation Command's activities?

What kind of activities has the government already started?

I haven't heard anything about activities they are going to do to help us. They said that the civilians can work, live and travel freely if the situation is good.

Have they already provided anything to the villagers, in Kheh Der village tract?

I didn't see anything that they, the military government, provided in Kheh Der village tract. I didn't hear that the military government will provide help.

For example, do they provide anything like aid or materials that the villagers can use, or recommendation letters so that the villagers can travel?

They provided the recommendation letters that can be used for travelling in the town. They signed for it.

What is this?

Only the recommendation letter for the civilians.

Recommendation? For the villagers?

Yes. [A] travel document. It is only for the civilians.

For Kheh Der village tract?

Yes. They [the civilians] went and got it from Muh Theh.

The villagers from Kheh Der village tract went and got it?

If they want to travel to the town, and if they want to visit their relatives, they [the authority] signs for them [the villagers]. There is nothing special. They record it if they sign, like the villager's name and the village.

This recommendation letters that the villagers get are simple recommendations?

Yes. Simple recommendations.

Nothing else?

Nothing else; only a simple recommendation for travelling.

If you [B--- villagers] go, do they also give you the same

	<p>recommendation letter?</p> <p>The same recommendation [letter].</p> <p>For the recommendation letter that the villagers receive, how do the villagers feel? If they carry [the letter], is there any guarantee for them?</p> <p>When carrying the recommendation letter, they [authorities] think that we go and simply buy [things], we are just civilians, we don't need to suffer anything. We can travel freely.</p> <p>Is the one who gives the recommendation letter the authority in B---, or from the town?</p> <p>The recommendation letter comes from village administrator, and the LIB [Light Infantry Battalion]²⁰⁰ #60 signs it.</p> <p>I mean the national government from Nay Pyi Taw²⁰¹ came and provided recommendation letters, support, or something like that?</p> <p>No, there is nothing like providing a recommendation letter.</p> <p>To the villagers in Kheh Der village tract?</p> <p>No.</p> <p>No?</p> <p>They gave cards a few days ago.</p> <p>Cards?</p> <p>Yes.</p> <p>What kind of card?</p> <p>Green cards.</p> <p>Were you also included and received [the card]?</p> <p>Yes, I was included and got it. They said that to travel in Burma, you can carry it without having any disturbance, and [they will] not give you any trouble.</p>
--	---

²⁰⁰ Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

²⁰¹ *Nay Pyi Taw* is the capital city of Burma. In 2005 the military regime moved the capital from Rangoon to a greenfield at its present location, 320 kilometers (200 miles) north of the city. See "[Nay Pyi Taw now less of a ghost town](#)," *Bangkok Post*, December 11th 2013.

How do the villagers feel about getting the recommendation letter, the card?

For the card, we haven't travelled [with it] yet. If we travel, whether people will say something or whether we have to show it in the town, we don't know yet.

Have you ever travelled? Have you carried the card [to travel]?

Not yet.

Why did they provide you this recommendation letter?

For this, we don't know. They said that they will take photos and they made the cards at the same time, so we have no idea.

How many villagers got the recommendation letter?

Maybe about thirty villagers; thirty three of us went. Only one person didn't get [the card]; when we went only one didn't take a photo.

Only one?

Yes, three people went and they took two of our photos. The other one didn't take [a photo].

Two from B--- village?

Yes. Two of us took photos.

Thirty [villagers] from Kheh Der?

Yes, thirty from Kheh Der village tract.

Why did they give only this amount of cards, and why didn't they give them to the whole village?

For this, we don't know.

How many villages received the recommendation letters, as far as you know?

I don't know how many villages from Kheh Der village tract went. They called us [so, the villagers went]. I don't know how they divide their village tract.

So, as you know, Kheh Der village and what other villages received recommendation letters?

All of the villages from their village tract.

And, B---?

Yes.

In B---, [censored for security] people got [the card]?

[Censored for security] people [got the cards].

Will they make more for the villagers?

For making more for the villagers, we haven't heard anything from the person in charge who discussed it with the leaders.

You don't know anything that the national Government will provide more?

I don't know.

Do the villagers who received the recommendation letters dare to carry the cards?

When they took [photos] and distributed [them], they said that we can carry [the ID cards].

You can carry them?

Yes.

Do the villagers dare to carry them?

I don't know. They said that they dare to carry.

Is there anyone, who checks [them] and gives trouble because the villagers carry this recommendation letter?

I didn't hear [about] anyone.

Is there any other work that the Myanmar government came and did? Other work like helping the villagers or other things?

I haven't heard anything yet.

For how many years can the villagers carry this recommendation letter? In how many years can they change it into an ID card?

They didn't say anything about for how many years; they just said that we can carry [them].

They said that you can carry them? In how many years can they change it into an ID card?

For this one, I haven't heard.

Don't the villagers know anything about that?

For this structure, we haven't heard what they said about this.

Related to this card, do the villagers want to express anything that they feel? Do you want to express anything that you feel about providing this ID card? About the structure of the card, or the big and the small size of the card, or anything that you feel about this card?

What I want to report is that they did this letter for us but we don't know the meaning of this card; I want to know the reason, exactly. They said that you can carry this card in the town, and nothing can cause [trouble] for you. You can carry it easily. There will not be anything that will harm you or oppress you or detain you. We just want to know the meaning of this card because we don't know. If we know, we can think about it.

Have you ever shown [it to] anybody?

Not yet.

Nobody?

No.

Is there anyone from Kheh Der IDP [Internally Displaced Persons] area who went among the Burmese, who carried and showed [it]?

I haven't seen anyone who has showed [it].

If so, where do you keep the card?

We keep it just in our bag.

Did you hear anything about how most of the villagers view [the program]?

For this one, I haven't heard. They also said that they can't think of [the card]. As soon as we arrived and they took photos and [made card], we can't think of this. It just [happened that] they provided them to us and explained it to us, just like that.

They explained?

They explained that this letter is a recommendation letter for you. Therefore, if you travel, there would be no disturbance or difficulty for you.

Do you want to report anything about this?

There is nothing to report. I just want to report about the needs of the village like their coming and searching for stones [for mining]. If you can, and if it [the mining] is ok, please explain [things to] us to understand.

Does it mean that people coming and finding stones [mining] can affect your rights?

Yes, it means that.

Is the stone finding in B--- from the national government plan?

It comes from the national government's people, it could be the plan of the national government.

What is your opinion about this plan of the national government?

In our opinion, if they [mining companies] come through the national government, the national government will do it.

How do you want the people to do it?

As for the civilians from the mountain region, we want to use strategy, and the national government will organized it and [we will] work together to be the best.

Does it mean that the national government people will come by themselves and you [interviewer stops]

[We] Do not accept [them], it means.

When they come, will they harm your rights?

For now, they haven't done it yet but for the future, we have to look and listen.

If they did, will they destroy your properties?

Now, not yet.

What are your villagers' opinions on the Myanmar country plan of finding stones?

We think that it is not appropriate.

Do you mean that they should not do it?

Yes, it means that.

If they do, which kind of people should do it?

If they do, the civilians should do it together with the plans of the KNU.

	<p>Do you mean that the Myanmar government shouldn't do it, but the civilians should?</p> <p>Yes.</p> <p>If they do it, will it harm your inheritance?</p> <p>Yes, [it will harm] our advantage.</p> <p>Is there anything else that you want to report?</p> <p>For other things, I don't have anything.</p> <p>Thank you.</p> <p style="text-align: right;">Saw A---, (male, 46), Kyaukkyi Township, Nyaunglebin District (Interviewed in July 2012)</p>
--	--

Source document #45

Internal log#:	12-111-T2-I1
Published:	"Nyaunglebin Interview: Saw A---, July 2012," KHRG, (first publication)
Location:	Kyaukkyi Township, Nyaunglebin District
Issues:	Peacebuilding efforts
Full text:	<p>Name: Saw A---</p> <p>Religion: Animism</p> <p>Is the village you are living in your original village?</p> <p>This is a new village.</p> <p>How long has the village you are living in been established?</p> <p>One year.</p> <p>Which village did you live in before?</p> <p>Before this I lived in Mu Hkee, but the situation is not good now.</p> <p>Could you please tell us about your life and how you moved from your village?</p> <p>About the relocation, the Myanmar military [Tatmadaw] came and bullied us and we could not live peacefully. We had to flee here and there, move here and there and the situation was changing every day.</p> <p>Did you have any experience of human right abuses in your life?</p>

	<p>About human right abuses, the enemy [Tatmadaw] came and bullied us, they killed the civilians and we had to flee to the jungle, and we also needed food.</p> <p>What do you think about the present situation?</p> <p>The present is better because our leaders are talking peace with the enemy.</p> <p>As a villager, do you know what the villagers want?</p> <p>How to tell....</p> <p>For example, the past situation and the present.</p> <p>For present, I think we can survive if we have food and if the situation is secure.</p> <p>Please say it louder. Now your area, do you know what kinds of things are happening? For example, like projects of foreign countries and the activities of Myanmar government and the KNU [Karen National Union].</p> <p>For the foreign countries [Norwegian government representatives from the Myanmar Peace Support Initiative],²⁰² they just come to help us.</p> <p>What kinds of things are happening around you and what do the others come and tell you? For example, you heard that foreign countries are coming to help you. What do you see around you?</p> <p>At the present the foreign countries just come to help us to solve our problems.</p> <p>How did it happen?</p> <p>How do they call it? Saw Ber arranges it. CIDKP [Committee of Internally Displaced Karen People] help us for a little bit.</p> <p>And did they tell you about the process?</p>
--	--

²⁰² The Myanmar Peace Support Initiative (MPSI) was formed in March 2012 at the request of the Burma government. It is a Norwegian-led humanitarian aid programme with the goal of providing temporary support in ethnic conflict areas during the peacebuilding process. See, "[Relevance of Norway-Supported Peace Project in Myanmar Under Review](#)," *The Irrawaddy Magazine*, January 15th 2014; and the Peace Donor Support Group website www.peacedonorsupportgroup.com/projects.html, accessed February 11th 2014. For more information on the MPSI and other pilot programs in Nyaunglebin, see these KHRG reports: "Nyaunglebin Situation Update: Ler Doh Township, November 2012 to January 2013," KHRG, April 2013; "[Nyaunglebin Situation Update: Moo, Ler Doh and Hsaw Htee townships, January to June 2012](#)," KHRG, October 2012; and "[Nyaunglebin Situation Update: Kyauk Kyi Township, July 2012](#)," KHRG, September 2012.

Yes. Our leader told about that, we know about that.

How and what did they tell you?

They told us that they will help us, like with food.

In your area did you hear or see anyone who came and observed your place, including foreigners or Myanmar people.

Yes, we have. The foreigners came and observed. But I did not see Myanmar people.

How many times did they come and observe your area?

I did not notice how many times.

Who do they meet with when they come?

Our leaders.

Your leaders? Did they meet with the villagers?

Yes.

How many people did they come with?

Not so many, just one or two people.

Did you know anyone of them?

No. I didn't and I did not ask them.

What did they talk about when they came?

They came and asked for news but we are not educated people, so we did not know how to answer them.

What did they talk about?

They talked about how to make a better life to help the villagers here.

How do you feel and what is your opinion when they talk to you like that?

I can't express.

As an individual, what is your opinion and how do you feel when they talk about a better life and prosperity?

It will be good for us if their program is a success.

Did anyone ask them to help you?

To support us? Maybe they can help us if the situation is getting better in the future.

What about the present, did the villagers ask the foreigners to help them?

Maybe they have.

Did the villagers ask for help?

Maybe. Yes, some of them.

And as you said before, when the foreigners came and met with the leaders, did you have the chance to join them? And do they let you express your opinion about the project?

We were not involved in the meeting because we do not understand their language. They explained to us about the meeting after the meeting.

And did they let you express your thoughts?

Yes, they have.

And what did you talk about?

We talked about, we are facing a lot of problems living here, like food problems.

Could you please speak louder?

I can't speak.

How do [you] feel when they ask you questions?

We don't feel anything. But they are going to the good things and it is good if they do it [this project] because we can't do anything.

How do you want this project to be done?

I want this project to become better in the future.

For example, do they plan to combine all the villages?

No. Maybe we have to go back to our own [old] villages when the situation is good.

What kinds of things need to be done to make you believe that it is a good project for the villagers?

If the project is a success it will benefit the villagers.

What about your opinion? For example, how should they do it?

I do not know. It will be good for us if they help us.

What have they started to do?

They have begun doing it.

What are they doing?

I think they are doing social services.

According to this project, they said that they will help you and what have they started to do?

They said that they will give us rice, pots and plates. But we have not received anything yet.

Do you know where the project will take place?

Actually they are going to do it around Mu Theh.

Did you hear anything about the combination of villages?

We did not hear anything about relocation yet. We do not want to combine [villages] if they ask us. But we would go back if we have the chance to go back to our own [old] villages.

What if they force you and combine you [your villages]?

We will have to flee again if they [try to] force us.

What about the movement of the Myanmar soldiers?

I do not know anything about the Myanmar soldiers.

What is their relationship between the villagers and what do they tell you?

They don't say anything.

Do they have a relationship with you?

For me, I do not talk to them and they do not talk to me.

Do you want to say anything about the project that will help you?

I cannot say anything. Let the people who understand it talk about that.

In your opinion, will this project benefit the villagers?

Yes.

How will it benefit the villagers?

About the benefit, if they help and it is good for us if we can use it. But now we do not have any skills. If we are skilled it will be good for us.

What difficulties will you face if the project does not meet your needs?

I do not know. We need many things. But we do not know how to say that. We need a lot of things when the situation is getting better. But for now, these things, and we cannot use that because there is no peace.

For example, now people are going to help if you go back. But what difficulties will you face if it does not meet your expectations?

I do not know.

Ok. Let say, there is a development project and they are going to dig gold and stone in your area and your area is going to damage. So what difficulties will you face?

It will affect us because it happens in our area.

And what is the government started to do now?

About the mine?

No. What are they started to do and did they give anything to you?

No. They did not give anything [to us] yet.

For example, did they give you any materials or any recommendation letter?

Yes. They gave us a recommendation letter.

And how do you feel and how do the villagers feel when you get the recommendation letter?

About the recommendation letter, I just put it in my bag and I do not go anywhere [do not need it to travel].

And how do you feel?

I do not know.

Why did they give you the recommendation letter? And how many

	<p>villagers received the recommendation [letter]?</p> <p>They gave us the the recommendation [letters] because they want to work with us. And about thirty villagers received the recommendation letter.</p> <p>Why did they give it to only thirty people and why did they not give it to all the villagers?</p> <p>I do not know about that. But they made it only for thirty people because only thirty people went there [to the meeting].</p> <p>Which villages received the recommendation letters?</p> <p>Only, the people who went there got it.</p> <p>Do they have plans to give it to more people?</p> <p>I do not know.</p> <p>What about the villagers here, who received the recommendation letter, do they dare to take it and travel?</p> <p>Yes, we dare to take it here to [inside] Myanmar.</p> <p>Do they have any problems with the check points?</p> <p>I did not hear anything about that.</p> <p>Are there any other activities that the Myanmar government comes to do?</p> <p>Here? Nothing.</p> <p>Do you want to express your feeling about the recommendation letter?</p> <p>I do not notice anything. I will take it if it is useful and I will throw it away if it is useless.</p> <p>Anything else you would like to mention?</p> <p>No. I cannot mention anything else.</p> <p style="text-align: right;">Saw A---, (male, 53), Kyaukkyi Township, Nyaunglebin District (Interviewed in July 2012)</p>
--	---

Source document #46

Internal log#:	12-66-S1
-----------------------	----------

Published:	"Nyaunglebin Situation Update: Mone Township, March to April 2012," KHRG, (first publication)
Location:	Mone Township, Nyaunglebin District
Issues:	Forced labour
Full text:	<p>On April 15th and 16th 2012, the Myanmar army at the Aw Law Sein military camp LIB [Light Infantry Battalion]²⁰³ #599 in Mone Township under Southern Command Headquarters [<i>Ta Pa Ka</i>] forced villagers from Ta Kaw Pwa village tract,²⁰⁴ Tat Kone group villagers, which are 1. Aw Law Sein village, 2. Ta Hkaw Pga village, 3. Way Shweh village, 4. Ngeh Pyaw Taung village, 5. Way Sweh village and 6. Shan Lay Su to repair their military building barracks and build fences around the camp with three layers [specifically tailored to more easily monitor villagers' movements]. In these two areas, there are two military camps which are Aw Law Sein military camp and Kyon Pin Seit camp.</p> <p>On April 15th and 16th, a KHRG field researcher reported that he saw that the only villagers who did the work were women. He saw this while he passed by on motorbike.</p> <p>Aw Law Sein [camp] is situated in the middle of the village and the military barracks were built on both sides of the road. They [Tatmadaw] block the road and every time that the villagers pass the camp, the motorbike driver must sign the names [of the people that pass by] in the military camp. While passing by the military camp, the passengers are not allowed to ride on the bike. The passengers must walk.</p> <p>On May 8th 2012, a KHRG researcher who was travelling from Ta Hkaw Pga to Way Shweh reported that the Ta Hkaw Pga villagers are still going and carrying bamboo and thatched shingles to the military camp by motorbike.</p> <p>The military [Tatmadaw] from these two camps assigned villagers from the six villages above to work for them in a rotation system.</p> <p>Situation Update written by a KHRG researcher, Mone Township, Nyaunglebin District (Received in May 2012)</p>

Source document #47

Internal log#:	12-87-S1
Published:	"Nyaunglebin Situation Update: Kyaukkyi Township, June 2012," KHRG, (first publication)

²⁰³ Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

²⁰⁴ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

Location:	Kyaukkyi Township, Nyaunglebin District
Issues:	Arbitrary taxation and demands; Impact of infrastructure and commercial development; Ongoing militarisation; Peacebuilding efforts; Access to health and education
Full text:	<p>This year, from January 1st 2012 until June 16th 2012, because the KNU [Karen National Union] and the SPDC [Tatmadaw]²⁰⁵ were holding the ceasefire [negotiations], the [number of] human rights abuses decreased. However, they are still happening. The forced labour [of villagers] for building army camps is still happening, but a little less than before. The villagers do not need to be afraid as often and movement restrictions become less severe.</p> <p>However, the transportation of food to the militia [army camps], which were established by the SPDC [Tatmadaw], is still occurring. Even though the SPDC established them [the army camps], the villagers always had to give them [the soldiers] food. The SPDC army does not give them food. This has happened in Ta Hkaw Pga village tract,²⁰⁶ Koh Nee village tract and A--- village, which are located in Moo [Mone] Township. The villagers have to send food [to the camps] every month. For [villagers in] Ta Hkaw Pga village tract, they have to send eight baskets²⁰⁷ of rice, eight viss (12.8 kg. / 28.16 lb.)²⁰⁸ of fish paste, eight bottles of oil, and 41,000 kyat (US \$41.54)²⁰⁹ to supplement [the soldiers] income every month.</p> <p>Koh Nee village tract villagers have to pay 35,000 kyat (US \$35.46) and [provide] eight baskets of rice to the sentry [soldiers]. A--- villagers have to pay 14,000 kyat (US \$14.18) for sentry, eight bowls of rice and 10,000 kyat (US \$10.13) for monthly usage. There are 450 households in Ta Hkaw Pga village tract, 301 households in Koh Nee village tract and 30 households in A--- village. The villagers from these three places have to send the goods described above on a monthly basis to the militia.</p> <p>The army camps that the villagers have to construct [through forced labour] are Aw Law Say army camp, Kyoh Pay Hsee army camp and Thay Cha Hsee army camp. [Tatmadaw Battalion] #599 soldiers are based at Aw Law Say army camp. The Infantry Battalion [IB]²¹⁰ #92 is</p>

²⁰⁵ In Karen, the Burmese phrases *Na Ah Pa* (SPDC) and *Na Wa Ta* (SLORC) are commonly used to refer to the Burma government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase *Na Wa Ta* (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase *Na Ah Pa* (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "[Mission Accomplished as SPDC 'dissolved'](#)," *Myanmar Times*, April 4-10th 2011.

²⁰⁶ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

²⁰⁷ A basket is a unit of volume used to measure paddy, milled rice and seeds. One basket is equivalent to 20.9 kg. or 46.08 lb. of paddy, and 32 kg. or 70.4 lb. of milled rice.

²⁰⁸ A *viss* is a unit of weight equivalent to 1.6 kg. or 3.52 lb.

²⁰⁹ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

²¹⁰ Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

staying at both Kyoh Pay Hsee army camp and Thay Cha Hsee army camp. However, on May 24th [2012], the IB #20 [soldiers] came to the Kyoh Pay Hsee and Thay Cha Hsee army camps to replace IB #92. Currently, the IB #20 is staying at those army camps.

Shwe Kyay [Shwegyin] Dam Update

Regarding the Shwe Kyay Dam situation, almost 30 cubits [540 in. / 1370 cm.]²¹¹ of water has already been released. Because the water was released and people can see the ground through the water again, people who sifted for gold in the past have started to sift for gold again. Some of the villagers took the timber that could be found in the water and sold it for money. We do not know the exact reason why the Myanmar government released the water. In the past, they also released water but not as much as this year. We are not sure whether they want to take out timber and other materials that have drowned in the water. At the *Ye'Nwe Chaung* [Ye'Nwe River] they built a dam and later released all of the water to take out the timber that had drowned in the water. After that they closed the gates of the dam again. For *Khay Loh Kloh* [River], they released the water for the purpose of sifting for gold.

For Ler Doh [Kyaukkyi] Township situation update, there is a project [Myanmar Peace Support Initiative (MPSI)]²¹² that the Myanmar government is going to do to assist IDPs [internally displaced persons] in Muh Theh [village], Kheh Der village tract. They have not properly started this project yet. Three white people [foreigners] went to Muh Theh on May 19th 2012 to look for a place [for the IDP project] and, after that, they came back to stay in Ler Doh. On May 28th 2012, the Norwegian Prime Minister went to Ler Doh. It is confirmed that they are really doing this project.

Military activity

For the army activity, the Tatmadaw [soldiers] are not really active and just stay in their army camps [near the villages]. However, they still walk around on the vehicle road. There is no other suspicious activity and during the dry season they started to collect their rations, bullets and some heavy weapons [re-stocking their supplies]. Currently, they are rotating the battalion numbers to stay in their army [camp]. Since the

²¹¹ A cubit is a standard measurement for the length of bamboo poles, commonly referred to in Karen as the length from one's fingertips to one's elbow, about 18 in. or 45.7 cm.

²¹² The Myanmar Peace Support Initiative (MPSI) was formed in March 2012 at the request of the Burma government. It is a Norwegian-led humanitarian aid programme with the goal of providing temporary support in ethnic conflict areas during the peace building process. See, "[Relevance of Norway-Supported Peace Project in Myanmar Under Review](#)," *The Irrawaddy Magazine*, January 15th 2014; and the Peace Donor Support Group website www.peacedonorsupportgroup.com/projects.html, accessed February 11th 2014. For more information on the MPSI and other pilot programs in Nyaunglebin, see these KHRG reports: "Nyaunglebin Situation Update: Ler Doh Township, November 2012 to January 2013," KHRG, April 2013; "[Nyaunglebin Situation Update: Moo, Ler Doh and Hsaw Htee townships, January to June 2012](#)," KHRG, October 2012; and "[Nyaunglebin Situation Update: Kyauk Kyi Township, July 2012](#)," KHRG, September 2012.

	<p>situation became slightly more stable, we have not yet seen any of their special activities. The soldiers are repairing their army camp, but currently there are no new army camps under construction. Moreover, they closed two army camps, which are in Hteh Htoo village and in P'Ya Lay Kon [village].</p> <p>Villagers' livelihood</p> <p>In the past, because of heavy rain and unstable climate, the villagers could not grow rice and could not burn the hill field, it was difficult for the villagers [to earn their] livelihood. As a result, most of the villagers have faced food problems.</p> <p>Villagers' healthcare</p> <p>Regarding healthcare, we do not have enough medicines. The people who live close to a clinic and who live in an area where the Backpack Health Worker Team [BPHWT] is located, can still obtain some medicines. There are also some places where the BPHWT does not go. There are not enough medicines for the villagers because of the limited amount [of medicines] and the difficulty of transporting medicines.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Kyaukkyi Township, Nyaunglebin District (Received in June 2012)</p>
--	--

Source document #48

Internal log#:	12-111-S1
Published:	<p>"Nyaunglebin Situation Update: Moo, Ler Doh and Hsaw Htee Townships, January to June 2012," KHRG, October 2012, http://www.khrq.org/2012/10/12-111-s1/nyaunglebin-situation-update-moo-ler-doh-and-hsaw-htee-townships-january-june-2012</p>
Location:	Mone [Moo], Kyaukkyi [Ler Doh] and Shwegyin [Hsaw Htee] townships, Nyaunglebin District
Issues:	Rape and sexual assault; Forced labour; Arbitrary taxation and demands; Land confiscation; Impact of infrastructure and commercial development Peacebuilding efforts
Full text:	<p>Villagers protest the dam</p> <p>On March 12th 2012, over 400 villagers from A---, M---, H---, T--- and N--- villages gathered together and protested Kyauk N'Ga Dam on the Shwegyin River in N--- area, Hsaw Htee Township and Ler Doh Township, Nyaunglebin District. There were three slogans that the villagers called out:</p> <ul style="list-style-type: none"> • <i>"No continuation of the dam construction"</i> • <i>"Compensation for losing lands"</i> • <i>"Let the water flow naturally"</i>

The villagers made these requests but there was no response from the government until now. They behaved like nothing concerned them.

New rubber plantations cause problems for local residents

In Ler Doh and Hsaw Htee townships, wealthy people²¹³ purchased land from the government and planted rubber plantations, but some haven't been planted yet, as the KNU protected the land. However, the wealthy people took some land from a forest reserve; some are from places where residents farm hill fields and search for firewood. Some are people's farms, but since the government does not recognize [the land] as farms, they registered them as uncultivated land and sold them to wealthy people.

One person who bought land is U Nyan Shwe Win. [He bought] 7,000 acres of land between Ler Doh and Leh Weh Hkee (Kyauk Ken Gyi). U Nyan Shwe Win bought another 2,000 acres beside Ler Doh. Major Than Tay bought 3,000 acres between Baw K'Hta and Ler Doh. U Aung Thin Myint bought 3,000 acres in Baw K'Hta area. The Win Company bought 3,000 acres in Baw K'Hta area. U Soe Soe Lwin bought 3,000 acres in Baw K'Hta area. U Htin Kyaw bought 7,000 acres between Shwegyin and Baw K'Hta. U Pyit Soe bought 9,000 acres in Doh Hsee Kway Hsa. Daw Yin Mya Soe bought 5,000 acres between Doh Hsee and Shwegyin. Moe Aung bought 3,000 acres beside Shwegyin. 37,000 acres were bought from the government. There are still many whom I cannot get their names.

Beginning in 2000, the government worked on the Sittaung River Valley project in order to establish rubber, jatropha and agarwood plantations. Of the people who took the land, some have already planted, but some have not started planting yet. This causes problems for the residents, because the government sold the land. Villagers who stay in that area cannot work because those areas have their [new] owner. They mostly go to work in other countries, such as Thailand and Malaysia. Just in this year [2012], 40% of the people went to work in another country²¹⁴.

LIB #264 demands taxes for gold mining

Beginning in 2012, LIB #264, which is based at Baw K'Hta army camp, has demanded money from people who mine gold. Beginning in 2012, they demand 50,000 kyat²¹⁵ (US \$57.14) for each gold sluice,²¹⁶ every month. There are over 30 gold sluices in Ler Doh Township, Than Kyo

²¹³ In this context, "people" includes both individuals as well as corporations who possess the financial backing to undertake the respective project.

²¹⁴ This statistic is the community member's estimation based on personal experiences in the community.

²¹⁵ As of August 22, 2012, all conversion estimates for the Kyat in this report are based on the official market rate of 875kyat to US \$1. This reflects new measures taken by Burma's central bank on April 2nd 2012 to initiate a managed float of the Kyat, thus replacing the previous fixed rate of 6.5 kyat to US \$1.

²¹⁶ A sluice is a construction for channeling water to wash and separate gold from silt.

Wein area; they are only small gold sluices for providing daily livelihood. The government army [Tatmadaw] LIB #264 demanded [the tax] from people who mine gold and they [villagers] could not pay them, so they [LIB #264 soldiers] went and demanded [payment] at their place [mine]. The LIB #264 demand is just to abuse the villagers. In the past, people who strongly demanded money were the police, but now the government army [Tatmadaw] is worse than the police. Those demands have become ordinary for the villagers.

In Kyo Gyi army camp, they [LIB #264] met with village heads and forced villagers to be sentries. If the villagers do not want to be a sentry, each person will have to pay 2,000 kyat (US \$2.29) each day. Two people must be sentries every day. The villagers have to go every day, as now is a busy time of year. Mostly, the villagers hire people, because now is a busy time of year.

KNU opens liaison office in Ler Doh town

Nine people, including a KNU secretary and representatives, came to Ler Doh and opened a KNU liaison office in Ler Doh town on April 9th 2012. The KNU and the government leader, U Aung Min, came and opened a temporary KNU liaison office inside the USDP [Union Solidarity and Development Party] office. The villagers awaited the KNU and the government leaders to come, this time, with willingness and need for real democracy. The villagers waited for the leader's representatives along the way from Na Tha Kway to Ler Doh; there were over ten thousand people. In the past, battles always occurred in the area and the villagers were always depressed. So, the villagers need freedom, and they reported their needs and opinions for the opening of the liaison office to the leaders from both sides, advocating for a real need for democracy. While the villagers waited for the leaders from both sides, they made a sign that said: "*We pray to be liberated from battles in Ler Doh area*". The villagers' sign showed their real need and desire to be liberated from fighting, pressure and conflict. The leaders from both sides will arrange and settle the conflict to create real democracy that will be stable forever.

As soon as the KNU secretary and leaders finished opening the liaison office, they visited villagers in Kaw Hsaw Htee Church. They held a public conference and talked about the KNU and the government process for peace, and explained [the details to] the villagers.

Norway to help villagers from IDP areas

On April 9th 2012, the Norwegian representative, Mr. Charles Petrie, came to Ler Doh and went to Muh Theh to view the IDP [internally displaced persons] area. After reaching Muh Theh, he met with some of the Burmese leaders and KNU leaders. After they finished the meeting, they went to the IDP areas in Kheh Der village tract, questioned T'Kaw Der villagers and slept at T'Kaw Der village. On April 18th 2012, he went back to Muh Theh village and met with the government army leader and KNU leaders. Mr. Petrie stated that the villagers need real peace and

democracy: *“Because of conflicts, the villagers are really in trouble and need support to build their houses [and] work places. So, I will report to Norwegian leaders about the villagers’ situation and needs, and I will help the villagers”.*

On May 16th 2012, Mr. Petrie and four friends came to Ler Doh and went to IDP areas to see the villagers’ situation.

On May 28th 2012, the Norwegian Deputy Foreign Affairs Minister, the Norwegian Ambassador to Thailand, Cambodia and Burma, and many representatives came to Ler Doh. The government leader General Kin Yin and KNU leader Major Htoo Htoo Lay came and managed the meeting with the IDPs in Kheh Der village tract. Thirty representatives for the villagers came to the meeting in the KNU liaison office in Ler Doh. During the visit, Norwegian leaders, the government leaders and the KNU leaders were talking a lot. General Kin Yin gave temporary ID cards to the 30 representatives of the villagers in IDP Kheh Der village tract. Norwegian deputy foreign affairs minister said, *“I will support the villagers and I have already prepared USD \$5,000,000 for the IDPs to rebuild their lives. The Norwegian representative, Mr. Charles Petrie, has taken responsibility for the Norwegian support. CIDKP [Committee of Internally Displaced Karen People] has taken responsibility for working with the villages’ Human Rights Committee in the IDP areas.”*

American senator visits Ler Doh

On May 29th 2012, the American Senate Finance Committee [member]²¹⁷, US Ambassador²¹⁸ and Doctor Samantha came to Ler Doh, Sa Phyu Gone and met with religious leaders, KNU leaders from the 3rd Brigade, and CIDKP leaders. They discussed the peace process and IDP villagers. They discussed this for one hour, and two of the American representatives went to Nay Pyi Daw.

The American representatives arrived [in Nay Pyi Daw] and did not inform the Burmese leaders, so the Burmese leader in Ler Doh and Bago Division said that the arrival of the foreign people was illegal: *“In the future, if the foreign people come, they can travel only until the west [side] of Pgeh Loh River [Sittaung River], they cannot come to the east of*

²¹⁷ It is likely that the community member is referring to Susan Collins, a US senator who visited Burma during this period. Senator Collins is not, however, a member of the Senate Finance Committee. See “President U Thein Sein receives US Senator Hon Susan M. Collins and Party,” New Light of Myanmar, May 30, 2012; see also “Sen. Susan Collins visits Thailand, Myanmar; to meet with Aung San Suu Kyi,” The Bangor Daily News, May 29, 2012.

²¹⁸ Although the community member uses the term “ambassador,” there technically was no US ambassador appointed at this time. It is likely that the community member meant Foreign Service Officer Michael Thurston, who attended these meetings, but his position at that time was what is called a Chargés d’Affaires, which is an alternative to ambassadors, which nations have used throughout history. See “President U Thein Sein receives US Senator Hon Susan M. Collins and Party,” New Light of Myanmar, May 30, 2012. On July 11, 2012, Derek Mitchell became the first US Ambassador to arrive in Burma since September 30, 1990.

[Sittaung River]”. The Burmese leader defended this [position]. They [the government] said they will build up democracy in Burma, but the foreign leaders did not inform them, so it became a complaint from the Burmese leaders.

KNU 3rd Brigade holds a public conference

On May 1st 2012, KNU 3rd Brigade held a public conference related to the KNU and the government meeting on the peace process, such as: the KNU requested 11 points [for peace], but the second time, the KNU requested 13 points and then had a meeting with the government. They received responses to all of their 13 points. KNU 3rd Brigade met with villagers and explained the peace process and that peace will be stable. Villagers should be involved in the process, with both sides of the government. The KNU, 3rd Brigade, began explaining to the villagers about the peace process from Moo Township, Ler Doh Township to Hsaw Htee Township.

The KNU 3rd Brigade leaders who went to meet the villagers did not wear soldiers’ uniforms and did not bring weapons. They wore Karen traditional shirts and went to one village after another, and a group of villagers travelled with them to one village after another village. There were 15 leaders of the KNU 3rd Brigade who were travelling, and there would be over one hundred people, including villagers, who went with them. The villagers got an opportunity to report and talk about their opinions and ideas in all meetings. In the meeting in Da La Say village tract, Thay Plaw Tah village, the village head reported that: *“Because of the battles over 60 years, the villagers are getting poorer and have become refugees. A lot of people have to go and be slaves in other countries, so we need lasting peace for our new generation in the future. Currently, there is [only a] ceasefire and our villagers do not feel there is enough peace, so we hope to gain lasting peace in our country.”*

The villagers’ work and food problems

Villagers in our area have to deal with food problems. In the mountains, they do hill field [farming] and corn plantations, but insects eat [crops] so they do not get enough food and face food problems. On the plains, they do flat field farming, but because of flooding, their paddy died so they have to deal with food problems. Their paddy died, so then they planted beans, but insects ate the bean and killed them, so it caused extreme problems for them.

For the villagers to farm plantations and plant paddy, the government loaned money, but the villagers’ beans and paddy died, so it caused problems for them to pay back the government loan. People who have farms and buffaloes sold their farm animals or property, and then they paid back their government [loan].

The villagers are farmers. Their paddy and beans died and [they] have a lot of debts. They do not have other work to do in the area, and they

cannot work so they have to go to work in Rangoon, Thailand and Malaysia. In this year [2012], there might be [as much as] 20% of young people in our area who go to work in other countries.

In our country, there are a lot of civilians becoming unemployed and going to work in other countries, also [others who] cannot go as they do not have travelling costs. Working in Burma, the salary is not much for work, so it is hard to support their family.

Nowadays, in Rangoon, Karen girls and other ethnic girls sell their bodies in many ways to be able to support their families. There are a lot of Karaoke shops in Rangoon and the ethnic girls have to entertain visitors who come, and prostitute their body in many ways. The Karaoke shops are called KTP and a lot of them have opened. The shops are illegal. The shopkeepers do not work and arrange secretly with local authorities, such as police and other powerful groups. Most people who go to the shops are police, Burmese leaders, rich people and people who take bribes. It is depressing for our Karen girls and other ethnic girls. In Kyauk Ta Kah Township, Taw Kweh Aye area, the villagers face problems and poverty. They have to sell their body. This happens because the country's politics are not stable and the civilians have to face problems and poverty.

Government builds new bridge on Na Tha Kway Sittaung River

The Burmese government built a bridge on the Sittaung River in Na Tha Kway area, and there are 11 households in Na Tha Kway that had to move. The houses relocated but the government did not give any compensation. The bridge did not replace the old bridge; they build it in the village and it crosses villagers' house gardens. The government did not give any compensation for villagers who had to move or villagers who lost their gardens, so it caused difficulties for the villagers.

Tatmadaw activities

In our area, the Burmese army does not have any activities; they only walk on vehicle roads and send [supplies to] each other. There are no army activities on the plains or the mountains. They stay in their camps and sometimes send [supplies to] each other. They do not demand any forced labour. If they need something, they do it themselves and do not order the villagers [to do it].

They keep a militia in Na Tha Kway, Kyauk S'Yee and Ler Doh towns. The Government does not provide the militia's salary, so the villagers have to provide [it] every month. The village head collects money from the villagers; the villagers have to pay 1,000 kyat (US \$1.14) per house every month. The villagers want to remove the militia but the Government does not remove [it] for them. They are forced to keep it [militia] until now.

General information

In our area, because the KNU and the Government held peace [talks], the

	<p>situation for the villagers has become better. The villagers travel to work freely without questions. The sustained ceasefire makes villagers feel the [presence of] peace and are happy to travel to work freely. In the past, there were battles and the villagers could not work freely; they had to [obtain] written work permission. Because of the pressure of battles, the villagers have gotten poorer. Now, the villagers have to rebuild their lives from the beginning.</p> <p>In the mountains, Norway is supporting pilot projects, so it makes the villagers happy. In our area, the villagers really need support. To rebuild their life, they [villagers] organise a group called a Human Rights Committee, and if support from other countries arrives, and if it is helpful for them, they will accept it. The things that the villagers need most are enough food, security, and to work undisturbed. In our country, villagers need peace and unity, and to continue for the new generation in the future.</p> <p>Conclusion</p> <p>The above information is the true thing that has occurred in our area. We write the above information as we see and know.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Mone, Kyaukkyi and Shwegyin townships, Nyaunglebin District (Received in July 2012)</p>
--	--

Source document #49

Internal log#:	12-111-S2
Published:	<p>“Nyaunglebin Situation Update: Kyauk Kyi Township, July 2012,” KHRG, September 2012, http://www.khrq.org/2012/09/12-111-s2/nyaunglebin-situation-update-kyauk-kyi-township-july-2012</p>
Location:	Kyaukkyi Township, Nyaunglebin District
Issues:	Peacebuilding efforts
Full text:	<p>On July 1st 2012, the villagers in Kheh Der village tract started to build a rice barn and stores to keep their materials in. There are 16 villages, 260 households and 1,437 people in Kheh Der village tract. The rice barn was built in Muh Theh and they will keep the rations there, where the villagers will have to transport it. The materials that they are going to support the villagers with haven't been delivered yet, because the vehicle roads are broken and they [Tatmadaw] are repairing the vehicle roads. The things that they are going to support the villagers with are: 1) household materials, 2) different kinds of major food [such as fish paste and rice], 3) school stationary for the students, 4) different kinds of medical supplies, 5) different kinds of clothes, and 6) equipment for farming.</p> <p>On July 11th 2012, the agents from Norway and the people in charge from</p>

	<p>CIDKP [Committee for Internally Displaced Karen People] and KORD [Karen office of Relief and Development], came to Muh Theh and met with the villagers, the KNU leaders and the Burmese governors. The project that the agents from Norway are going to do isn't a country development project, it is a project for village development and solving problems in order to fulfill the villagers' needs. But the villagers are not sure about this project yet. The villagers are relying on the planning of the leaders from CIDKP and KORD; this plan will be a test.</p> <p>The District Governor U Nyan Shwe [Legislature of Kyauk Kyi Township] reported in the legislators' meeting that he is going to make a development project with the purpose of mining [precious] stones in Maw Day village, so the Burmese government ordered U Paing Company to come and test the stones in Maw Day. On July 1st 2012, the people in charge from Than M'Ni factory and eight staff members from U Paing Company, led by U Nay Win, came to Muh Theh village to test the stones in Maw Day. The villagers are really worried; they are worried that the Burmese government will use all of the country's natural resources, like trees and bamboo and other natural resources. If the U Paing Company starts their activity, the villagers will face many problems, and they also don't know what exactly will happen to them. The people who came and tested the stones left by July 8th 2012 because the KNU [Karen National Union] had not given them permission to test the stones, so they did not dare to test the stone carefully. Moreover, a landmine exploded in the area where they were testing the stones, so, as they were afraid, they left.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Kyaukkyi Township, Nyaunglebin District (Received in July 2012)</p>
--	---

Source document #50

Internal log#:	12-115-S1
Published:	<p>“Nyaunglebin Situation Update: Kyauk Kyi Township, May 2012 to July 2012,” KHRG, March 2013, http://www.khrq.org/2013/03/12-115-s1/nyaunglebin-situation-update-kyauk-kyi-township-may-july-2012</p>
Location:	Kyaukkyi Township, Nyaunglebin District
Issues:	Forced labour; Impact of infrastructure and commercial development; Ongoing militarisation
Full text:	<p>KNLA and Burmese military's [Tatmadaw's] activities</p> <p>In Ler Doh Township, the Burmese military, which is MOC [Military Operations Command] #4, came and based [their camp] in the Ler Doh Township area. They rotated themselves in January 2012 and are based in the eastern part of Muh Theh. The Operations Command is set up in Hkler Soe place [on the hill]. They are active up to Ka Baw Too, which is on the border of Lu Thaw Township in Brigade #5 [Papun District], and Ler Doh Township in Brigade #3 [Nyaunglebin District]. In that MOC,</p>

there are ten battalions and we do not know the name of all of these ten battalions. We only know that under MOC #4, LIB [Light Infantry Battalion] #704 is the group that is active in Muh Theh, to Paw Khay Hkoh, to the border of Brigade #3 to Brigade #5. We do not know the other battalions' names.

On July 3rd and 5th, the Burmese military LIB# 704 Battalion Commander Nyan Win Aung forced Muh Theh villagers to go and build a bridge that crosses the Thay Nweh Loh River. The bridge was constructed so the motorbikes can go across on it. This bridge is [located] on the way from Muh Theh village to Poh Khay Hkoh Burmese military camp. MOC #4 is based in Poh Khay Hkoh Burmese military camp. Some Burmese villagers carry and sell things beside the Poh Khay Hkoh military camps. The Operations Commander himself runs a shop. Only the Burmese soldiers buy things from the Burmese people who carry and sell the things. There are no Karen villagers who will go and buy things there.

In the past, the Burmese military from Poh Khay Hkoh ordered things from the Burmese villagers who sell things, and because there was no bridge, they had to carry their motorbikes to the other side of the river and then continue to Poh Khay Hkoh military camp. Therefore, they constructed the bridge and they asked the villagers to go and help them construct the bridge. As village is close [to the river], the villagers had to go and build the bridge. Only B--- village is in the white area [government-controlled area]. The other villages such as V--- village, U--- village, S--- and T--- villages are in a black area [armed ethnic group-controlled area].²¹⁹

Currently, from Muh Theh village to Ler Doh town, the Burmese military based [there] are IB [Infantry Battalion] #60 and LIB #351. The name of IB #60's Commander is Zarni Aung and his soldiers set up their camp on Hku Thay Soe Mountain in the western part of Muh Theh village. IB #60 soldiers live in Muh Theh village and they set up a checkpoint and they asked for [money from] the people who run taxis [motorbike taxis] that travel between Muh Theh and Ler Doh. They [the soldiers] come and stay there [at the check point] until 9:00 pm and then go back to their camp. For LIB #351, in the past, their commander was Win Boh Shein but Win Boh Shein was promoted and we do not know the [new] commander's name of LIB #351.

The military group and the powerful people [groups], which are based in Nyaunglebin District, Ler Doh Township are: Burmese military

²¹⁹ Tatmadaw insider Maung Aung Myoe explains that Tatmadaw counter-insurgency doctrine views territory as black, brown or white according to the extent of non-state armed group (NSAG) activity. He explains that "black area" denotes "an area controlled by insurgents but where the Tatmadaw operates;"; "brown area" denotes "a Tatmadaw-controlled area where insurgents operate;" while a "white area" is territory which has been "cleared" of NSAG activity. See: Maung Aung Myoe, *Neither Friend Nor Foe: Myanmar's Relations with Thailand since 1988*, Singapore: Institute of Defence and Strategic Studies Nanyang Technological University, 2002, p.71.

[Tatmadaw]; Union Solidarity and Development Party [USDP]; KNLA Battalion #9 and police (KNDO) [Karen National Defence Organization]²²⁰ Battalion #3. After the ceasefire, starting from April to May, the KNU leaders did a campaign and explained to the civilians about the ceasefire.²²¹ Their trip [campaign] started from Moo Township and to Ler Doh Township and then, they went step by step until Hsaw Htee Township. The trip took them one month and a half.

When they [the KNU] campaigned, the villagers also mentioned their needs so that the KNU will solve their needs, such as problems regarding land (for example, the land that the villagers were forced to relocate to; or the land that the owner wants to use it again). The landowners want to get the land back that is [currently being] used as a relocation [site]. The villagers who were forced to relocate also reported that they want to go back and live in their old village. They want to go back and work on their own land.

Economic situation

On July 1st, MOC #4's battalion, which is LIB #704 and is based in Hkler Soh came to B---, and they helped the people who are testing the stone situation [for stone mining]. This time, eight people came and there were two educated people. These eight people come from town. We are not sure which town the two educated people come from, nor what their ethnicity is. The eight people arrived in B--- on July 1st and, beginning on July 2nd, 3rd, and 5th, they tested the stones in the western part of Muh Theh area and the place name is Maw Day (forest). The kind of stone that they are testing is wolframite. When they started testing the stone on the first day, which was on the 2nd of July, they also invited a B--- villager, called Saw M---, who is about 35-years-old. The villager who went with them said that he does not understand what the two people were saying. Saw M--- said that the two people are very big, tall and white. The villagers guess that the two people might be Chinese and came from Nay Pyi Taw.

Before this activity happened, the Member of Parliament for Ler Doh Township whose name is U Nyan Shwe Win reported to the [Pyidaungsu] Hluttaw [at a meeting in Nay Pyi Daw] that stone testing was going to be carried out. The researcher [censored for security] met with the LIB #60 Battalion Commander and the Battalion Commander Zarni Aung told him about this issue.

Another thing is that U Nyan Shwe Win bought land to do business. He

²²⁰ The Karen National Defence Organisation (KNDO) is the former name of the Karen National Liberation Army (KNLA). The KNDO is a militia force of local volunteers trained and equipped by the KNLA and incorporated into its battalion and command structure; its members wear uniforms and typically commit to two-year terms of service.

²²¹ For more information on the January 2012 ceasefire agreement see: "Steps towards peace: Local participation in the Karen ceasefire process," KHRG, November 2012.

bought 7,000 acres of land between Ler Doh Town and Ler Weh Hkee, which is beside the Ler Doh and Hsaw Mee Loo vehicle road. Later, he bought a further 2,000 acres of land beside Ler Doh town. More than that, the places are those which the villagers from Khoh Poo village tract and Hsaw Mee Loo village tract [were relocated to]; [the villages are] Khoh Poo village, Hsaw Mee Loo village, Ta Ray Hkoh village, Htee Ya Hkee village, Ler Ka Taw village and Hee Doh village. The villagers were forced to relocate to Aung Soe Moe (in the past, it was called Ywa Shaung) during four cuts.²²² The villagers who are from Maw Bger Hkee village tract were forced to relocate to Kyweh Chan relocation place. Villagers from these three village tracts were forced to relocate, but they were not given any land to do livelihood, so they have returned and do their livelihood in their old places until now. The lands that were bought [by U Nyan Shwe Win] currently are the villagers' plantation lands, such as betel nut plantation, durian plantation, mangosteen plantation, cashew plantation, betel leaf plantation, cardamom and dog fruit plantations. They also include villagers' hill fields. The Burma government, having labelled these lands as uncultivated land, sold them to the wealthy people but they did not ask for the villagers' agreement. As the trading [selling and buying of land] is not consulted and not discussed with the villagers, the villagers do not know whether their land is included or not. KHRG researchers from Hkler Lwee Htoo [Nyaunglebin] reported that when the KNU [Karen National Union leaders] went and campaigned about the ceasefire, they also explained to the civilians about the issue of the buying and selling of land.

Civilians' situation and their opinion

If we compare the situation of the past with now, because the Burmese military and the KNU entered the ceasefire, the villagers are able to live in the better situation, as they can travel a little bit more freely. For example, at present, checking at the checkpoint has stopped and villagers do not need a recommendation letter for travelling in the area or for going and working in their working place and sleep there [working place].

For the livelihood of the villagers from Ler Doh Township, their main livelihoods are: villagers from the mountain area do hill field farming and the other works that they get some income from are planting durian plantations, betel nut plantations, cardamom plantations, betel leaf plantations, mangosteen plantations and dog fruit plantations. These

²²² In Burma, the scorched earth policy of 'pya ley pya', literally 'cut the four cuts', was a counterinsurgency strategy employed by the Tatmadaw as early as the 1950's, and officially adopted in the mid-1960's, aiming to destroy links between insurgents and sources of funding, supplies, intelligence, and recruits from local villages. See Martin Smith. *Burma: Insurgency and the Politics of Ethnicity*, New York: St. Martin's Press, 1999 pp. 258-262. Though official references to the four cuts strategy have ceased, throughout 2011 KHRG continued to document evidence indicating that tactics targeting civilians continue to be systematically employed. See "Tatmadaw attacks destroy civilian property and displace villages in northern Papun District," KHRG, April 2011; "Joint Tatmadaw patrol burns field huts and seed stores, displace six villages in Toungoo District," KHRG, June 2011; "Tatmadaw soldiers shell village, attack church and civilian property in Toungoo District," KHRG, November 2011.

	<p>works are based on the plantation [harvesting] time. However, because the villagers did not get rights for sure to take care of their plantations carefully and they also did not get rights to plant more new plants, they only have the leaves and fruits of the old plants, which are not so good. Because the fruits and the leaves are not good, they do not get good prices. Therefore, the villagers have to face food shortages.</p> <p>The other thing is that, currently in Ler Doh Township, because the Burmese military are based in their [the villagers'] farms and set up their military camps beside their working place, the villagers from S---, T---, U--- and V--- want to make their farming places and their plantations better, but they dare not go back and do it. The villagers want to go back and work in their place and they want the Burmese army camps, which are based in and beside their farms and in their plantation, to move back to their own places.</p> <p>The villagers from P---, Q--- and R--- also reported that the paddy from their farming places beside Hkaw Loh River and in Hkoh Kwee Lah Region was very good [in the past], but because of Kyauk N'Ga Dam, all of their farms are [now] flooded. The villagers from these three villages also reported that because of the ceasefire and peace process, they want [the Government] to reduce the construction of dams so that they will be able to work on their farms.</p> <p>Researcher's points of view</p> <p>According to the information above, now, the villagers are enthusiastic to go back and live in their own village and work on their own land. However, because the wealthy people came in and bought a lot of land, there is also concern about the loss of the villagers' land. In the past, the villagers were forced to relocate to the relocation places, but the villagers pleaded to get the chance [to work on their plantations in the harvest time, during which they would travel from their relocation sites], or they came back secretly so that they could work on their own land. For now, the powerful people work and the wealthy people are buying the land, so the villagers' working places have been lost; they do not have land to work on and there are only difficulties for their livelihood.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Kyaukkyi Township, Nyaunglebin District (Received in July 2013)</p>
--	---

Source document #51

Internal log#:	12-134-S1
Published:	<p>"Nyaunglebin Situation Update: Kyauk Kyi Township, July to September 2012," KHRG, June 2013, http://www.khrq.org/2013/06/12-134-s1/nyaunglebin-situation-update-kyauk-kyi-township-july-september-2012</p>

Location:	Kyaukkyi Township, Nyaunglebin District
Issues:	Anti-personnel and other mines; Arbitrary taxation and demands; Peacebuilding efforts; Access to health and education
Full text:	<p>Demands for money</p> <p>During July [2012], a Government soldier based in Kyauk N'Ga base camp demanded money from gold miners living in T--- village. There are over 40 gold miners, and [for] each gold sluice [villagers are] demanded to pay 800,000 kyat (US \$847.91)²²³ per month. [The] people who collected the money were IB [Infantry Battalion]²²⁴ #57, and one of their people in charge said, <i>"I have to collect the money because I have to send 20 million kyat (US \$21,197.79) to the operation commander."</i></p> <p>During August [2012], LIB [Light Infantry Battalion]²²⁵ #264 soldiers based at D--- camp demanded 20,000 kyat (US \$21.19) each time loggers transported goods from G--- to H--- village by motorboat. <i>Per Kaw</i> [police] based at D--- demanded 2,500 kyat (US \$2.64) each time from loggers transporting their logs.</p> <p>Norwegian government support to Muh Theh village tract</p> <p>The Norwegian government started sending aid on August 8th 2012. So far, rice sacks have arrived at Hsaw Mee Luh base camp [Kat Pe base camp] only. A delay occurred because people transporting the rice by truck had to repair the road [during the trip]. At this time, only one truck was used for the transportation. One truck can transport 50 rice sacks. The truck came along with five workers and one motorbike, so that if the truck was broken or needed some tools they would go and buy them from Kyauk Kyi town. The <i>Myanmar Peace Support Initiative [MPSI]</i>²²⁶ staff paid 8,000 kyat (US \$8.47) for each of the rice sacks when the truck was hired. <i>During the transportation process [the truck] had to transport them to Muh Theh. The workers received payment [directly] from MPSI staff if [payment] did not come through Burma government staff and Karen National Union [KNU] members. At this time, there were many problems during the food transportation process because the vehicle road was ruined due to too much rainfall, and the workers and truck driver had to</i></p>

²²³ As of June 19th 2013, all conversion estimates for the Kyat in this report are based on the [official market rate](#) of 943 Kyat to the US \$1.

²²⁴ Infantry Battalions are Tatmadaw battalions of around 500 soldiers, though many within the Tatmadaw are under-strength with less than 200 soldiers.

²²⁵ Light Infantry Battalions are Tatmadaw battalions of around 500 soldiers, but most in the Tatmadaw are under-strength with less than 200 soldiers.

²²⁶ After the 2012 ceasefire between the Union government and the KNU, an initiative called the Myanmar Peace and Support Initiative (MPSI) was formed by the Norwegian government to support the peace process throughout the Union. In May 2012, MPSI representatives visited Ler Doh Township, in Nyaunglebin District and met with community members. For more information on the MPSI and other pilot programs in Nyaunglebin, see these KHRG reports: "Nyaunglebin Situation Update: Ler Doh Township, November 2012 to January 2013," KHRG, April 2013; "[Nyaunglebin Situation Update: Moo, Ler Doh and Hsaw Htee townships, January to June 2012](#)," KHRG, October 2012; and "[Nyaunglebin Situation Update: Kyauk Kyi Township, July 2012](#)," KHRG, September 2012.

patch up the vehicle road again and again.

The other problem is an anti-vehicle mine between Kat Pe base camp and Muh Theh village. This anti-vehicle mine was planted by Karen National Liberation Army [KNLA] Battalion #9 in October 2011. After KNLA soldiers planted this anti-vehicle mine, bulldozers repaired the road before Burmese [Tatmadaw] troops sent rations [to the area], so excavated soil covered the mine. A year ago, the Burmese [Tatmadaw] sent rations, but the mine did not explode because the car road did not go straight over it. This year, it rained too much and the soil was soft, and therefore a potentially dangerous problem might occur because of this mine. KNLA Battalion #9 soldiers marked this place where the old anti-vehicle mine was planted before MPSI came [to Muh Theh area]. KNLA soldiers do not dare to remove this mine because it was placed permanently [planted in such a way that it would definitely explode if a removal attempt was made]. If people detonate the mine, it will damage the road, [splitting it] into two parts. Then trucks will not be able to travel along on the road anymore. Currently, there is a marking where this mine is, and people extended the road to avoid going over it. If [people] detonate this mine, 30 feet of road will be damaged. Therefore, the mine was marked, and KNLA soldiers [hope to] come up with a solution in the summer. Because people could not send the rice [by truck to Muh Theh], villagers from Kheh Der village tract had to carry it from Hsaw Mee Luh to Muh Theh [then to their villages]. It is about eight miles from Hsaw Mee Luh to Muh Theh, and the additional distance from Muh Theh to their villages takes three hours. Even though the rice could not be sent to [Muh Theh by truck], villagers kept up an effort to carry it by themselves.

It took the Norwegian government quite a long [time] for the rice transportation because of the ruined road. The support from the Norwegian government can be found in [this] list of support paper [below].

The list of Norwegian government support for Kheh Der village tract²²⁷

No	Type	Amount
1	Rice	529 sacks
2	Salt	224 (358.4 kg. / 788.5 lbs.) viss ²²⁸
3	Fish paste	224 viss
4	Cooking oil	224 litres
5	Yellow bean	224 viss
6	Big pots	224
7	Small pots	224
8	Pans	224
9	Big rice paddles	224

²²⁷ The following measurements are taken from the community member's list. The manner in which aid was allocated to villagers is unclear, but the uniformity of measurements suggests it could have been divided along a household basis.

²²⁸ A viss is a unit of weight equivalent to 1.6 kg. / 3.52 lb.

10	Small rice paddles	224
11	Plates	224
12	Small bowls	224
13	Big bowls	224
14	Kettles	224
15	Small spoons	224
16	Soap bars	224
17	Batteries	224
18	Mosquito nets	228
19	Mats	228
20	Blankets	672
21	Plastic cups	224
22	Small water containers	224
23	Big water containers	224
24	Cough syrup	224
25	Amoxicillin	224
26	Similac	-
27	Paracetamol	-
28	Vitamins	-
29	Metronidazole	-
30	Oral rehydration salts	-
31	Scissors	-

School equipment

32	Paper	286 packets
33	Bags	286
34	Pens	286
35	Pencil sharpeners	286
36	Pencils	286
37	Trousers	139
38	Umbrellas	286
39	Tiffin carriers	286
40	Girls shirts	147
41	Skirts	147
42	Men's longyis	448
43	Women's longyis	448
44	T-shirts	448
45	Mattocks	224
46	Broad-blade knives	224
47	Saws	224
48	Hammers	224
49	Nails	224

Flooding in our area

On July 29th 2012, flooding started [and] numerous villagers encountered many problems. They [villagers] had no boats [to travel] and villagers were put at risk of becoming jobless during the flooding, and they had to face the risk of their paddies dying as a consequence of one month of

flooding. But, on August 22nd 2012, UNHCR [United Nations High Commissioner for Refugees] [World Food Programme (WFP)]²²⁹ staff came and helped villagers in the area of Kyauk Kyi Township. As government staff made the report [regarding how the flooding impacted villagers], [WFP] staff provided support [material aid] to villagers, (and the support was given to village leaders who distributed it to village households).

Assistance Team-Burma] carried out the action plan of providing 300 rice sacks, soap and medicine for villagers in Ma Au Pin village tract, Kyauk Kyi Township.²³⁰

The river was full along the Tha Ye stream because the flooding occurred from July 29th to the middle of August [2012]. In Kaw Thah Say (Tha Ye Pin) villagers farmed the flat field farms there [in Tha Ye stream area], and gold miners did gold mining along Tha Ye stream. Villagers asked gold miners to stop digging gold for a short period while the flooding was happening, but the gold miners refused to stop and, as a result, polluted water flowed down toward paddies and spread throughout flat field farms. All paddies in 30 acres of flat field farms died. These [farms] are beside Tha Ye Pin village. Paddies [also] died in 30 acres of Leh Taw Kyi farm, which is beside Tha Ye Pin village.

General information

Road constructors and village leaders demanded 200 kyat (US \$.21) from each person travelling [by road] through M--- village. Students who attend the M--- primary school were demanded to pay as well, and each student had to pay up to 10,000 kyat (US \$10.59) per month. This turned out to be a problem for students' parents.

During August, the Burma government offered loans to farm workers in Pa Deh Kaw village tract, but bank representatives and village leaders did not lend the money to farm workers at all. Instead, they just lent the money to people who are not farm workers and those people who have good relationships with them. Therefore, this turned out to be a problem for villagers.

In addition, on August 22nd 2012, the Burma government [had kept bank deposits from farm workers] from 2006, and the Government [bank representatives] said that they would return the money back, but they have still not returned it back to villagers, even though the village head signed his name [as part of the agreement]. The Burma government gives loans to farmers. If a farmer pays back the loan with the amount of 100,000 kyat (US \$105.98) to the Burma government, the government will

²²⁹ While the community member wrote 'UNHCR' in the report, it is likely that this is incorrect and that the community member meant to write UN World Food Programme, as WFP staff can be seen in the photos sent with this report.

²³⁰ Although it is not clear from the written report, the community member clarified that the BPHWT workers provided rice on behalf of EAT-Burma and provided soap and medicine on their own behalf.

	<p>save 5,000 kyat (US \$5.29). On August 22nd 2012, village heads signed their names because people [bank representatives] told them that they would give the money to farm workers, but people have not given them any money yet. The complete information can be found in interview #3 [conducted] on September 9th 2012. I interviewed the village leader Saw N--- in M--- village, Pa Deh Kaw village tract.²³¹</p> <p>Conclusion</p> <p>The [events] that I reported are true incidents that happened in our area.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Kyaukkyi Township, Nyaunglebin District (Received in September 2013)</p>
--	--

Source document #52

Internal log#:	12-149-S1
Published:	<p>“Nyaunglebin Situation Update: Kyauk Kyi and Shwegyin townships, September to November 2012,” KHRG, June 2013, http://www.khrg.org/2013/06/12-149-s1/nyaunglebin-situation-update-kyauk-kyi-and-shwegyin-townships-september-november</p>
Location:	Kyaukkyi and Shwegyin townships, Nyaunglebin District
Issues:	Anti-personnel and other mines; Forced labour; Arbitrary taxation and demands; Restrictions on freedom of movement or trade; Impact of infrastructure and commercial development; Ongoing militarisation; Peacebuilding efforts
Full text:	<p>Money demands</p> <p>On September 9th 2012, until now, they [Tatmadaw] go and demand money for [operating] the gold machines. The civilians used to work for their daily life by mining gold in the Ler Doh and Hsaw Htee townships region; the LIB [Light Infantry Battalion] #264 demands money from the people who mine gold. There are forty gold [mining] machines, and they demand 150,000 kyat (US \$170.07)²³² for each month, and they demand it every month.</p> <p>Movement restriction and causing trouble</p> <p>On September 16th 2012, in U--- village tract, a U--- villager, Ma L---, who sells three-digit lottery [vouchers], arranged with the U--- Police Station so that she gives [lottery] taxes to a local police officer, Chan Nyein Win. With the permission of the police officer and giving the policemen the tax,</p>

²³¹ This unpublished interview was received at the same time as the Situation Update and is on file with KHRG.

²³² As of March 25th 2013, all conversion estimates for the kyat in this report are based on the official market rate of 882 kyat to the US \$1. This reflects new measures taken by Burma's central bank on April 2nd 2012 to initiate a managed float of the kyat, thus replacing the previous fixed rate of 6.5 kyat to US \$1.

Ma L--- sells lottery on commission for Ma N---'s lottery centre. However, on the day of opening the three digit lottery, September 16th 2012, Ma L--- asked her nephew, P---, to go and transport [the vouchers].

As his aunt asked him, Maung P--- went and took the lottery vouchers from Nga Htway Sok village. On the way back, a local police officer, Zaw Min Oo, waited [for him] and arrested him. [They] arrested Maung P--- and detained him in U--- police station; his aunty, Ma L---, reported about this [to the community member]. When his aunt, Ma L---, learned that Maung P--- was arrested, she went and explained [the situation], but the U--- Police Station asked for 600,000 kyat (US \$680.27). After they received 600,000, they set Maung P--- free. This event is an injustice. If the authorized policeman had not given permission, the villagers would not have done illegal work. The villagers do the work because the policemen give permission and take taxes. However, they fabricated [a case] and arrested him like this, so it is an injustice. For this information, Ma L--- gave me [the community member] the information, which means that the victim herself let me know this information.

On October 13th 2012, the LIB #590, its Company #4 Company Commander Aung Ko Ko, said that if W--- villagers are going to travel and work, they have to make a recommendation letter and carry the recommendation letters. If a guest comes and travels [stays] in the village, they [villagers] have to submit the overnight guest list [to the authorities].

On October 23rd 2012, Ler Doh Operations Command Commander Hla Htway asked the villagers [owning] vehicles to send rations to Muh Theh military camp. The villagers complained to them and did not send their things, because the villagers have to work on their own work of sending wood and bamboo to the Pee Pleh area. Therefore, the Ler Doh Company Commander, Hla Htway, does not allow the villagers to go [to Pee Pleh], and it causes problems for the villagers to work on their own work. For this information, the car owner [named] M--- gave [it to] me.

Bridge opening ceremony (Sittaung Bridge opening ceremony, Nat Than Kwin)

On September 29th 2012, the national government came and opened the Sittaung Bridge joining Nat Than Kwin and Kwin Chaung Wa, and the ceremony for the bridge was held on this day. The bridge began to be built in 2010, and building this bridge destroyed the villagers' houses (farming places) and [villagers] had to move their houses, but the country government does not give any compensation for the villagers' damages.

Opening a liaison office

Starting from April 7th 2012, the KNU and the national government held a meeting and opened a liaison office in Ler Doh,²³³ and opened the office (temporarily) in the Solidarity [Union Solidarity and Development Party (USDP)] office. On September 29th 2012, the Burma government repaired it and transferred it to people in charge of the KNU (liaison Office) and to the KNU Brigade #3.²³⁴ When transferring this KNU (liaison office), it [the ceremony] included the Burma leaders, who were the Security and Border affairs Minister, U That Htun from Bago Division, Bago Division Minister for electric power, U Baby Ohn, Minister of Ethnic Affairs, U Ju Bi Sa Hla, and the Bago Division Senator and Chairman [U Win Tin]. The ones who accepted the office, from the KNU side, were Governor Hser Gay, Governor K'Neh Htoo and the person in charge of communication, Commander Maw Aye Thay. Firstly, they open the ceremony with drums, horns and the Karen culture, [then] Thai cultural dancing. Minister U That Htun gave a speech, and Minister U Ju Bi Sa Hla gave a speech.

Tatmadaw activity

There is no Burma military that is active in the region to attack or to build a new military camp, but they only travel on the road and they rotate frequently. On October 2012, the government who stays in the mountain [area], and set up their camp there, came and repaired the road in Than Boh for [sending] food. They then went to Muh Theh in October with three of their road construction vehicles, including two [Caterpillar] D4's and one [Caterpillar] D7. The D7 was hit by a KNU landmine on the border of Meh Theh [village], Ler Doh Township, in Day Law Plaw area. When their road construction vehicle was hit by a landmine, the Burma military stopped at once, but on November 2nd 2012, they continued forward towards Brigade #5.²³⁵

Civilians' situation and livelihood

The livelihood of the civilians from K'Ser Klah region is going well. Because there are no Burma military activities, they can travel and work smoothly. In their work, there are only damages caused by nature. In Plaw region, because it has been flooding for two months, a lot of paddy died and the villagers are facing difficulties.

Norway Pilot Program

Starting from August 8th 2012, the Norwegian government started to send rice to Kheh Der village tract. After sending [rice] for three months, they

²³³ KHRG previously reported on a May 28th 2012 meeting, which also included the Norwegian delegates: Norwegian State Secretary Torgeir Larsen, the Norwegian Ambassador to Thailand, Cambodia and Burma, Katja Christina Nordgaard, and head of the Norway-backed Myanmar Peace Support Initiative (MPSI), Charles Petrie. See "Nyaunglebin Situation Update: Moo, Ler Doh and Hsaw Htee townships, January to June 2012," KHRG, October 2012.

²³⁴ Brigade 3 corresponds to Nyaunglebin District.

²³⁵ Brigade 5 corresponds to Papun District.

	<p>then stopped. We have to see what situation is going to happen in the future, for what their project will be in the future.</p> <p>Conclusion</p> <p>The above reports are the real things that happened in our region. The Burma military and the people in charge are always corrupt. Currently, because the KNU and the Burma military entered the ceasefire, the civilians can travel freely and the villagers are very delighted for this. The villagers are the ones who have suffered from the conflict for a long time, and because the national government met with the KNU, they are very glad. If there is any difficulty, they go and report to the KNU liaison office.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Kyaukkyi and Shwegyin townships, Nyaunglebin District (Received in November 2013)</p>
--	--

Source document #53

Internal log#:	12-150-S1
Published:	“Nyaunglebin Situation Update: Moo Township, June to November 2012,” KHRG, August 2013, http://www.khrg.org/2012/12/12-150-s1/nyaunglebin-situation-update-moo-township-june-november-2012
Location:	Mone Township, Nyaunglebin District
Issues:	Anti-personnel and other mines; Forced labour; Restrictions on freedom of movement or trade; Ongoing militarisation
Full text:	<p>Situation report</p> <p>As many people have heard, the Burmese [Burma] government and Karen National Union signed an agreement, which is the preliminary ceasefire agreement, and [they] have struggled and reconciled to have truthful peace throughout the country. As a result, we can voice that human rights abuses, which are caused by the government army [Tatmadaw] and KNU [Karen National Liberation Army (KNLA)], have decreased by 60 percent in our area. But, a few human rights abuses still happen in our area at all times.</p> <p>In addition, starting from the beginning of this year and until now, the unseasonable rain has come. We tried to collect the information and photos on June 23rd 2012 regarding water covered paddies and [the destruction caused to] a lot of flat field farms as a consequence of the flood.</p> <p>Villagers encounters with things [difficulties] in mountainous area</p> <p>As we reported before, in Moo Township area, we live under the control of the KNU [Karen National Union] and live in the places that are</p>

acknowledged by the KNU; the places are divided into [two] parts: mountainous area and flatland area.

As far as we see, especially villagers from mountainous areas, can travel and work a lot more freely, such as the travel back and forth in the mountainous area and flatland area after the Burmese government and KNU made the preliminary ceasefire agreement.²³⁶ The only thing that harms the rights of villagers in the mountain area is: the Burmese government army set up their base camps in the forest during the civil war or armed conflict period and they have not returned back to their home towns, so [villagers] have not dared doing livelihoods in the places that are close to military base camps.

As we have mentioned, in the past, Burmese soldiers [Tatmadaw] and KNU [KNLA] soldiers used landmines because of violations and armed conflict; landmines still remain under the ground, [villagers] are afraid of landmines and dare not travel,²³⁷ so we can say that human rights abuses are ongoing.

Villagers encounters with things [difficulties] in flatland area

In flatland area, villagers are under the control of KNU [KNLA] and the State Peace and Development Council [Tatmadaw]²³⁸ therefore they always encounter human rights violations. But, after the ceasefire agreement was signed, things [human rights violations], which are against their rights, have decreased a lot in their lives. A few human rights abuses always take place among villagers without prior notice.

For instance, to repair the camp, on September 16th 2012, LIB #599 which bases at D--- village, ordered D--- villagers to cut bamboo and wood for making a fence.

Another example is: on October 13th 2012, 40 soldiers from LIB #590, Column #4, led by Aung Ko Ko came and based [themselves] at Ma La Daw camp as a military rotation; he ordered villagers to gather together and he gave a speech and said that from now on, you have to bring travel documents with you if any of you go to hill field farm huts and betel nut plantations, because [we] are going to take action if you do not bring it

²³⁶ For additional information and analysis on the ceasefire between the Burma government and the KNU, see "Steps towards peace: Local participation in the Karen ceasefire process," KHRG, November 2012.

²³⁷ For recent information on the death of a villager due to an old landmine and related movement restrictions in Pa'an District, see "Landmine death and injuries, old mines continue to make travel unsafe in Pa'an District," KHRG, December 2012.

²³⁸ In Karen, the Burmese phrases Na Ah Pa (SPDC) and Na Wa Ta (SLORC) are commonly used to refer to the Burmese government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase Na Wa Ta (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase Na Ah Pa (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "Mission Accomplished as SPDC 'dissolved'," Myanmar Times, April 4-10th 2011. The term Na Ah Pawas used by the villager who wrote this conducted this interview and interviewee and "SPDC" is therefore retained in the translation of this interview.

	<p>[with you]. He did not mention how they would take action.</p> <p>Villagers conditions, faced with things [difficulties]</p> <p>If we review the current condition of villagers, they have to face several things, such as their rights being violated all the time. As we have mentioned above, villagers from the mountainous area and flatland area still live in danger, as some of them cannot travel freely. Front-line government troops have not returned, so KNU [KNLA] soldiers still have to take care of the security for villagers, even though there is no more armed conflict. In addition, KNLA troops still have to use landmines, which is why [villagers] do not dare to travel and do livelihoods near military base camps.</p> <p>Furthermore, the government soldiers come to military camps, and send more rations and weapons regularly, hence villagers in the mountainous area live in danger and fear. We can say that human rights abuses still take place, as villagers cannot do livelihoods freely. For instance, on October 28th 2012, 120 soldiers from LIB #707, led by Battalion Commander Htun Naing Hla and Battalion Commander Saing Thi Ha, came with three bulldozers and two ration trucks; then, their rations arrived at Muh Theh village and they again sent those rations to military camps that are situated in the frontline area.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Mone Township, Nyaunglebin District (Received in November 2013)</p>
--	---

Source document #54

Internal log#:	13-31-D1
Published:	“Hpapun Short Update: Bu Tho Township, February 2013,” KHRG (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Anti-personnel and other mines; Forced labour; Land confiscation; Restrictions on freedom of movement or trade; Ongoing militarisation
Full text:	<p>A car incident with a landmine killed four villagers</p> <p>On February 11th 2013, in K’Ter Tee (Ka Taing Tee) [village], Bu Tho Township, Hpapun District, a BGF [Border Guard Force]²³⁹ construction company car (unknown brand) carried sand around 7:10-7:15 am. The</p>

²³⁹ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see “[DKBA officially becomes Border Guard Force](#)” *Democratic Voice of Burma*, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

car drove over a landmine, which exploded and killed four civilian workers [who] were in the car that morning named Kayin Lay (from Ka Ma Maung [village]), the car driver Nga Tu (from Hpapun), Yan Naing Oo and Shine Htat Aung. These four victims were hired by Ko Myo (the former K'Ter Tee village head) and the BGF to construct a BGF camp in K'Ter Tee. Shine Htat Aung was sent to Hpa-an, Taung K'Lay Hospital, where he died from severe injuries on his head, legs, hands and eyes. The place where the car mine exploded was on the bank of Yunzalin River, between the southeast [of] Taw Thoo Kla and the northeast [of] Khaw Wah Hta village.

Ko Myo and the BGF construction company [Green Hill Company] paid 500,000 kyat (US \$506.59)²⁴⁰ per victim, so 2,000,000 kyat (US \$2,026) in total [for the four victims]. Green Hill Company is doing the construction for the BGF at a place between Noh Paw Htee and K'Ter Tee villages. The Green Hill Company paid each victim 300,000 kyat (US \$303.95) and former Ka Ter Tee village tract leader supported the victims [by paying] 200,000 kyat (US \$202.63) each.

It happened because Ko Myo and the BGF soldiers forced a landowner named U A---, who is also called Pu B---, to sign an agreement to sell the sand of his farmland. In the area, three villagers' lands were closely located to each other. They [the two other landowners] are Saw C--- (from D--- village) and Maung E--- (from F---). According to our [KHRG's] researcher, it is not clear to whom the land belongs because there are no land grants.

According to the researchers who were trained during the KHRG's TOT [Training of Trainers] and who collected this information, the two landowners whose land was damaged by sand extraction requested the company to stop this practice. The fences and land of the landowners was damaged three to four times that sand was taken. They [the landowners] even asked the village tract leader Mg G--- and a local KNLA officer called Daw H--- to help them in their request to stop them [the company] from taking sand. Recently the landmine exploded. According to the people from the community, the landowners did not get any payment for the sand from their land, but according to our researchers, the company and BGF paid 600,000 kyat (US \$607.90) and three of the landowners shared 200,000 kyat (US \$202.63) each.

The researchers [censored for security] told KHRG that those two [landowners] asked help from the KNLA to take action. It happened around two furlongs²⁴¹ from the main road and estimated 1.5 or 2 miles from the BGF camp. According to the frontier rule, the BGF or Tatmadaw could not [are not allowed to] go 1,000 feet away from their camp. After the [landmine] incident, there was a curfew order by the BGF and Tatmadaw for the villagers and they [the villagers] could not go outside

²⁴⁰ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

²⁴¹ A furlong is a unit of distance equivalent to 0.125 of a mile or 0.2 of a km.

	<p>the village. Two villagers went outside the village against the order curfew, and were subsequently questioned and beaten by the BGF and Tatmadaw. The villagers do not dare to go outside [the village] now, because the BGF and Tatmadaw always check the areas.</p> <p>Until now, field researchers could not confirm who planted the landmines and even villagers could not confirm. But the KNLA, the DKBA, the BGF and the Tatmadaw are all operating in this area.</p> <p>Short Update written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in March 2013)</p>
--	--

Source document #55

Internal log#:	12-65-11
Published:	“Incident Report: Killings in Papun District, March 2012,” KHRG, May 2012, http://www.khr.org/2012/05/12-65-s1/incident-report-killings-papun-district-march-2012
Location:	Lu Thaw Township, Hpapun District
Issues:	Attacks on civilians and extrajudicial killing
Full text:	<p>The incident happened between March 6th and April 5th 2012²⁴² in Lu Thaw Township, Papun District. In the first week of March, four villagers who were returning to their homes in H--- village were trying to cross the Tatmadaw vehicle road at A--- [an area of forest near See Day army camp] after staying in P--- village, Kay Bpoo village tract. Two of the villagers were members of the home guard.²⁴³ The two home guard villagers were trying to cross the Tatmadaw vehicle road, which supplies the See Day army camp, in order to send the other two villagers to the other side of the road. While crossing the Tatmadaw vehicle road however, the Tatmadaw soldiers shot at them. The two villagers were relatives of the two home guard villagers.</p> <p>The road they were trying to cross begins further north in Toungoo District, running from Kaw Thay Der army camp and Bu Hsah Kee army</p>

²⁴²The incident documented in this report was described to a community member trained by KHRG as having happened sometime between March 6th and April 5th 2012. However, the incident was also reported by the Free Burma Rangers (FBR), which specifies the incident involving Saw W--- and Saw M--- as having occurred on March 9th 2012; see “FBR Report: Burma Army kills one, wounds one as villagers try to cross road in Northern Karen State,” FBR, March 10, 2012.

²⁴³‘Home guard’ or *gher der* groups have been organized locally in parts of northern Karen State threatened by Tatmadaw operations targeting civilians, and the resulting acute food insecurity. Villagers interviewed by KHRG have reported that *gher der* were established with the objective of providing security for communities of civilians in hiding, particularly when those communities engage in food production or procurement activities, and when other modes of protection are unavailable. For more on the *gher der* see: *Self-protection under strain: Targeting of civilians and local responses in northern Karen State*, KHRG, August 2010, especially pp.88-95.

	<p>camp, and leads south connecting with See Day army camp, which is situated in Papun District. During the incident, one villager named Saw M--- died on the spot and another villager named Saw W--- was shot with two bullets; one shot struck Saw W--- at his waist and another bullet hit his hip. He was treated by a KNLA [Karen National Liberation Army] medic in one of the KNLA clinic's at L--- village in Papun District. The other two villagers escaped, as they did not get hit by any bullets.</p> <p>Saw M--- and Saw W--- are cousins. These two villagers were serving as home guards for their community. After the incident, the other home guard members went to check Saw M---'s dead body. When they arrived, they found that the Tatmadaw soldiers were still waiting close to Saw M---'s dead body. After one week, the home guard villagers went to check for the body again. This time they did not see any Tatmadaw soldiers, but they found that the Tatmadaw soldiers had cut off one of his legs.</p> <p>Five days before the incident happened, Saw M--- and some other home guard members were patrolling around to monitor the Tatmadaw soldiers presence in their area, and there was an encounter with the soldiers. A skirmish happened and some of the Tatmadaw soldiers stepped on landmines and died. The home guard villagers took one of the Tatmadaw soldier's guns during the skirmish.</p> <p style="text-align: right;">Incident Report written by a KHRG researcher, Lu Thaw Township, Hpapun District (Received in May 2012)</p>
--	--

Source document #56

Internal log#:	12-91-12																
Published:	"Hpapun Incident Report: Bu Tho Township, April 2012," KHRG, (first publication)																
Location:	Bu Tho Township, Hpapun District																
Issues:	Forced recruitment																
Full text:	<p><u>Part 1 – Incident(s) Detail</u></p> <table border="1"> <tr> <td>Type of Incident</td> <td>One of the BGF soldiers fled to B--- village</td> </tr> <tr> <td>Date of Incident(s)</td> <td>April 2012</td> </tr> <tr> <td>Incident Location (Village, Township and District)</td> <td>A--- village, Day Wah village tract, Bu Tho Township, Hpapun District</td> </tr> </table> <table border="1"> <tr> <td colspan="2">Victim Information</td> </tr> <tr> <td>Name</td> <td>Saw B---</td> </tr> <tr> <td>Age</td> <td>30</td> </tr> <tr> <td>Sex</td> <td>Male</td> </tr> <tr> <td>Ethnicity</td> <td>Karen</td> </tr> </table>	Type of Incident	One of the BGF soldiers fled to B--- village	Date of Incident(s)	April 2012	Incident Location (Village, Township and District)	A--- village, Day Wah village tract, Bu Tho Township, Hpapun District	Victim Information		Name	Saw B---	Age	30	Sex	Male	Ethnicity	Karen
Type of Incident	One of the BGF soldiers fled to B--- village																
Date of Incident(s)	April 2012																
Incident Location (Village, Township and District)	A--- village, Day Wah village tract, Bu Tho Township, Hpapun District																
Victim Information																	
Name	Saw B---																
Age	30																
Sex	Male																
Ethnicity	Karen																

Family	Married			
Occupation	Hill farmer			
Religion	Buddhist			
Responsible	Village Head			
Village	A--- village			
Perpetrator Information				
Name(s)	Rank	Unit	Base	Commander
Hpah Kyaw Beh	Battalion Commander	Battalion #1013	K'Ter Tee	Do not know
Part 2 - Information Quality				
1. Explain the specific manner how you collected this information.				
This happened in the beginning of April 2012, when a Border Guard Force (BGF) ²⁴⁴ soldier from A--- [village] did not want to work as a BGF soldier anymore. Therefore he fled, after which the BGF Battalion Commander came to his village and bullied both his parents and the village leader. The event took place in Day Wah village tract, Bu Tho Township.				
2. Explain how the source verified information accuracy.				
The one who reported this information knows [this case] because Saw B--- became a village representative and the BGF soldier who fled was one of his villager' sons, so he knows about this event. Moreover, he had to go to the BGF office. When the parents of the soldier who fled had to go to the BGF office, Saw B--- had to accompany them.				
Part 3 – Incident Details				
Describe the Incident(s) in complete detail. For each incident, be sure to include 1) <u>when</u> the incident happened, 2) <u>where</u> it happened, 3) <u>what</u> happened, 4) <u>how</u> it happened, 5) <u>who</u> was involved, and 6) <u>why</u> it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please, use the space prepared below and create attach if needed.				
In April 2012, a son of one of the villagers from A--- village, Day Wah village tract, ²⁴⁵ was forcibly recruited by the Border Guard Force and was told that he could quit after [serving for] three years. He fled to the				

²⁴⁴ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see “[DKBA officially becomes Border Guard Force](#)” *Democratic Voice of Burma*, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

²⁴⁵ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

village and became a monk, because they [the BGF] did not allow him to quit even though he completed the three-year [service]. Subsequently, the repercussion was that the BGF Battalion Commander, Kyaw Beh Law La, asked the village leader to send him [the soldier] back; the village leader was abused like that. The parents of the soldier who fled also had to go to the BGF camp and were accompanied by the village leader. The village leader and the soldier who fled could not think of any solution, so they prolonged the date [for the meeting] and the BGF said that they had to come back when the time arrived. When the time had come, they still could not think of anything, so the village leader told them [the BGF] that he could not arrange [the return of the soldier], that the soldier had become a monk and that he [the village leader] did not know where he [the soldier] had gone. Therefore, the village leader asked them [the BGF battalion] to find him [the deserter] and called him back themselves. After this incident, the villagers met the village leader. Villagers with lots of [relevant] experience and religious leaders suggested sending him away so that they [the BGF] would not be able find him. They [the villagers] were full of worries and they tried to live under those worries, so they were thinking about how they would answer when the BGF ask them [about it]. The A--- village relies on farming and cultivation, so they [the villagers] are worried that the BGF will demand compensation for the soldier who fled and it is a great concern for the village.

Incident Report written by a KHRG researcher,
Bu Tho Township, Hpapun District
(Received in June 2012)

Source document #57

Internal log#:	12-91-13														
Published:	"Hpapun Incident Report: Bu Tho Township, April 2012," KHRG, (first publication)														
Location:	Bu Tho Township, Hpapun District														
Issues:	Forced recruitment; Ongoing militarisation														
Full text:	<p><u>Part 1 – Incident(s) Detail</u></p> <table border="1"> <tr> <td>Type of Incident</td> <td>Two Border Guard Force (BGF) soldiers from A--- village fled</td> </tr> <tr> <td>Date of Incident(s)</td> <td>April 2012</td> </tr> <tr> <td>Incident Location (Village, Township and District)</td> <td>A--- village, Day Wah village tract, Bu Tho Township, Hpapun District</td> </tr> </table> <table border="1"> <tr> <td colspan="2">Victim Information</td> </tr> <tr> <td>Name</td> <td>Saw B---</td> </tr> <tr> <td>Age</td> <td>45</td> </tr> <tr> <td>Sex</td> <td>Male</td> </tr> </table>	Type of Incident	Two Border Guard Force (BGF) soldiers from A--- village fled	Date of Incident(s)	April 2012	Incident Location (Village, Township and District)	A--- village, Day Wah village tract, Bu Tho Township, Hpapun District	Victim Information		Name	Saw B---	Age	45	Sex	Male
Type of Incident	Two Border Guard Force (BGF) soldiers from A--- village fled														
Date of Incident(s)	April 2012														
Incident Location (Village, Township and District)	A--- village, Day Wah village tract, Bu Tho Township, Hpapun District														
Victim Information															
Name	Saw B---														
Age	45														
Sex	Male														

Ethnicity	Karen				
Family	Married				
Occupation	Hill farm cultivation				
Religion	Buddhist				
Responsible	Village leader				
Village	A--- village				
Perpetrator Information					
Name(s)	Rank	Company/ Battalion/ Division	Base		Commander
Kyaw Beh	Battalion Commander	Border Guard Force #1013	K'Ter Hpaw Hkuh	Tee, Htee	-
<u>Part 2 - Information Quality</u>					
1. Explain the specific manner how you collected this information.					
After I asked the village leader about the village situation, I received information about two Border Guard Force (BGF) ²⁴⁶ soldiers, who are from A--- village fled from battalion #1013. ²⁴⁷ [Commander] Kyaw Beh sent his people [to the village], who troubled the village leader and the parents of the two soldiers who fled.					
2. Explain how the source verified information accuracy.					
The one who has accurate information is the representative [leader] of the villagers. Whatever happened, the BGF or the Myanmar government military [Tatmadaw] usually arrests the village leader first, so the village leader is the first one to be affected. Therefore, he is the one who first knew about this case.					
<u>Part 3 – Incident Details</u>					
Describe the Incident(s) in complete detail. For each incident, be					

²⁴⁶ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

²⁴⁷ KHRG continues to receive reports discussing abuses involving BGF Battalion #1013 and #1014, including: "[BGF Battalion #1014 forced labour and forced recruitment, April to May 2012](#)," KHRG, June 2013; "[Papun Situation Update: Bu Tho Township, November 2011 to July 2012](#)," KHRG, April 2013; "[Papun Situation Update: Bu Tho Township, August to September 2012](#)," KHRG, April 2013 and "[Papun Situation Update: Bu Tho Township, July to October 2012](#)," KHRG, April 2013. Further reports detailing abuses involving these battalions are also available on the KHRG website.

sure to include 1) when the incident happened, 2) where it happened, 3) what happened, 4) how it happened, 5) who was involved, and 6) why it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please, use the space prepared below and create attach if needed.

In April 2012, [two] Border Guard Force soldiers from A--- village, Kyaw Pah village tract,²⁴⁸ fled [from the BGF]. The village leader and the parents of the two soldiers were the first to be affected. The person who committed the abuse was Hpah Kyaw Beh from Battalion #1013. The event occurred because the two deserters were told that they had to serve for three years and that they would be able to quit after that. However, when the three years ended, they were not allowed to quit, so they fled. Their escape caused the villagers to be afraid that the BGF would come to look for the deserters. When they arrive in the village they frighten the villagers. In addition, the villagers are afraid that the BGF will demand things, so they are really afraid. They still cannot solve this matter, but the village leader and the parents of the soldiers have prolonged the time [they delayed the meeting with the BGF to discuss the issue]. The villagers try to live in this worrying situation and they also asked for advice from some religious leaders and some of the KNU [Karen National Union] leaders.

The situation in A--- village is not stable yet. Moreover, even though the ceasefire²⁴⁹ [agreement] was made, they have to face the LID [Light

²⁴⁸ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

²⁴⁹ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April 4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#)," *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft](#)," *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma](#)," KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process](#)," KHRG, November 2012.

	<p>Infantry Division]²⁵⁰ #44 and the BGF. They [the villagers] have to try to live and work in their fields, but they expressed that if the ceasefire does not work, their lives will be more difficult because they are living between the two military groups.</p>
	<p>Incident Report written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in June 2013)</p>

Source document #58

Internal log#:	12-93-11																																																																
Published:	<p>“Incident Report: Looting in Papun District #1, May 2012,” KHRG, May 2013, http://www.khrq.org/2013/05/12-93-11/incident-report-looting-papun-district-1-may-2012</p>																																																																
Location:	Bu Tho Township, Hpapun District																																																																
Issues:	Arbitrary taxation and demands																																																																
Full text:	<p><u>Part 1 – Incident(s) detail</u></p> <table border="1" style="width: 100%;"> <tr> <td>Type of Incident</td> <td colspan="3">Looting</td> </tr> <tr> <td>Date of Incident(s)</td> <td colspan="3">May 17th 2012</td> </tr> <tr> <td>Incident Location (Village, Township and District)</td> <td colspan="3">H--- village, X--- village, Y village tract, Bu Tho Township, Papun District</td> </tr> </table> <table border="1" style="width: 100%;"> <thead> <tr> <th colspan="4">Victim Information</th> </tr> </thead> <tbody> <tr> <td>Name</td> <td>Saw L---</td> <td>Saw M---</td> <td>Saw M---</td> </tr> <tr> <td>Age</td> <td>35</td> <td>40</td> <td>33</td> </tr> <tr> <td>Sex</td> <td>Male</td> <td>Male</td> <td>Male</td> </tr> <tr> <td>Nationality</td> <td>Karen</td> <td>Karen</td> <td>Karen</td> </tr> <tr> <td>Family</td> <td>Married</td> <td>Married</td> <td>Married</td> </tr> <tr> <td>Job</td> <td>Farmer</td> <td>Farmer</td> <td>Farmer</td> </tr> <tr> <td>Religion</td> <td>Buddhist</td> <td>Buddhist</td> <td>Buddhist</td> </tr> <tr> <td>Position</td> <td>Civilian</td> <td>Village Leader</td> <td>Second Village Leader</td> </tr> <tr> <td>Village</td> <td>H--- village</td> <td>X--- village</td> <td>Y--- village</td> </tr> </tbody> </table> <table border="1" style="width: 100%;"> <thead> <tr> <th colspan="5">Perpetrator</th> </tr> </thead> <tbody> <tr> <td>Name(s)</td> <td>Rank</td> <td>Company/Battalion/</td> <td>Based at</td> <td>Commander's Name</td> </tr> </tbody> </table>			Type of Incident	Looting			Date of Incident(s)	May 17 th 2012			Incident Location (Village, Township and District)	H--- village, X--- village, Y village tract, Bu Tho Township, Papun District			Victim Information				Name	Saw L---	Saw M---	Saw M---	Age	35	40	33	Sex	Male	Male	Male	Nationality	Karen	Karen	Karen	Family	Married	Married	Married	Job	Farmer	Farmer	Farmer	Religion	Buddhist	Buddhist	Buddhist	Position	Civilian	Village Leader	Second Village Leader	Village	H--- village	X--- village	Y--- village	Perpetrator					Name(s)	Rank	Company/Battalion/	Based at	Commander's Name
Type of Incident	Looting																																																																
Date of Incident(s)	May 17 th 2012																																																																
Incident Location (Village, Township and District)	H--- village, X--- village, Y village tract, Bu Tho Township, Papun District																																																																
Victim Information																																																																	
Name	Saw L---	Saw M---	Saw M---																																																														
Age	35	40	33																																																														
Sex	Male	Male	Male																																																														
Nationality	Karen	Karen	Karen																																																														
Family	Married	Married	Married																																																														
Job	Farmer	Farmer	Farmer																																																														
Religion	Buddhist	Buddhist	Buddhist																																																														
Position	Civilian	Village Leader	Second Village Leader																																																														
Village	H--- village	X--- village	Y--- village																																																														
Perpetrator																																																																	
Name(s)	Rank	Company/Battalion/	Based at	Commander's Name																																																													

²⁵⁰ Light Infantry Division (Tatmadaw); commanded by a brigadier general, each with ten light infantry battalions specially trained in counter-insurgency, jungle warfare, "search and destroy" operations against ethnic insurgents and narcotics-based armies. LIDs are organised under three Tactical Operations Commands, commanded by a colonel, (three battalions each and one reserve), one field artillery battalion, one armoured squadron and other support units. As of 2000, each LID has its own organic field artillery units.

		Division		
Saw Nyunt Thein	Commander	Border Guard #1014 ²⁵¹	D--- village, Border Guard Camp	Battalion Commander Maung Chit
<u>Part 2 - Information Quality</u>				
1. Explain the specific manner how you collected this information.				
During the previous rainy season, I went to <i>[censored for security]</i> and I met with them [the villagers] as usual. When I arrived, and when difficulties [accident] occurred, they wrote to me about the information. ²⁵²				
2. Explain how the source verified information accuracy.				
In order to make sure whether this information is true or not, we went and compared [the information gathered with] the information that the “mother organization” [Karen National Union (KNU)] ²⁵³ had already reported to the District [office of the KNU]. This information is meaningful and, we can say, and we dare to say, that this information is true.				
<u>PART 3 – Incident Details</u>				
Describe the Incident(s) in complete detail. For each incident, be sure to include 1) <u>when</u> the incident happened, 2) <u>where</u> it happened, 3) <u>what</u> happened, 4) <u>how</u> it happened, 5) <u>who</u> was involved, and 6) <u>why</u> it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please, use the space prepared below and create attach if needed.				
This time, to be able to report, we searched for the civilians’ problems, and we discovered a problem that happened on May 17 th 2012. The problem was about the actions of Commander Nyunt Thein and his				

²⁵¹ Border Guard battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalized ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. Border Guard battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three digit battalion numbers. For more information, see “DKBA officially becomes Border Guard Force” Democratic Voice of Burma, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

²⁵² Villagers from H---, X--, and Y--- villages first wrote the information provided in this incident report before giving it to the KHRG community member.

²⁵³ Because the KNU has been active for many decades, it is common for Karen people to refer to it as the “mother organization,” but this does not necessarily denote the speaker’s actual affiliation with the KNU.

people, the subordinates of the NPD [Nay Pyi Daw] government's Border Guard Military #1014,²⁵⁴ [led by] Battalion Commander Maung Chit.²⁵⁵ Their activities were different from the others, because they went and looted [things] from civilians.

The information that we are reporting on is about an event that happened on May 17th 2012. The place where the event happened was in H--- village, X--- village and Y--- village. The villages that we are reporting about are in Meh Pree village tract, Bu Tho Township, Papun District. The people who created the problem, and who have abused the human rights [of villagers], were Commander Nyunt Thein and his followers, who are the subordinates of the Battalion Commander Maung Chit from the NPD government's Border Guard #1014. Almost all the people who live in Burma experience patterns of bullying, intimidation and torture. Mostly, all of the armed groups often engage in these practices, which were continued by one Burmese [Burma] government after another. Therefore, the group under Commander Saw Nyunt Thein is also engaging in the practice of frightening civilians and looting things from them, time after time; Commander Nyunt Thein and his group are frightening civilians and looting the civilians' things.

On May 17th 2012, Commander Nyunt Thein and his people looted things from the civilians of X---, Y---, and H--- villages; they looted durians and chickens. They demanded six durians and five *viss*²⁵⁶ of chicken from Y--- village. Then, they looted 50 durians from X--- village and 50 durians from H--- village. For the villagers, whether they wanted to give [the things] or not, they had to give [them]. According to the demands from Commander Nyunt Thein, villagers had to go and send the durians to B--- village. Even though they sent the durians, they didn't get any payment for them. We can say that those kinds of human

²⁵⁴ KHRG received reports on the activities of Border Guard Force (BGF) Battalion #1014, which has been active along the border of Papun and Thaton Districts. Battalion #1014 is commanded by Major Maung Chit, which is also sometimes spelled Maw Hsee, whom is allegedly to be a part of an advisory committee that oversaw the 2010 transformation of the DKBA into the BGF, and assumed responsibility for business activities for the group. See "The Situation In Karen State After the Elections," EBO (Euro-Burma Office) Analysis Paper No. 1/2011, April 2011. More recently, on August 5th 2012, the KNLA and BGF #1014 engaged in a firefight in Mae Seik village, Papun Township, despite the terms of the ceasefire. KNLA and Government's Militia Fight – Four Soldiers Killed Karen News, August 7th 2012. For additional articles discussing abuses perpetrated by BGF #1014, see these KHRG reports: "Torture and killing in Thaton District," KHRG, October 2012; "Papun Situation Update: Bu Tho Township, received April 2012," KHRG, June 2012; "Papun Interview: Saw T---, August 2011," KHRG, January 2012; "Thaton Situation Update: June to October 2011," KHRG, November 2011; *All the Information I've Given You, I faced it myself*, KHRG, December 2011, page 14.

²⁵⁵ Commander Maung Chit's name is sometimes spelled "Maw Hsee." Commander Maung Chit is not to be confused with Maung Chit Thu, who is a top-tier officer in the Border Guard, while Maung Chit is the commander for Battalion #1014. Maung Chit Thu is part of the intelligence division for the Border Guard and not much is currently known about his actual role in the command structure. In December 2012, KHRG verified that these two names do not refer to the same officer. For more information on Maung Chit Thu's authority, see this KHRG report: "Pa'an Situation Update: June to August 2011," KHRG, October 2011.

²⁵⁶ A *viss* is a unit of weight equivalent to 1.6 kg. or 3.52 lb.

	<p>rights abuses could happen continuously in the future. It is not easy for them [soldiers] to change their behaviour and the enthusiasm that they have demonstrated.</p> <p>These are the human rights abuses that have occurred in the ethnic area. President Thein Sein and the Operations Commander Min Aung Hlaing said that they will eradicate forced labour from the army [Tatmadaw], but I can assume that there is no agreement within the army.²⁵⁷</p>
	<p>Incident Report written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in June 2012)</p>

Source document #59

Internal log#:	12-93-12																																																		
Published:	“Incident Report: Looting in Papun District #2, May 2012,” KHRG, March 2013, http://www.khr.org/2013/03/12-93-i2/incident-report-looting-papun-district-2-may-2012																																																		
Location:	Bu Tho Township, Hpapun District																																																		
Issues:	Arbitrary taxation and demands																																																		
Full text:	<p><u>Part 1 – Incident(s) detail</u></p> <table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="background-color: #cccccc;">Type of Incident</td> <td colspan="3">Looting</td> </tr> <tr> <td style="background-color: #cccccc;">Date of Incident(s)</td> <td colspan="3">May 14th 2012</td> </tr> <tr> <td style="background-color: #cccccc;">Incident Location (Village, Township and District)</td> <td colspan="3">H--- village, X--- village, Y--- village, Meh Pree village tract, Bu Tho Township, Papun District</td> </tr> </table> <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th colspan="4" style="background-color: #cccccc;">Victims Information</th> </tr> <tr> <th style="background-color: #cccccc;">Name</th> <th>Saw M---</th> <th>Saw N---</th> <th>Saw L---</th> </tr> </thead> <tbody> <tr> <td style="background-color: #cccccc;">Age</td> <td>35</td> <td>40</td> <td>33</td> </tr> <tr> <td style="background-color: #cccccc;">Sex</td> <td>Male</td> <td>Male</td> <td>Male</td> </tr> <tr> <td style="background-color: #cccccc;">Nationality</td> <td>Karen</td> <td>Karen</td> <td>Karen</td> </tr> <tr> <td style="background-color: #cccccc;">Family</td> <td>Married</td> <td>Married</td> <td>Married</td> </tr> <tr> <td style="background-color: #cccccc;">Job</td> <td>Farmer</td> <td>Farmer</td> <td>Farmer</td> </tr> <tr> <td style="background-color: #cccccc;">Religion</td> <td>Buddhist</td> <td>Buddhist</td> <td>Buddhist</td> </tr> <tr> <td style="background-color: #cccccc;">Responsible</td> <td>Villager</td> <td>Village Leader</td> <td>Second Village leader</td> </tr> </tbody> </table>			Type of Incident	Looting			Date of Incident(s)	May 14 th 2012			Incident Location (Village, Township and District)	H--- village, X--- village, Y--- village, Meh Pree village tract, Bu Tho Township, Papun District			Victims Information				Name	Saw M---	Saw N---	Saw L---	Age	35	40	33	Sex	Male	Male	Male	Nationality	Karen	Karen	Karen	Family	Married	Married	Married	Job	Farmer	Farmer	Farmer	Religion	Buddhist	Buddhist	Buddhist	Responsible	Villager	Village Leader	Second Village leader
Type of Incident	Looting																																																		
Date of Incident(s)	May 14 th 2012																																																		
Incident Location (Village, Township and District)	H--- village, X--- village, Y--- village, Meh Pree village tract, Bu Tho Township, Papun District																																																		
Victims Information																																																			
Name	Saw M---	Saw N---	Saw L---																																																
Age	35	40	33																																																
Sex	Male	Male	Male																																																
Nationality	Karen	Karen	Karen																																																
Family	Married	Married	Married																																																
Job	Farmer	Farmer	Farmer																																																
Religion	Buddhist	Buddhist	Buddhist																																																
Responsible	Villager	Village Leader	Second Village leader																																																

²⁵⁷ The Burmese government has pledged to the International Labor Organization (ILO) that it will end forced labor in Burma by 2015. These pledges were embodied in a Memorandum of Understanding between the Government and the ILO, signed on March 16th 2012. For more information on the issue of forced labor and Burma’s relationship with the ILO, see *Civilian and Military order documents: August 2009 to August 2012*, KHRG, October 2012.

Village	H--- village	X--- village	Y--- village	
Perpetrators				
Name(s)	Rank	Company/ Battalion/ Division	Based at	Commander's Name
Saw Nyunt Thein	Commander	Border Guard #1014 ²⁵⁸	D--- village, the Border Guard Camp	Battalion Commander Maung Chit ²⁵⁹
Part 2 - Information Quality				
1. Explain the specific manner how you collected this information.				
I always visited them [villages] in the past, so that they know me very well. Therefore, when they have to suffer this time, they wrote about it in a letter to me.				
2. Explain how the source verified information accuracy.				
We dare to say that this information is true because we already went and found the telegram from the District [Karen National Union District Office]. Therefore, we [can] say that this information is true.				
PART 3 – Incident Details				
Describe the Incident(s) in complete detail. For each incident, be sure to include 1) <u>when</u> the incident happened, 2) <u>where</u> it happened, 3) <u>what</u> happened, 4) <u>how</u> it happened, 5) <u>who</u> was involved, and 6) <u>why</u> it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please, use the space prepared below and create attach if needed.				

²⁵⁸ Border Guard battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalized ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. Border Guard battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three digit battalion numbers. For more information, see “DKBA officially becomes Border Guard Force” Democratic Voice of Burma, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

²⁵⁹ Commander Maung Chit’s name is sometimes spelled “Maw Hsee.” Commander Maung Chit’s name is sometimes spelled “Maw Hsee.” Commander Maung Chit is not to be confused with Maung Chit Thu, who is a top-tier officer in the Border Guard, while Maung Chit is the commander for Battalion #1014. Maung Chit Thu is part of the intelligence division for the Border Guard and not much is currently known about his actual role in the command structure. In December 2012, KHRG verified that these two names do not refer to the same officer. For more information on Maung Chit Thu’s authority, see this KHRG report: “Pa’an Situation Update: June to August 2011,” KHRG, October 2011.

This is the report about the incidents that took place in the ethnic areas. We would like to report about the problems that occurred because, in the NPD [Nay Pyi Daw] government military [Tatmadaw], there is no love or obedience between the upper and lower [ranking] leaders. As a result, an order from above will say one thing, but the soldiers who follow the instruction do another thing. There are many problems appearing, but [we] would like to report one problem that is not conducive to human rights.

This problem that we are going to report on should be called a “forced labour” problem. This forced labour problem happened in H---, X--- and Y--- villages. These villages are from Meh Pree village tract, Bu Tho Township, Papun District. The person who violated the human rights is Commander Nyunt Thein, who is the subordinate of Battalion Commander Maung Chit, from the Border Guard Battalion #1014. Commander Nyunt Thein’s battalion is based in B--- village. Battalion Commander Maung Chit and his subordinates, which are commander Nyunt Thein’s group from NPD government military Border Guard Battalion #1014,²⁶⁰ have a habit and behaviour of doing these kind of activities, so they went and looted things from the villagers. As we found out, Commander Saw Nyunt Thein’s group went and looted the villagers’ things on May 14th 2012. They looted 15 durians from X--- village, five durians from Y--- village and 47 durians from H--- village. Moreover, the villagers had to send the durians to B--- village for Commander Saw Nyoo Thien, but they didn’t get any payment. The villagers had to give [the items] out of fear; even if they wanted to give [them] or not, they had to give [them].

Burmese President Thein Sein and the head of Operations Command said that they will make forced labour end among their soldiers,²⁶¹ but the words are meaningless. Their soldiers continuously frighten the villagers and force the villagers to do labour, because the Burmese governments, one after another, have practiced this against all the

²⁶⁰ KHRG received reports on the activities of Border Guard Force (BGF) Battalion #1014, which has been active along the border of Papun and Thaton Districts. Battalion #1014 is commanded by Major Maung Chit, which is also sometimes spelled Maw Hsee, whom is allegedly to be a part of an advisory committee that oversaw the 2010 transformation of the DKBA into the BGF, and assumed responsibility for business activities for the group. See “The Situation In Karen State After the Elections,” EBO (Euro-Burma Office) Analysis Paper No. 1/2011, April 2011. More recently, on August 5, 2012, the KNLA and BGF #1014 engaged in a firefight in Mae Seik village, Papun Township, despite the terms of the ceasefire. KNLA and Government’s Militia Fight – Four Soldiers Killed Karen News, August 7, 2012. For additional articles discussing abuses perpetrated by BGF #1014, see these KHRG reports: “Torture and killing in Thaton District,” KHRG, October 2012; “Papun Situation Update: Bu Tho Township, received April 2012,” KHRG, June 2012; “Papun Interview: Saw T---, August 2011,” January 2012; “Thaton Situation Update: June to October 2011,” KHRG November 2011; *All the Information I’ve Given You, I faced it myself*, KHRG, December 2011, page 14.

²⁶¹ The Burmese government has pledged to the International Labor Organization (ILO) that it will end forced labor in Burma by 2015. These pledges were embodied in a Memorandum of Understanding between the Government and the ILO, signed on March 16, 2012. For more information on the issue of forced labor and Burma’s relationship with the ILO, see *Civilian and Military order documents: August 2009 to August 2012*, KHRG, October 2012.

	<p>people who live in Burma. Therefore, for the ones who have authority and arms, it is really difficult to change their behavior. Consequently, these kinds of problems will happen a lot in the future.</p>
	<p>Incident Report written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in June 2012)</p>

Source document #60

Internal log#:	12-93-I3																																																						
Published:	"Incident Report: Forced Labour in Papun District #1, May 2012," KHRG, March 2013, http://www.khrg.org/2013/03/12-93-i3/incident-report-forced-labour-papun-district-1-may-2012																																																						
Location:	Bu Tho Township, Hpapun District																																																						
Issues:	Forced labour																																																						
Full text:	<p><u>Part 1 – Incident(s) detail</u></p> <table border="1"> <tr> <td>Type of Incident</td> <td colspan="3">Forced Labour</td> </tr> <tr> <td>Date of Incident(s)</td> <td colspan="3">May 18th 2012</td> </tr> <tr> <td>Incident Location (Village, Township and District)</td> <td colspan="3">H--- village, X--- village, Y--- village, Meh Pree village tract, Bu Tho Township, Mutraw District</td> </tr> </table> <table border="1"> <thead> <tr> <th colspan="4">Victim Information</th> </tr> </thead> <tbody> <tr> <td>Name</td> <td>Saw M---</td> <td>Saw N---</td> <td>Saw L---</td> </tr> <tr> <td>Age</td> <td>35</td> <td>40</td> <td>33</td> </tr> <tr> <td>Sex</td> <td>Male</td> <td>Male</td> <td>Male</td> </tr> <tr> <td>Nationality</td> <td>Karen</td> <td>Karen</td> <td>Karen</td> </tr> <tr> <td>Family</td> <td>Married</td> <td>Married</td> <td>Married</td> </tr> <tr> <td>Job</td> <td>Farmer</td> <td>Farmer</td> <td>Farmer</td> </tr> <tr> <td>Religion</td> <td>Buddhist</td> <td>Buddhist</td> <td>Buddhist</td> </tr> <tr> <td>Responsible</td> <td>Villager</td> <td>Village Leader</td> <td>Second Village leader</td> </tr> <tr> <td>Village</td> <td>H--- village</td> <td>X--- Village</td> <td>Y--- village</td> </tr> </tbody> </table>			Type of Incident	Forced Labour			Date of Incident(s)	May 18 th 2012			Incident Location (Village, Township and District)	H--- village, X--- village, Y--- village, Meh Pree village tract, Bu Tho Township, Mutraw District			Victim Information				Name	Saw M---	Saw N---	Saw L---	Age	35	40	33	Sex	Male	Male	Male	Nationality	Karen	Karen	Karen	Family	Married	Married	Married	Job	Farmer	Farmer	Farmer	Religion	Buddhist	Buddhist	Buddhist	Responsible	Villager	Village Leader	Second Village leader	Village	H--- village	X--- Village	Y--- village
Type of Incident	Forced Labour																																																						
Date of Incident(s)	May 18 th 2012																																																						
Incident Location (Village, Township and District)	H--- village, X--- village, Y--- village, Meh Pree village tract, Bu Tho Township, Mutraw District																																																						
Victim Information																																																							
Name	Saw M---	Saw N---	Saw L---																																																				
Age	35	40	33																																																				
Sex	Male	Male	Male																																																				
Nationality	Karen	Karen	Karen																																																				
Family	Married	Married	Married																																																				
Job	Farmer	Farmer	Farmer																																																				
Religion	Buddhist	Buddhist	Buddhist																																																				
Responsible	Villager	Village Leader	Second Village leader																																																				
Village	H--- village	X--- Village	Y--- village																																																				

Perpetrator(s)				
Name(s)	Rank	Company/ Battalion/ Division	Based at	Commander's Name
Saw Nyunt Thein	Commander	Border Guard #1014 ²⁶²	D---, the Border Guard camp	Battalion Commander Maung Chit
<u>Part 2 - Information Quality</u>				
1. Explain the specific manner how you collected this information.				
When we went to their villages [H--- village, X--- village, Y--- villages]; we asked them [about any incidents], so when this incident happened, they sent us the information.				
2. Explain how the source verified information accuracy.				
The information that I received, and [the information] that went to the district [KNU office], is the same information and the date is also similar, so we can represent that this is true information.				
<u>PART 3 – Incident Details</u>				
Describe the Incident(s) in complete detail. For each incident, be sure to include 1) <u>when</u> the incident happened, 2) <u>where</u> it happened, 3) <u>what</u> happened, 4) <u>how</u> it happened, 5) <u>who</u> was involved, and 6) <u>why</u> it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please, use the space prepared below and create attach if needed.				
Brigadier General Min Aung Laing and President Thein Sein stated that they will try hard to end forced labour. ²⁶³ Even though they said that, we can say that forced labour still happens in the ethnic areas. The information that we are going to report on is about forced labour. This incident happened on May 18 th 2012, and the places where the incident took place are in H---, X--- and Y--- villages. These villages are in Meh Pree village tract, Bu Tho Township, Papun District. The ones who				

²⁶² Border Guard battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalized ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. Border Guard battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three digit battalion numbers. For more information, see “DKBA officially becomes Border Guard Force” Democratic Voice of Burma, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

²⁶³ The Burmese government has pledged to the International Labor Organization (ILO) that it will end forced labor in Burma by 2015. These pledges were embodied in a Memorandum of Understanding between the Government and the ILO, signed on March 16, 2012. For more information on the issue of forced labor and Burma’s relationship with the ILO, see *Civilian and Military order documents: August 2009 to August 2012*, KHRG, October 2012.

caused the forced labour in this report are Commander Nyunt Thein and his group; they are the subordinates of the Battalion Commander Saw Maung Chit²⁶⁴ from NPD [Nay Pyi Daw] government's Border Guard military #1014.²⁶⁵ It is very difficult for them to change the behaviour that they used to have, in order to be better. Therefore, it creates problems related with human rights violations, [especially] forced labour. Border Guard #1014 is based in W--- village and Commander Saw Nyunt Thein and his people frighten the civilians who are from H---, X--- and Y--- villages They asked the villagers from the villages that we have mentioned, to do forced labour.

On May 18th 2012, Commander Nyunt Thein asked three villagers from H--- village, two people from Y--- village and another villager from H--- village [to do forced labour]. These villagers always have to stay with the Border Guard, and they have to come and replace [other villagers] every three days. These villagers have to cook for them, cut wood for them and have to carry water for them. When they are travelling, the villagers have to porter their ammunition and their food. They asked those villagers, starting from May 18th 2012, up until the time that we are writing this information.

Whatever President Thein Sein says to make himself look good, in the future, there would be more events like we have mentioned because it is not easy for them to eradicate the bad behaviour that they used to have for many years.

Incident Report written by a KHRG researcher,
Bu Tho Township, Hpapun District
(Received in June 2012)

Source document #61

²⁶⁴ Commander Maung Chit's name is sometimes spelled "Maw Hsee." Commander Maung Chit's name is sometimes spelled "Maw Hsee." Commander Maung Chit is not to be confused with Maung Chit Thu, who is a top-tier officer in the Border Guard, while Maung Chit is the commander for Battalion #1014. Maung Chit Thu is part of the intelligence division for the Border Guard and not much is currently known about his actual role in the command structure. In December 2012, KHRG verified that these two names do not refer to the same officer. For more information on Maung Chit Thu's authority, see this KHRG report: "Pa'an Situation Update: June to August 2011," KHRG, October 2011.

²⁶⁵ KHRG received reports on the activities of Border Guard Force (BGF) Battalion #1014, which has been active along the border of Papun and Thaton Districts. Battalion #1014 is commanded by Major Maung Chit, which is also sometimes spelled Maw Hsee, whom is allegedly to be a part of an advisory committee that oversaw the 2010 transformation of the DKBA into the BGF, and assumed responsibility for business activities for the group. See "The Situation In Karen State After the Elections," EBO (Euro-Burma Office) Analysis Paper No. 1/2011, April 2011. More recently, on August 5, 2012, the KNLA and BGF #1014 engaged in a firefight in Mae Seik village, Papun Township, despite the terms of the ceasefire. KNLA and Government's Militia Fight – Four Soldiers Killed Karen News, August 7, 2012. For additional articles discussing abuses perpetrated by BGF #1014, see these KHRG reports: "Torture and killing in Thaton District," KHRG, October 2012; "Papun Situation Update: Bu Tho Township, received April 2012," KHRG, June 2012; "Papun Interview: Saw T---, August 2011," January 2012; "Thaton Situation Update: June to October 2011," KHRG November 2011; *All the Information I've Given You, I faced it myself*, KHRG December 2011, page 14.

Internal log#:	12-93-I4			
Published:	"Incident Report: Forced Labour in Papun District #2, February 2012," KHRG, March 2013, http://www.khrg.org/2013/03/12-93-i4/incident-report-forced-labour-papun-district-2-february-2012			
Location:	Dwe Lo Township, Hpapun District			
Issues:	Forced Labour			
Full text:	<u>Part 1 – Incident(s) detail</u>			
	Type of Incident		Forced Labour	
	Date of Incident(s)		February 22 nd 2012	
	Incident Location (Village, Township and District)		W--- village, K'Ter Tee village tract, Dwe Lo Township, Papun District	
	Victim's Details			
	Name	Saw E---		
	Age	40		
	Sex	Male		
	Nationality	Karen		
	Family	Married		
	Job	Farming		
	Religion	Buddhist		
	Responsibility	Villager		
	Village	M---		
	Perpetrator			
	Name	Rank	Company/Battalion/Division	Based at
				Commander's Name
	Saw Maung Chit	Commander	Border Guard #1014, K'Ter Tee	W--- camp, W--- W--- Operation Commander
	<u>Part 2 - Information Quality</u>			
	1. Explain the specific manner how you collected this information.			
	A [Border Guard Force] ²⁶⁶ Battalion, which is led by the Commander			

²⁶⁶ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalized ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three digit battalion numbers. For more information, see "DKBA officially becomes Border Guard Force" Democratic Voice of Burma, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

	<p>Saw Maung Chit,²⁶⁷ came into W--- village. At first, they stayed beside the villagers' houses in the village, and they stayed wherever they wanted. Therefore, the W--- Operations Commander didn't approve this and he ordered Commander [Maung] Chit Thu²⁶⁸ to build a camp. Therefore, on February 22nd 2012, they started building W--- camp and they asked M villagers and Y--- villagers to go and build it for them.</p>
	<p>2. Explain how the source verified information accuracy.</p> <p>We got this information from E---, who is an M--- villager²⁶⁹ and also had to go and build the camp.</p>
	<p><u>PART 3 – Incident Details</u></p>
	<p>Describe the Incident(s) in complete detail. For each incident, be sure to include 1) <u>when</u> the incident happened, 2) <u>where</u> it happened, 3) <u>what</u> happened, 4) <u>how</u> it happened, 5) <u>who</u> was involved, and 6) <u>why</u> it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please, use the space prepared below and create attach if needed.</p> <p>This forced labour happened on February 22nd 2012 in W--- village, K'Ter Tee village tract, Dwe Lo Township, Papun District. The forced labour occurred when the Border Guard Battalion #1014,²⁷⁰ which is led by Commander Maung Chit, and his people came and stayed in W--- village; in the villagers' houses and beside the houses. Because they lived wherever they wanted, the Operations Commander who came to</p>

²⁶⁷ Commander Maung Chit's name is sometimes spelled "Maw Hsee."

²⁶⁸ Although the community member used the name Maung Chit Thu as the commander of Border Guard Force Battalion #1014, Maung Chit Thu is actually a top-tier officer in the Border Guard, while Maung Chit is the commander for Battalion #1014. The confusion stems from the fact that Maung Chit Thu is part of the intelligence division for the Border Guard Force and his actual role in the command structure is unclear. In December 2012, KHRG verified that these two names do not refer to the same officer. For more information on Maung Chit Thu's authority, see "Pa'an Situation Update: June to August 2011," KHRG, October 2011.

²⁶⁹ The community member had travelled to the area previously, and shared KHRG information gathering methodology with villagers, in order to prepare notes of events in their area as local records for general reporting. This Incident Report is based on the villagers' notes that were shared with the community member.

²⁷⁰ KHRG received reports on the activities of Border Guard Force (BGF) Battalion #1014, which has been active along the border of Papun and Thaton Districts. Battalion #1014 is commanded by Major Maung Chit, which is also sometimes spelled Maw Hsee, whom is allegedly to be a part of an advisory committee that oversaw the 2010 transformation of the DKBA into the BGF, and assumed responsibility for business activities for the group. See "The Situation in Karen State After the Elections," EBO (Euro-Burma Office) Analysis Paper No. 1/2011, April 2011. More recently, on August 5th 2012, the KNLA and BGF #1014 engaged in armed conflict in Mae Seik village, Papun Township, despite the terms of the ceasefire; see "KNLA and Government's Militia Fight – Four Soldiers Killed," Karen News, August 7th 2012. For additional articles discussing abuses perpetrated by BGF #1014, see "Torture and killing in Thaton District," KHRG, October 2012; "Papun Situation Update: Bu Tho Township, received April 2012," KHRG, June 2012; "Papun Interview: Saw T---, August 2011," January 2012; "Thaton Situation Update: June to October 2011," KHRG, November 2011; and *All the Information I've Given You, I faced it myself*, KHRG, December 2011, p.14.

live in W--- camp didn't approve, and he gave an order to Commander Maung Chit. The order was: "*The Border Guard has to have its' own camp in the correct place, and they must have dignity as Thein Sein Government's military, so they have to build a camp.*"

As the Operations Commander gave the order, Commander Maung Chit and his group from the Border Guard #1014 had to build the camp. However, they needed bamboo, thatch and wood poles. Because they couldn't find [them], they asked the M--- villagers, Y--- villagers, Z--- village and N--- villagers [to provide them]. The villagers brought their own bamboo, thatch, wood poles and their own tools as usual, and after that, they had to build a wooden hut and fence for them. They had to bring all the things that were needed, and they had to work with great effort, but they didn't get any wages. They had to work for the Border Guard for five days, but when they were sick or when they were injured, the Border Guard didn't take care of them. For meals, they were treated, but not with enough [food].

There were about 12 or 15 people who worked for them [at one time], so after the building was finished, there would have been 70 to 80 people who went and worked for the Border Guard. If we calculate the cost, it [unpaid wages] would be over 200,000 kyat (US \$229.36).²⁷¹ Their leaders always talk about good things, but their subordinates on the front line are not following their leaders' words. If we consider forced labour and the words of Thein Sein,²⁷² they are not harmonious. Doesn't Thein Sein know what his people are really doing, or does he decide to pretend that he doesn't know about that? Forcing people to labour like that has not ended yet, but there is not as much forced labour anymore and the villagers do not need to take a lot of prevention [measures]; their living standard can continue as usual.

Incident Report written by a KHRG researcher,
Dwe Lo Township, Hpapun District
(Received in June 2012)

Source document #62

Internal log#:	12-140-I1
Published:	"Hpapun Incident Report: Bu Tho Township, July 2012," KHRG (first publication)

²⁷¹ As of March 15th 2013, all conversion estimates for the kyat in this report are based on the official market rate of 872 kyat to the US \$1. This reflects new measures taken by Burma's central bank on April 2nd 2012 to initiate a managed float of the kyat, thus replacing the previous fixed rate of 6.5 kyat to US \$1.

²⁷² The Burmese government has pledged to the International Labour Organization (ILO) that it will end forced labour in Burma by 2015. These pledges were embodied in a Memorandums of Understanding between the Government and the ILO, signed on March 16, 2012. For more information on the issue of forced labour and Burma's relationship with the ILO, see "Civilian and Military order documents: August 2009 to August 2012," KHRG, October 2012.

Location:	Bu Tho Township, Hpapun District			
Issues:	Torture and violent abuse			
Full text:	<u>Part 1 – Incident(s) Detail</u>			
	Type of Incident		Threat to the villagers	
	Date of Incident(s)		July 13 th 2012	
	Incident Location (Village, Township and District)		A--- village, Meh Mweh Hta village tract, Bu Tho Township, Hpapun District	
	Victim Information			
	Name		Saw F---	
	Age		40	
	Sex		Male	
	Ethnicity		Shan	
	Religion		Buddhist	
	Family		Yes	
	Occupation		Researcher	
	Member of Organisations		KHRG researcher	
	Responsible		Northern Coordinator	
	Village		G---	
Perpetrator Information				
Name	Rank	Company/ Battalion/ Division	Base	Commander
Saw Hsa Yoo Moo	Commander	KNLA Battalion #102	KNLA Battalion #102 Ler Htoh Poe	Company Commander Saw Doo
<u>Part 2 - Information Quality</u>				
1. Explain the specific manner how you collected this information.				
When I was in B--- village, Bu Tho Township, the [village] leader wanted to see me. Before I arrived at the [the house of the] township leader, the KNLA Company's second-in-command, Saw Hsa Yoo Moo stood in front of the township leader and me at the Meh Mweh Hta boat yard, in front of <i>theramu</i> ²⁷³ Naw C---'s house. He [Saw Hsa Yoo Moo] took out his pistol immediately and fired around ten times until the bullets in the pistol were gone. We did not know why he started to shoot.				
2. Explain how the source verified information accuracy.				
As we looked at the Commander, we did not know whether he had drunk alcohol. We then realised that he was very drunk and shot the				

²⁷³ *Thara* (male) or *theramu* (female) is a Karen term used for any teacher, pastor, or any person to whom one wishes to show respect.

pistol. I saw this happening with my own eyes. I was afraid his shooting would hit some of the villagers who live near the boat yard. They ran back to the village and some people ran to another hut [a little further down from here]. Almost all of the villagers in A--- village saw this happening.

Part 3 – Incident Details

Describe the incident(s) in complete detail. For each incident, be sure to include 1) when the incident happened, 2) where it happened, 3) what happened, 4) how it happened, 5) who was involved, and 6) why it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.

This problem happened in public. The villagers had never seen it anything like that before. This time it was different from other times. [It happened somewhere in] A--- village in Meh Mweh village tract,²⁷⁴ Bu Tho Township, Thaton District. The case happened on July 13th 2012 and is about the Company's second-in-command Saw Hsa Yoo Moo] threatening the public. The people who suffered were villagers that live near A--- village.

As mentioned before, this incident happened right in front of me. On July 13th 2012, I stayed in B--- village and returned to A--- village. The township leader Saw D--- came to see me and we were visiting [meeting] at *thramu* Naw C---'s house. One of the KNLA soldiers from battalion #102, company #4, company's second-in-command Saw Hsa Yoo Moo was drunk and arrived in front of *thramu* Naw C---'s house. He took out his pistol and shot ten times.

After he fired the pistol, he said, "*Township leader P'Doh D--- and the forest ranger from the forestry department Saw E--- don't know anything. They don't know anything about the conditions. [They] always stay in the office and give orders. In a dying case [when someone has to die], I always have to be the first one. Do work, if it needs to be done. If not, don't do it if is not necessary. Saw E--- and I will solve the problems immediately this evening.*" After he said that, he went into the house.

Because of the shooting incident, people who live near the boat yard returned to the village and some villagers ran to other houses while some children were crying noisily. We don't know what problems exist between the battalion second-in-command and [the forest ranger from the forestry department] Saw E---. We know that it is inappropriate to shoot guns in public. It was threatening the villagers and violating their human rights.

²⁷⁴ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

	Incident Report written by KHRG researcher, Bu Tho Township, Hpapun District (Received in October 2012)
--	---

Source document #63

Internal log#:	12-140-I2			
Published:	“Hpapun Incident Report: Bu Tho Township, July 2012,” KHRG, (first publication)			
Location:	Bu Tho Township, Hpapun District			
Issues:	Forced labour			
Full text:	<u>Part 1 – Incident Details</u>			
	Type of Incident		Forced labour	
	Date of Incident(s)		July 7 th 2012	
	Incident Location (Village, Township and District)		Meh Pree village, Mae Pree village tract, Bu Tho Township, Hpapun District	
	Victim Information			
	Name		Saw A---	
	Age		31	
	Sex		Male	
	Ethnicity		Karen	
	Religion		Buddhist	
	Family		Yes	
	Occupation		Farmer	
	Responsible		Villager	
	Village		B--- village	
	Perpetrator Information			
	Name(s)	Rank	Unit	Base
	Saw Nyunter	Commander	BGF #1014	K'Ter Tee
				Captain Maung Chit ²⁷⁵ (BGF)
	<u>Part 2 - Information Quality</u>			
	1. Explain the specific manner how you collected this information.			

²⁷⁵ Commander Maung Chit, also referred to as Maw Hsee, is the commander for Tatmadaw Border Guard Force (BGF) battalion #1014 in Hpapun District. Maung Chit is not to be confused with Maung Chit Thu (typically referred to as Chit Thu), who is a senior level BGF commander overseeing battalions #1017, #1018, #1019 and #1020 in Ko Ko, Hpa-an District.

	<p>On July 7th 2012, we arrived at B--- village. We knew that the BGF [Border Guard Force]²⁷⁶ #1014²⁷⁷ were in Meh Pree village. So we did not go [there] and we asked the village head Saw C--- for help. The village head asked Saw A--- to call the E--- village head or someone elder [another village leader] for me. Saw A--- replied to me that, <i>“The D---’s village head is busy and is not able to come. He has to live with the BGF and cook, cut wood and collect vegetables for them.”</i></p>
	<p>2. Explain how the source verified information accuracy.</p> <p>It is true that Saw A--- went to Meh Pree village. When Saw A--- arrived at Meh Pree village, he saw that the soldiers were drinking alcohol in the village. I was not sure [about the situation] with only the information that Saw A--- gave me. Thus, I asked the B--- village head again about the case. He confirmed that it had taken [Saw A---] one hour to go from B--- village to Meh Pree village [on foot]. Thus, the information [he provided] has to be true.</p>
	<p><u>Part 3 – Incident Details</u></p> <p>Describe the Incident(s) in complete detail. For each incident, be sure to include 1) <u>when</u> the incident happened, 2) <u>where</u> it happened, 3) <u>what</u> happened, 4) <u>how</u> it happened, 5) <u>who</u> was involved, and 6) <u>why</u> it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.</p> <p>The human rights violations happened to the people [in the community] of Meh Pree village. The problem happened on July 7th 2012 in Meh Pree village, Meh Pree village tract, Bu Tho Township, Hpapun District. The BGF #1014 Battalion Commander Saw Maung Chit’s subordinate Commander Saw Maung Nyunt and his subordinates forced all of the villagers to work, even though they [the villagers] did not want to work for them.</p> <p>Even though this is a real problem, people in Meh Pree village do not realise that they [the BGF] are violating their rights. People in the village</p>

²⁷⁶ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see [“DKBA officially becomes Border Guard Force”](#) *Democratic Voice of Burma*, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

²⁷⁷ KHRG continues to receive reports discussing abuses involving BGF Battalion #1013 and #1014, including: [“BGF Battalion #1014 forced labour and forced recruitment, April to May 2012,”](#) KHRG, June 2013; [“Papun Situation Update: Bu Tho Township, November 2011 to July 2012,”](#) KHRG, April 2013; [“Papun Situation Update: Bu Tho Township, August to September 2012,”](#) KHRG, April 2013 and [“Papun Situation Update: Bu Tho Township, July to October 2012,”](#) KHRG, April 2013. Further reports detailing abuses involving these battalions are also available on the KHRG website.

	<p>do not know what a human right is and that is really a weakness [to get exploited] for the people who are living in Meh Pree and Meh K'Naw villages.</p> <p>Until more people in the village understand their [human] rights, those people [the BGF soldiers] will keep asking for labour.</p> <p>The violations that have happened lately are not much different from the previous violations that happened. Like Saw A--- informed me, villagers in Meh Pree village have to stay with BGF battalion #1014 soldiers and work for them by collecting the kindling, carrying water and collecting vegetables.</p> <p>The villagers also have to carry their load when they go to the camp to rotate [the soldiers]. From the day that the BGF moved [their camp] to Meh Pree village until now, the villagers have to stay with them every day. They [the villagers] have to go with two people at a time. They rotate every three days and this continues to happen. The BGF soldiers [force] villagers to work and the media groups which are moving around [active in] this area do not realise that forced labour occurs. That is why they [the BGF soldiers] can ask [for labour] anytime. If [we] want to decrease the [number of] violations in that location [village], reporters from any group have to move around [collect information] in that area. The more reporters moving around that particular area, the earlier the conditions will become better.</p> <p style="text-align: right;">Incident Report written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in October 2012)</p>
--	---

Source document #64

Internal log#:	12-140-I3						
Published:	"Hpapun Incident Report: Bu Tho Township, June 2012," KHRG, (first publication)						
Location:	Bu Tho Township, Hpapun District						
Issues:	Forced labour						
Full text:	<p><u>Part 1 – Incident Details</u></p> <table border="1" style="width: 100%;"> <tr> <td style="background-color: #cccccc;">Type of Incident</td> <td>Forced labour / <i>K'haw la</i>²⁷⁸</td> </tr> <tr> <td style="background-color: #cccccc;">Date of Incident(s)</td> <td>June 15th 2012</td> </tr> <tr> <td style="background-color: #cccccc;">Incident Location (Village, Township and District)</td> <td>C--- place, B--- village, Kyaw Pah village tract, Bu Tho Township, Hpapun District</td> </tr> </table> <p style="background-color: #cccccc;">Victim Information</p>	Type of Incident	Forced labour / <i>K'haw la</i> ²⁷⁸	Date of Incident(s)	June 15 th 2012	Incident Location (Village, Township and District)	C--- place, B--- village, Kyaw Pah village tract, Bu Tho Township, Hpapun District
Type of Incident	Forced labour / <i>K'haw la</i> ²⁷⁸						
Date of Incident(s)	June 15 th 2012						
Incident Location (Village, Township and District)	C--- place, B--- village, Kyaw Pah village tract, Bu Tho Township, Hpapun District						

²⁷⁸ *K'haw la* is a kind of palm tree with leaves that can be fashioned into thatch shingles.

Name	Saw A---			
Age	56			
Sex	Male			
Ethnicity	Karen			
Religion	Buddhist			
Family	Yes			
Occupation	Planting sugar cane fields			
Responsible	Village head			
Village	B--- village			

Perpetrator Information				
Name(s)	Rank	Unit	Base	Commander
Saw Maw Thaw	Commander	BGF #1013 (K'Ter Tee)	K'Ter Tee BGF military camp	Hla Kyaing

Part 2 - Information Quality

1. Explain the specific manner how you collected this information.

On July 6th 2012, I left [censored for security]. On July 7th 2012, I arrived in B--- village and asked the B--- village head Saw A--- [about] the village situation. I know the exact problems [information] because he told me about them.

2. Explain how the source verified information accuracy.

The houses in the B--- village are not closely located to each other. Instead, the distance between the houses is sometimes very big. They [the villagers] live here and there in different groups. Altogether there are six groups and the village head Saw A--- has four delegates. After asking the elder [village head] Saw A---, I also asked other delegates [for information]. So, the information is absolutely correct and exact.

Part 3 – Incident Details

Describe the Incident(s) in complete detail. For each incident, be sure to include 1) when the incident happened, 2) where it happened, 3) what happened, 4) how it happened, 5) who was involved, and 6) why it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.

The problem happened on June 15th 2012. The BGF [Border Guard Force]²⁷⁹ #1013²⁸⁰ Commander Saw Maw Thaw lives in C---, a BGF military camp or B--- village, Kyaw Pah village tract,²⁸¹ Bu Tho Township, Hpapun District. The BGF soldiers began to ask for things by force. BGF Commander Saw Maw Thaw caused the problems. Commander Saw Maw Thaw and his soldiers that are based at the C--- Military camp asked the villagers to bring 100 thatched shingles to their military camp without any payment in return. The villagers in B--- village had to take the thatched shingles from B--- village to the C--- military camp. There were no problems that followed, but the villagers want to express their feelings to protect themselves because they do not know who will help them and how to reply [to the BGF soldiers' demands]. Because they [BGF soldiers] are often demanding [things], they [the villagers] want to refuse those who ask [gave orders]. However, because the Government soldiers [Tatmadaw] threaten people [in other areas], the people in B--- village are afraid. The villagers are not familiar with refusing orders from the armed group. The villagers are living in fear, even though no one has died.

The problems have become numerous, but the villagers that live in the villages, such as B--- village, Meh Pree village and Pweh Kay village are not willing or able to report incidents. They reported to the BGF soldiers and to the NPT [Nay Pyi Taw]²⁸² government's soldiers [Tatmadaw], but the villagers' situation has not changed. It is like a child who has no parents. Even though he cries, there is no one coming to take care of him.

Incident Report written by a KHRG researcher,
Bu Tho Township, Hpapun District
(Received in October 2012)

Source document #65

²⁷⁹ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

²⁸⁰ KHRG continues to receive reports discussing abuses involving BGF Battalion #1013 and #1014, including: "[BGF Battalion #1014 forced labour and forced recruitment, April to May 2012](#)," KHRG, June 2013; "[Papun Situation Update: Bu Tho Township, November 2011 to July 2012](#)," KHRG, April 2013; "[Papun Situation Update: Bu Tho Township, August to September 2012](#)," KHRG, April 2013 and "[Papun Situation Update: Bu Tho Township, July to October 2012](#)," KHRG, April 2013. Further reports detailing abuses involving these battalions are also available on the KHRG website.

²⁸¹ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

²⁸² *Nay Pyi Taw* is the capital city of Burma. In 2005 the military regime moved the capital from Rangoon to a greenfield at its present location, 320 kilometres (200 miles) north of the city. See "[Nay Pyi Taw now less of a ghost town](#)," *Bangkok Post*, December 11th 2013.

Internal log#:	12-140-I4			
Published:	"Hpapun Incident Report: Bu Tho Township, January 2012," KHRG, (first publication)			
Location:	Bu Tho Township, Hpapun District			
Issues:	Forced labour			
Full text:	<u>Part 1 – Incident(s) Detail</u>			
	Type of Incident		Forced labour	
	Date of Incident(s)		January 1 st 2012	
	Incident Location (Village, Township and District)		B--- village (C---), Kyaw Pah village tract, Bu Tho Township, Hpapun District.	
	Victim Information			
	Name		Saw A---	
	Age		30	
	Sex		Male	
	Ethnicity		Karen	
	Religion		Buddhist	
	Family		Yes	
	Occupation		Farmer	
Responsible		Villager		
Village		B--- village (C--- village)		
Perpetrator Information				
Name(s)	Rank	Unit	Base	Commander
Saw Nyunt Thein	Commander	BGF #1014	Maw Law Kloh (Yay Pu) army camp	Battalion Commander
<u>Part 2 - Information Quality</u>				
1. Explain the specific manner how you collected this information.				
On July 6 th 2012, I arrived at B--- village (C--- village). I met the (censored for security) of the B--- village's primary school, Saw A---, and I received information concerning this problem.				
2. Explain how the source verified information accuracy.				

We can say that the incident truly happened. We met the B--- villagers, after which we met the villager [who was affected]. Saw A--- had to carry things to the Maw Law Kloh BGF [Border Guard Force]²⁸³ base [military camp].

Part 3 – Incident Details

Describe the Incident(s) in complete detail. For each incident, be sure to include 1) when the incident happened, 2) where it happened, 3) what happened, 4) how it happened, 5) who was involved, and 6) why it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.

²⁸³ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see “[DKBA officially becomes Border Guard Force](#),” *Democratic Voice of Burma*, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

The problem that began on January 1st 2012. It happened in B--- village, which is also called C---, Kyaw Pah village tract,²⁸⁴ in Bu Tho Township, in Mu Traw District. NPT (Nay Pyi Taw)²⁸⁵ government's people [Tatmadaw soldiers] forced the villagers to carry things for them and accompany them when they travelled. Moreover, they [the villagers] always had to wait [perform sentry duty] in the military camp. So this information is about forced labour.

In the region, there are perpetrators and victims of forced labour. The perpetrators of the forced labour are the BGF Battalion #1014,²⁸⁶ Battalion Commander Saw Maung Chit's²⁸⁷ subordinate Commander Saw Nyunt Thein and his subordinates. The victims are villagers from the B--- village.

The perpetrator has had the ability to force people to do things [for them] for a long time. Even though the country's democratic policies are changing the country for the better, the BGF's behaviour is not improving quickly, so incidents of forced labour continue to happen.

The villagers have no skills or political knowledge to protect their rights. If they would, they could think about what the government is doing right or wrong. Because they do not know what is right or wrong, they cannot do anything. They [the villagers] are forced to work. No one has died at this stage [even though they are being abused]. The people who face [forced labour] do not know that people [the BGF and the Tatmadaw] violate their rights. So, even though the conditions are changing, there is no difference for them [the villagers]. Let us say that it is normal for them. Unless the villagers would understand their rights, there will always be violations [of their rights]. As [long as] the perpetrators continue the forced labour, there will be victims.

Incident Report written by a KHRG researcher,
Bu Tho Township, Hpapun District
(Received in October 2012)

²⁸⁴ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

²⁸⁵ *Nay Pyi Taw* is the capital city of Burma. In 2005 the military regime moved the capital from Rangoon to a greenfield at its present location, 320 kilometres (200 miles) north of the city. See "[Nay Pyi Taw now less of a ghost town](#)," *Bangkok Post*, December 11th 2013.

²⁸⁶ KHRG continues to receive reports discussing abuses involving BGF Battalion #1013 and #1014, including: "[BGF Battalion #1014 forced labour and forced recruitment, April to May 2012](#)," KHRG, June 2013; "[Papun Situation Update: Bu Tho Township, November 2011 to July 2012](#)," KHRG, April 2013; "[Papun Situation Update: Bu Tho Township, August to September 2012](#)," KHRG, April 2013 and "[Papun Situation Update: Bu Tho Township, July to October 2012](#)," KHRG, April 2013. Further reports detailing abuses involving these battalions are also available on the KHRG website.

²⁸⁷ Commander Maung Chit, also referred to as Maw Hsee, is the commander for Tatmadaw Border Guard Force (BGF) battalion #1014 in Hpapun District. Maung Chit is not to be confused with Maung Chit Thu (typically referred to as Chit Thu), who is a senior level BGF commander overseeing battalions #1017, #1018, #1019 and #1020 in Ko Ko, Hpa-an District.

Source document #66

Internal log#:	12-147-I1			
Published:	“Hpapun Incident Report: Dwe Lo Township, June 2012,” KHRG, (first publication)			
Location:	Dwe Lo Township, Hpapun District			
Issues:	Land confiscation; Impact of infrastructure and commercial development; Ongoing militarisation			
Full text:	<u>Part 1 – Incident(s) Detail</u>			
	Type of Incident		Land confiscation	
	Date of Incident		June 5 th 2012	
	Incident Location (Village, Township and District)		B--- village, K'Ter Tee village tract, Dwe Lo Township, Hpapun District.	
	Victim Information			
	Name		Ma A---	
	Age		39	
	Sex		Female	
	Ethnicity		Karen	
	Family		Yes	
	Occupation		Food vendor	
	Religion		Muslim	
	Responsible		Villager	
	Village		B--- village	
	Perpetrator			
Name	Rank	Company/Battalion/Division	Base	Commander
Hla Kyaing and Tin Htun	Battalion Commander	Border Guard #1013	Hpaw Htee Hku village	Htoe Lu
<u>Part 2 - Information Quality</u>				
1. Explain the specific manner how you collected this information.				
Ma A---, a food vendor, said that on June 5 th 2012, Border Guard				

	<p>Force²⁸⁸ leaders and the Light Infantry Division's [LID]²⁸⁹ #44 Tactical Operations Command [TOC]²⁹⁰ #442 Commander Tin Htun, gathered the villagers who own plantation land and flat farm land. She [Ma A---] was one of the villagers who owned the land, so she was invited to the meeting. In the meeting, Operations Commander Tin Htun and Battalion Commander Hla Kyaing said that they were going to build shelters for the [soldiers'] families between Noh Hpaw Htee and K'Ter Tee [Wah Ker Bridge]. The area is about 76 acres large, which includes a lot of the villagers' flat fields and rubber plantations in that area. They [the commanders] said that they would pay compensation for whatever [land] the villagers were to lose.</p>
	<p>2. Explain how the source verified information accuracy.</p> <p>Regarding this [land] confiscation, five acres of Ma A---'s rubber plantation were included. She reported it to us herself, so it is a true incident.</p>
	<p><u>Part 3 – Incident Details</u></p> <p>Describe the Incident(s) in complete detail. For each incident, be sure to include 1) <u>when</u> the incident happened, 2) <u>where</u> it happened, 3) <u>what</u> happened, 4) <u>how</u> it happened, 5) <u>who</u> was involved, and 6) <u>why</u> it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please, use the space prepared below and create attach if needed.</p> <p>Ma A--- reported the land confiscation as follows. Ma A--- has a family and lives in B--- [C--- village], K' Ter Tee village tract,²⁹¹ Dwe Lo Township. She runs a small [food] shop.</p> <p>Ma A--- explained that in March 2012, Light Infantry Division #44 Tactical Operations Commander #442 Tin Htun, and Border Guard Force Officer Hla Kyaing, had a plan to construct shelters for their families. She [Ma A---] heard about this when she was in her shop. Not</p>

²⁸⁸ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)," *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

²⁸⁹ Light Infantry Division (Tatmadaw); commanded by a brigadier general, each with ten light infantry battalions specially trained in counter-insurgency, jungle warfare, "search and destroy" operations against ethnic insurgents and narcotics-based armies. LIDs and organised under three Tactical Operations Commands, commanded by a colonel, (three battalions each and one reserve), one field artillery battalion, one armoured squadron and other support units. As of 2000, each LID has its own organic field artillery units.

²⁹⁰ Tactical Operations Command; made up of three battalions and a headquarters, usually under a Military Operations Command (MOC) and a Light Infantry Division (LID).

²⁹¹ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

	<p>too long ago, on June 5th 2012, Operation Commander Tin Htun and Officer Hla Kyaing gathered the villagers who own rubber plantations, flat fields and land that is located between Noh Hpaw Htee and B---villages. Ma A--- said she was included [to be part of the meeting].</p> <p>When she arrived to the meeting place, Operation Commander Tin Htun and Border Guard [Commander] Hla Kyaing said that there were more than 76 acres of lands around the Wah Hker Toh [Bridge] area, and they did not care if they included the villagers' flat fields or rubber plantations; they would build buildings for their families. The villagers had to sell that land to them and were to accept whatever amount of money they [the commanders] gave. If the villagers did not agree with the money that they got, they [the commanders] would just confiscate the land without [paying] any compensation.</p> <p>Even since Ma A--- planted the rubber trees, she was expecting to get a lot of money from it [when she was able to tap the trees]. But if the BGF soldiers were to buy her land, it would not be very much. If she could keep the rubber plantation, it would last until her children and grandchildren [grew up]. When she first heard about the land confiscation, she almost fainted.</p> <p>Ma A--- explained that after Tin Htun and Hla Kyaing informed them, they gave money to the villagers whose land was included [confiscated]. They paid 800,000 kyat²⁹² (US \$810.54) for one acre of rubber plantation and 450,000 kyat (US \$455.93) for one acre of flat field.</p> <p>Ma A--- explained that she owned five acres of rubber plantation and that they paid her 4,000,000 kyat (US \$4,052.68). Even though she did not want to sell her land, she was afraid, so she had to sell it. She also explained that her friends and neighbours also suffered.</p> <p style="text-align: right;">Incident Report written by a KHRG researcher, Dwe Lo Township, Hpapun District (Received in November 2012)</p>
--	---

Source document #67

Internal log#:	12-147-l2
Published:	"Hpapun Incident Report: Dwe Lo Township, June 2012," KHRG, (first publication)
Location:	Dwe Lo Township, Hpapun District
Issues:	Torture and violent abuse; Rape and sexual assault
Full text:	<u>Part 1 – Incident(s) Detail</u>

²⁹² As of January 1st 2014, all conversion estimates for the Kyat in this report are based on the [official market rate](#) of 987 Kyat to the US \$1.

Type of Incident		Attempted rape case		
Date of Incident(s)		June 16 th 2012		
Incident Location (Village, Township and District)		A--- [village], Meh Kyoh village tract, Dwe Lo Township, Hpapun District		
Victim Information				
Name		Naw B---		
Age		34		
Sex		Female		
Ethnicity		Karen		
Family		Yes		
Occupation		Hill field farmer		
Religion		Buddhist		
Responsible		No		
Village		A---		
Perpetrator Information				
Name	Rank	Company/Battalion/Division	Based	Commander
Moe Win	Company second-in-command	Light Infantry Division #44, Column #3	Hku Thoo Hta, Meh Kyoh, Meh Puh Hkee, Meh Pray Hkee	Soe Wunna
Part 2 - Information Quality				
1. Explain the specific manner how you collected this information.				
<p>On June 16th 2012 Light Infantry Division²⁹³ #44, #3 column, came to A-- [village] with 27 soldiers and spent the night there. At around 11:00 pm, the company's second-in-command, who is led by Major Soe Wunna, went to the house and into the bedroom of a villager named Naw B--- without making any noise. He went beside Naw B--- with the purpose of raping her. He lifted Naw B---'s sarong and suddenly Naw B---'s child cried out loudly. Her husband, who slept in the front of the house, shouted at her to make sure she heard her child crying. At that time, Naw B--- realised that the person who lifted her sarong was not her husband, so she started to shout loudly because someone was in her room. The perpetrator, Moe Win, ran away.</p>				

²⁹³ Light Infantry Division (Tatmadaw); commanded by a brigadier general, each with ten light infantry battalions specially trained in counter-insurgency, jungle warfare, "search and destroy" operations against ethnic insurgents and narcotics-based armies. LIDs are organised under three Tactical Operations Commands, commanded by a colonel, (three battalions each and one reserve), one field artillery battalion, one armoured squadron and other support units. As of 2000, each LID has its own organic field artillery units.

	<p>2. Explain how the source verified information accuracy.</p> <p>I met the victim Naw B--- and her husband who witnessed this case. I interviewed them about this incident and they explained that it is a true story that they had faced.</p>
	<p><u>Part 3 – Incident Details</u></p> <p>Describe the Incident(s) in complete detail. For each incident, be sure to include 1) <u>when</u> the incident happened, 2) <u>where</u> it happened, 3) <u>what</u> happened, 4) <u>how</u> it happened, 5) <u>who</u> was involved, and 6) <u>why</u> it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please, use the space prepared below and create attach if needed.</p> <p>On June 15th 2012, Light Infantry Division #44, [Column] #3, led by Major Soe Wunna, came to Hkuh Thoo Hta, Meh Kyoh, Meh Puh Hkee and Meh Pray Hta [villages]. As a small column of 27 soldiers, they marched to Hku Thoo Hta and then to A--- village; they spent their night there. On June 16th 2012, at around 11:00 pm, when other people fall asleep, Soe Wunna's soldier, company second-in-command Moe Win, went to Naw B---'s house and into her bedroom. He thought that only Naw B--- and her child were in the house, so he went into her bedroom and lifted her sarong to rape her. Naw B--- thought that [it was] her husband who had been sleeping in the front of the house who lifted her sarong, so she did not say anything and stayed quiet. When Moe Win lifted her sarong, her child suddenly cried out and her husband called her name out loudly to make sure she heard her child crying; he asked her whether she heard her child crying or not. When she heard her husband's voice from the front of the house, she realised that the person who lifted her sarong was not her husband. She shouted as she realised that someone was in her room and lifting her sarong. When her husband heard her shouting, he went into the bedroom and saw someone sitting beside the fireplace in the dark. He went by his wife's side. At that time, Moe Win ran out from the house.</p> <p>Naw B---'s husband name is Saw C---, who has the position of the Tatmadaw's village head [the village head who is appointed by the Tatmadaw]. The morning after the incident, Saw C--- met Major Soe Wunna and talked about what his soldier Moe Win had done the night before. He told Major Soe Wunna that wanted to make an arrangement [a solution] to the abuse that his soldier Moe Win had committed. Soe Wunna apologised to him, [so as] not to spread [words about] the incident that had happened. He also said he would provide 200,000 kyat²⁹⁴(US \$202.63) as compensation.²⁹⁵ After he said that, he gave 100,000 kyat (US \$101.32) to Naw B---'s husband Saw C---. He said</p>

²⁹⁴ As of January 1st 2014, all conversion estimates for the Kyat in this report are based on the [official market rate](#) of 987 Kyat to the US \$1.

²⁹⁵ The practice of privately giving money as compensation to a victim or person who has been wronged is common in the local culture, and it is considered an appropriate method of punishment or restitution, rather than a form of bribery.

	<p>that he would pay the other 100,000 kyat later, but until now, he has not paid it yet. Saw C--- was really hurt by this incident. He is the village head for the Tatmadaw, and rather than being respected by the Tatmadaw, they were trying to rape his wife, so he feels really bad about that. He is always angry when he talks about this incident.</p>
	<p>Incident Report written by a KHRG researcher, Dwe Lo Township, Hpapun District (Received in November 2012)</p>

Source document #68

Internal log#:	13-108-I1																																																		
Published:	"Thaton Incident Report: Thaton Township, September 2013," KHRG, (first publication)																																																		
Location:	Thaton Township, Thaton District																																																		
Issues:	Rape and sexual assault																																																		
Full text:	<p><u>Part 1 – Incident Details</u></p> <table border="1" style="width: 100%;"> <tr> <td style="width: 50%;">Type of Incident</td> <td colspan="3">Sleep with the girl illegally. [Rape]</td> </tr> <tr> <td>Date of Incident(s)</td> <td colspan="3">September 27th 2013</td> </tr> <tr> <td>Incident Location (Village, Township and District)</td> <td colspan="3">A--- Village, Thaton Township, Thaton District</td> </tr> </table> <table border="1" style="width: 100%;"> <thead> <tr> <th colspan="2">Victim Information</th> </tr> </thead> <tbody> <tr> <td>Name</td> <td>Naw B---</td> </tr> <tr> <td>Age</td> <td>27</td> </tr> <tr> <td>Sex</td> <td>Female</td> </tr> <tr> <td>Nationality</td> <td>Karen</td> </tr> <tr> <td>Family</td> <td>Married with one child</td> </tr> <tr> <td>Occupation</td> <td>Hill farming</td> </tr> <tr> <td>Religion</td> <td>Buddhist</td> </tr> <tr> <td>Position</td> <td>---</td> </tr> <tr> <td>Village</td> <td>C--- Village</td> </tr> </tbody> </table> <table border="1" style="width: 100%;"> <thead> <tr> <th colspan="5">Perpetrator Information</th> </tr> <tr> <th>Name(s)</th> <th>Rank</th> <th>Unit</th> <th>Base</th> <th>Commander's Name</th> </tr> </thead> <tbody> <tr> <td>Unknown</td> <td>Commander with one chevron [2nd in command</td> <td>Column #1, LIB #558, MOC #13</td> <td>P'Nwe Klah army camp</td> <td>Battalion Commander Thein Htun Aung</td> </tr> </tbody> </table>				Type of Incident	Sleep with the girl illegally. [Rape]			Date of Incident(s)	September 27 th 2013			Incident Location (Village, Township and District)	A--- Village, Thaton Township, Thaton District			Victim Information		Name	Naw B---	Age	27	Sex	Female	Nationality	Karen	Family	Married with one child	Occupation	Hill farming	Religion	Buddhist	Position	---	Village	C--- Village	Perpetrator Information					Name(s)	Rank	Unit	Base	Commander's Name	Unknown	Commander with one chevron [2 nd in command	Column #1, LIB #558, MOC #13	P'Nwe Klah army camp	Battalion Commander Thein Htun Aung
Type of Incident	Sleep with the girl illegally. [Rape]																																																		
Date of Incident(s)	September 27 th 2013																																																		
Incident Location (Village, Township and District)	A--- Village, Thaton Township, Thaton District																																																		
Victim Information																																																			
Name	Naw B---																																																		
Age	27																																																		
Sex	Female																																																		
Nationality	Karen																																																		
Family	Married with one child																																																		
Occupation	Hill farming																																																		
Religion	Buddhist																																																		
Position	---																																																		
Village	C--- Village																																																		
Perpetrator Information																																																			
Name(s)	Rank	Unit	Base	Commander's Name																																															
Unknown	Commander with one chevron [2 nd in command	Column #1, LIB #558, MOC #13	P'Nwe Klah army camp	Battalion Commander Thein Htun Aung																																															

	of 1 section]			

Part 2 - Information Quality

1. Explain the specific manner in which you collected this information.

Regarding me collecting this information, Daw D---, who is the A--- village leader, gave me this information as the victim reported to her.

2. Explain how the source verified information accuracy.

The people who know this information are (1) Daw D--- and (2) Daw E---. The victim Naw B--- went and reported to the village leader on the evening that the incident happened.

Part 3 – Incident Details

Describe the Incident(s) in complete detail. For each incident, be sure to include 1) when the incident happened, 2) where it happened, 3) what happened, 4) how it happened, 5) who was involved, and 6) why it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.

On September 12th 2013, the Burmese Military (Tatmadaw) LIB #558 which is under MOC #13 from P’Nwe Klah came into A--- village and was based in the village all the time. As the military group had been staying a long time in the village, their soldiers went to search to buy alcohol in the village. In the evening at 7:00 pm on September 27th 2013, [a soldier with one chevron] went and lifted up Naw B---’s mosquito net and Naw B--- asked him, “*What are you doing here?*” and he replied that he came to search for alcohol. Therefore, Naw B--- told him that there was no alcohol so that [he should] to go. That’s why, he went.

The same soldier came again at 1:00 am [September 28th 2013] and groped Naw B---. Then she awoke and shouted to her mother for help. Her mother awoke and brought a knife. If she cut him, he would die so she dared not. At once, they went and told the village leader [about the case] and the village leader went and told the commander but at that time the battalion commander went back to his camp. The commander [that she reported to] told her not to report to their battalion commander and he asked her what they could do to make her satisfied. The village

	<p>leader went back and told Naw B--- that the commander told [asked] her what they could do for her [villager]. Naw B--- replied to her just to take care of it and if the soldier does not come again, it is fine. This case ended there.</p>
	<p>Incident Report written by a KHRG researcher, Thaton Township, Thaton District (Received November 2013)</p>

Source document #69

Internal log#:	13-117-12																																																	
Published:	"Hpapun Incident Report: Bu Tho Township, August 2013," KHRG, (first publication)																																																	
Location:	Bu Tho Township, Hpapun District																																																	
Issues:	Rape and sexual assault																																																	
Full text:	<p><u>Part 1 – Incident Details</u></p> <table border="1" style="width: 100%;"> <tr> <td style="width: 50%;">Type of Incident</td> <td colspan="3">Sexual harassment</td> </tr> <tr> <td>Date of Incident(s)</td> <td colspan="3">August 21st 2013</td> </tr> <tr> <td>Incident Location (Village, Township and District)</td> <td colspan="3">A--- village, Meh P'Lee village tract, Bu Tho Township, Hpapun District</td> </tr> </table> <table border="1" style="width: 100%;"> <thead> <tr> <th colspan="2">Victim Information</th> </tr> </thead> <tbody> <tr> <td>Name</td> <td>Ma B---</td> </tr> <tr> <td>Age</td> <td>28</td> </tr> <tr> <td>Sex</td> <td>Female</td> </tr> <tr> <td>Ethnicity</td> <td>Karen</td> </tr> <tr> <td>Family</td> <td>No</td> </tr> <tr> <td>Occupation</td> <td>Flat field farmer</td> </tr> <tr> <td>Religion</td> <td>Buddhist</td> </tr> <tr> <td>Responsible Village</td> <td>Villager A--- village</td> </tr> </tbody> </table> <table border="1" style="width: 100%;"> <thead> <tr> <th colspan="5">Perpetrator Information</th> </tr> <tr> <th>Name(s)</th> <th>Rank</th> <th>Unit</th> <th>Base</th> <th>Commander</th> </tr> </thead> <tbody> <tr> <td>Saw Dah Tu</td> <td>Sergeant</td> <td>BGF #1014</td> <td>K'Taing Tee BGF army camp</td> <td>Commander Saw Maung Chit</td> </tr> </tbody> </table> <p><u>Part 2 - Information Quality</u></p> <table border="1" style="width: 100%;"> <tr> <td> <p>1. Explain the specific manner how you collected this information.</p> <p>As soon as I heard about this sexual harassment case I went to C--- village and gathered Ma B---, her mother and her other neighbours. I gathered them and asked them the questions about the incident that</p> </td> </tr> </table>				Type of Incident	Sexual harassment			Date of Incident(s)	August 21 st 2013			Incident Location (Village, Township and District)	A--- village, Meh P'Lee village tract, Bu Tho Township, Hpapun District			Victim Information		Name	Ma B---	Age	28	Sex	Female	Ethnicity	Karen	Family	No	Occupation	Flat field farmer	Religion	Buddhist	Responsible Village	Villager A--- village	Perpetrator Information					Name(s)	Rank	Unit	Base	Commander	Saw Dah Tu	Sergeant	BGF #1014	K'Taing Tee BGF army camp	Commander Saw Maung Chit	<p>1. Explain the specific manner how you collected this information.</p> <p>As soon as I heard about this sexual harassment case I went to C--- village and gathered Ma B---, her mother and her other neighbours. I gathered them and asked them the questions about the incident that</p>
Type of Incident	Sexual harassment																																																	
Date of Incident(s)	August 21 st 2013																																																	
Incident Location (Village, Township and District)	A--- village, Meh P'Lee village tract, Bu Tho Township, Hpapun District																																																	
Victim Information																																																		
Name	Ma B---																																																	
Age	28																																																	
Sex	Female																																																	
Ethnicity	Karen																																																	
Family	No																																																	
Occupation	Flat field farmer																																																	
Religion	Buddhist																																																	
Responsible Village	Villager A--- village																																																	
Perpetrator Information																																																		
Name(s)	Rank	Unit	Base	Commander																																														
Saw Dah Tu	Sergeant	BGF #1014	K'Taing Tee BGF army camp	Commander Saw Maung Chit																																														
<p>1. Explain the specific manner how you collected this information.</p> <p>As soon as I heard about this sexual harassment case I went to C--- village and gathered Ma B---, her mother and her other neighbours. I gathered them and asked them the questions about the incident that</p>																																																		

	<p>had happened. I also took some photos of them. I did not go inside A--- village because the BGF soldiers are active there and because Ma B--- is hospitalised in Myaing Gyi Ngu.</p>
	<p>2. Explain how the source verified information accuracy.</p> <p>The people who provided information about this incident are the people who know the facts of this incident very well. They are Ma B---'s mother and the former village administrator.</p>
	<p><u>Part 3 – Incident Details</u></p>
	<p>Describe the Incident(s) in complete detail. For each incident, be sure to include 1) <u>when</u> the incident happened, 2) <u>where</u> it happened, 3) <u>what</u> happened, 4) <u>how</u> it happened, 5) <u>who</u> was involved, and 6) <u>why</u> it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.</p>

	<p>A couple of days before the incident happened, fighting broke out between the Border Guard Force [BGF]²⁹⁶ and the Karen National Liberation Army [KNLA] in a place called Weh Kyi, K'Ma Maung town. During the fighting, many of the BGF soldiers got injured, so they were not satisfied. As a consequence, they [the BGF soldiers] went to A--- village with the intent to attack the KNLA. They arrived in the village on August 21st 2013.</p> <p>The soldiers that came into the village were BGF #1014²⁹⁷ Sergeant Saw Dah Tu and his soldiers who are led by Battalion Commander Saw Maung Chit.²⁹⁸ The Battalion stayed at Ma C---'s house. While they were staying at Ma B---'s house at nighttime, at around 9:00 pm, Saw Dah Tu went into Ma B---'s bedroom and sexually harassed her [forcibly kissed her].</p> <p>The incident happened on August 21st 2013. Ma B--- is the victim while BGF #1014 Sergeant Daw Dah Tu is the perpetrator. The incident took place in A--- village, Meh P'Lee village tract, Bu Tho Township, Hpapun District.</p> <p style="text-align: right;">Incident Report written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in November 2013)</p>
--	--

Source document #70

Internal log#:	13-117-I5
Published:	"Hpapun Incident Report: Bu Tho Township, June 2013," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Rape and sexual assault

²⁹⁶ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

²⁹⁷ KHRG continues to receive reports discussing abuses involving BGF Battalion #1013 and #1014, including: "[BGF Battalion #1014 forced labour and forced recruitment, April to May 2012](#)," KHRG, June 2013; "[Papun Situation Update: Bu Tho Township, November 2011 to July 2012](#)," KHRG, April 2013; "[Papun Situation Update: Bu Tho Township, August to September 2012](#)," KHRG, April 2013 and "[Papun Situation Update: Bu Tho Township, July to October 2012](#)," KHRG, April 2013. Further reports detailing abuses involving these battalions are also available on the KHRG website.

²⁹⁸ Commander Maung Chit, also referred to as Maw Hsee, is the commander for Tatmadaw Border Guard Force (BGF) battalion #1014 in Hpapun District. Maung Chit is not to be confused with Maung Chit Thu (typically referred to as Chit Thu), who is a senior level BGF commander overseeing battalions #1017, #1018, #1019 and #1020 in Ko Ko, Hpa-an District.

Full text:	<u>Part 1 – Incident Details</u>				
	Type of Incident		Rape and sexual violence		
	Date of Incident(s)		August 21 st 2013		
	Incident Location (Village, Township and District)		Hpapun town, Bu Tho Township, Hpapun District		
	Victim Information				
	Name		Ma A---		
	Age		25		
	Sex		Female		
	Ethnicity		Shan		
	Family		No		
Occupation		Odd jobs			
Religion		Buddhist			
Responsible		Villager			
Village		B--- village			
Perpetrator Information					
Name(s)	Rank	Unit	Base	Commander	
U Ah Ei (or) U Ja Ei	Civil servant	Agriculture Department (Hpapun)	Hpapun Town, Hpapun District	U Htun Hla Shwe	
<u>Part 2 - Information Quality</u>					
1. Explain the specific manner in which you collected this information.					
The researcher only heard about this incident after the perpetrator was arrested by the Hpapun police and imprisoned in Hpapun jail. After hearing about the incident, the researcher went to B--- village and asked the village administrator U Aung Shwe about the incident. Currently, the perpetrator is kept in the jail of Hpapun Town.					
2. Explain how the source verified information accuracy.					
Even though this incident did not happen in B--- village, Ma A--- is a B-- - villager and she is currently staying in B--- village. Therefore, the B--- [village] administrator knows everything about this incident.					
<u>Part 3 – Incident Details</u>					

	<p>Describe the Incident(s) in complete detail. For each incident, be sure to include 1) <u>when</u> the incident happened, 2) <u>where</u> it happened, 3) <u>what</u> happened, 4) <u>how</u> it happened, 5) <u>who</u> was involved, and 6) <u>why</u> it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.</p> <p>About three months ago, a human rights abuse happened in Hpapun town section #2. The human rights abuse was happened on June 2nd 2013. The perpetrator who committed the rape and sexual violence was U Ah Ei or U Ja Ei (who is 31 years old). He is a staff person [civil servant] from the Hpapun Agriculture Department Management Office. The incident took place in section #2, Hpapun town and the victim is Ma A---, who is 25 years old.</p> <p>On June 2nd 2013, Ma A--- went to U Ah Ei's house, which was closely located to the water pump. When she arrived at his house, U Ah Ei raped her. Until now, U Ah Ei is still in the Hpapun Township jail for the abuse that he committed. U Ah Ei's father U Htun Hla Shwe paid a compensation of 300,000 kyat (US \$303.95)²⁹⁹ to Ma A--- for what his son did. U Ah Ei is still in jail and he has not been released yet.</p> <p style="text-align: right;">Incident Report written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in November 2013)</p>
--	---

Source document #71

Internal log#:	13-117-I4						
Published:	"Hpapun Incident Report: Bu Tho Township, October 2013," KHRG, (first publication)						
Location:	Bu Tho Township, Hpapun District						
Issues:	Forced labour						
Full text:	<p><u>Part 1 – Incident Details</u></p> <table border="1"> <tr> <td>Type of Incident</td> <td>Forced Labour</td> </tr> <tr> <td>Date of Incident(s)</td> <td>October 30th 2013</td> </tr> <tr> <td>Incident Location (Village, Township and District)</td> <td>Meh P'Lee village, Meh P'Lee village tract, Bu Tho Township, Hpapun District</td> </tr> </table>	Type of Incident	Forced Labour	Date of Incident(s)	October 30 th 2013	Incident Location (Village, Township and District)	Meh P'Lee village, Meh P'Lee village tract, Bu Tho Township, Hpapun District
Type of Incident	Forced Labour						
Date of Incident(s)	October 30 th 2013						
Incident Location (Village, Township and District)	Meh P'Lee village, Meh P'Lee village tract, Bu Tho Township, Hpapun District						

²⁹⁹ As of January 1st 2014, all conversion estimates for the Kyat in this report are based on the [official market rate](#) of 987 Kyat to the US \$1.

Victim Information				
Name		Saw A---		
Age		37		
Sex		Male		
Ethnicity		Karen		
Family		Yes		
Occupation		Flat field farmer		
Religion		Buddhist		
Responsible		Villager		
Village		Meh P'Lee village		

Perpetrator Information				
Name(s)	Rank	Unit	Base	Commander's Name
Maung Soe	Captain	BGF #1013	K'Taing Tee BGF army camp	Commander Hla Kyaing

Part 2 - Information Quality

1. Explain the specific manner how you collected this information.
The KHRG researcher did not know about the forced labour that the Border Guard Force [BGF] soldiers ³⁰⁰ ordered. When the researcher documented the information about Ma Thein Zan's case, the villagers also told him about this forced labour incident. I did not need to go anywhere to follow up on the incident, because the villagers told me themselves.

2. Explain how the source verified information accuracy.
According to the former village administrator who provided this information, <i>"We have to stay with them [BGF soldiers] ever since they started to build their camp. While staying with them, we have to look for firewood, chop firewood, carry water and find vegetables for them."</i> By listening to what he said, we could clearly understand that the BGF soldiers are still committing forced labour.

Part 3 – Incident Details

³⁰⁰ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see ["DKBA officially becomes Border Guard Force"](#) *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

	<p>Describe the Incident(s) in complete detail. For each incident, be sure to include 1) <u>when</u> the incident happened, 2) <u>where</u> it happened, 3) <u>what</u> happened, 4) <u>how</u> it happened, 5) <u>who</u> was involved, and 6) <u>why</u> it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.</p> <p>During the ceasefire³⁰¹ talks between Their Sein's [Myanmar] government and the Karen National Liberation Army [KNLA], forced labour [incidents] have reduced. However, in places where the KNLA does not reach or the media cannot reach, forced labour is still happening.</p> <p>The forced labour happened on October 30th 2013, which is when the villagers reported the abuse. The abuse is committed by the BGF and the incident took place in Meh P'Lee village, Meh P'Lee village tract, Bu Tho Township, Hpapun District. The BGF soldiers are still committing human rights abuses today.</p> <p>The armed group that committed the forced labour [abuse] is BGF #1013³⁰² Company Commander Officer Maung Soe led by Battalion Commander Saw Hla Kyaing. The villagers have had to suffer from the forced labour until today.</p> <p>Until now, according to the village administrator, a Meh P'Lee villager called Saw A--- has stayed at the BGF army camp and served as a</p>
--	--

³⁰¹ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April 4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nationwide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#)," *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft](#)," *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma](#)," KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process](#)," KHRG, November 2012.

³⁰² KHRG continues to receive reports discussing abuses involving BGF Battalion #1013 and #1014, including: "[BGF Battalion #1014 forced labour and forced recruitment, April to May 2012](#)," KHRG, June 2013; "[Papun Situation Update: Bu Tho Township, November 2011 to July 2012](#)," KHRG, April 2013; "[Papun Situation Update: Bu Tho Township, August to September 2012](#)," KHRG, April 2013 and "[Papun Situation Update: Bu Tho Township, July to October 2012](#)," KHRG, April 2013. Further reports detailing abuses involving these battalions are also available on the KHRG website.

	<p>sentry and messenger. At least one villager a day has to go and stay at the BGF army camp to serve as sentry or messenger. While the villagers are staying with them [the BGF soldiers] in the camp, the villagers have to chop the firewood, carry water and cook rice and curry for them. Moreover, the villagers also have to guard them and carry their rice and curry pots when they are travelling without being paid. Therefore, the villagers still have to do a lot of work for the BGF and the BGF still abuses the human rights of the villagers by ordering them to do things.</p>
	<p>Incident Report written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in November 2013)</p>

Source document #72

Internal log#:	13-85-O1
Published:	"Toungoo Order Letter: Thandaunggyi Township, July 2013," KHRG, (first publication)
Location:	Thandaunggyi Township, Toungoo District
Issues:	Land confiscation
Full text:	<p>Sub-township general administration department, Thandaunggyi [Thandaunggyi] Township, Baw G' Lein city, Letter number 1/3-1/ U 1 Date – July 25th 2013. Dean of land registration, Sub-township land registration department, Baw G'Lein Administrator Sa Ba Gyi section and all village tracts in Baw B'Lein sub-township.</p> <p>Subject – To finalize the registration of land working permissions and to dispense the land working permission letters on time.</p> <p>Refer – the letter number 4/2-20/ U 1 (640) of Township administration department, Thandaunggyi city on July 15th 2013.</p> <p>Regarding the information above, we received instructions to totally finish the registration of land working permissions and the dispense of land working permission letters in Baw G'Lein sub-township, Thandaunggyi Township, Karen State within the year 2013-2014. The relevant staff from every level of the land administration department is obliged to do it as a national duty and to put effort in order to finish the registration of land working permissions and the dispense of land working permission letters in their respective area within 2013-2014. They must report to the</p>

	<p>Township general administration department of Thandaunggyi city that they have finished it without failure.</p> <p>We inform that the registration of land working permissions and the dispense of land working permission letters should be finished on time, and the section leaders, village administrators and clerks are obligated to assist the land registration department effectively.</p> <p>The administrator of sub-township (Thet Myint U – P/4159)</p> <p>CC – Township administrator, Township general administration department, Thandaunggyi city. - [Administrative] office receipt</p> <p>This order letter is about land registration. The Myanmar government did not have such activities in the past. But the Myanmar government tried to interrupt it [the process] after the KNU [Karen National Union] started land registration. They [the Myanmar government] also said that the KNU did not inform them that they would do it. But when they met the operation commander of the second brigade, the operation commander told them that the concerned territory belongs to the KNU. So the KNU has the responsibility to register the land for the civilians and the Myanmar government should not interrupt that process.</p> <p style="text-align: right;">Order Letter collected by a KHRG researcher, Thandaunggyi Township, Toungoo District (Order issued in August 2013)</p>
--	---

Source document #73

Internal log#:	13-19-S1
Published:	"Hpapun Situation Update: Dwe Lo Township, January to February 2013," KHRG, (first publication)
Location:	Dwe Lo Township, Hpapun District
Issues:	Forced labour; Arbitrary taxation and demands
Full text:	This situation update covers the period from January 23 rd 2013 to February 8 th 2013. The Infantry Battalion (IB) ³⁰³ #96 was led by Company Commander Sai Ko Ko and was based in a small Tatmadaw camp beside Waw Muh village, Waw Muh village tract. The soldiers had been replaced on February 1 st 2013 in Dwe Lo Township, Mu Traw District [Hpapun District], but the villagers do not know the new commander yet. Sometimes the Tatmadaw army requests KNLA permission to use the public road to travel back and forth during the replacement of the soldiers,

³⁰³ Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

but this time they were not allowed by the KNLA. The KNLA also do not disturb the Tatmadaw when they travel on the road on the other side of Belin River. KNLA Battalion #102 and one of the KNLA checkpoints is located just behind Waw Muh village. Most of the KNLA soldiers guard the goldmines. There are no BGF or DKBA battalions in Dwe Lo Township. The IB #96 soldiers sometimes just come into the village to buy some food. A villager said, *"They just ask villagers to carry things for them."* The Waw Mu village head said that there is still forced labour in his village tract that is ordered by the Myanmar army (Tatmadaw). They order villagers to change every four months and they have to use the other side of Bu Loh Klo (Bilin River), because the KNLA only allows them to use that car road and they [Tatmadaw soldiers] also cannot travel on the public road (main road). In that area, the Tatmadaw is quiet and unpopular because the villagers only see the KNLA around, especially because the KNLA's checkpoints are around nearly every goldmine site. Gold mines in Dwe Lo Township areas are controlled by the KNLA; it means they ask tax for every gold mine. They [the KNLA] told the villagers that they raise the taxes to be able to buy weapons and ammunition.

Villagers' situation

Most of the villagers said that the situation is a bit better than in the past, because they have not faced many violations or human rights abuses like before. They are free to go and travel around the areas and they can even cross the road on which the Tatmadaw usually travels. But some villagers are still afraid to cross the road when they hear the Tatmadaw passing by. One villager said, *"I am not strong enough to trust Myanmar soldiers [Tatmadaw]."* As he explained, in the past the Tatmadaw interrogated him.

Nowadays, the villagers can overcome any condition because they have access to many things related to livelihood or occupation. The remaining problem is they need to get their clean water from a distant place, because the Bilin River is muddy and unclean from gold mine pollution. There is a concern for some villagers who live near the river, since they still use that muddy water and in most of the gold mines, mercury (known as the third world toxic) is used to absorb the gold.

Most of the domestic food prices have increased; especially the price of meat. People cannot easily find meat around the area, so they have to order it from Bilin town. On the one hand, they [the villagers] are tolerant of the situation because they have more than enough vegetables since they own a large vegetable [farm] land. One villager from Kwee Ta Mah said, *"In the past, when we wanted to eat fish, we could find [them] in Bilin River, but now we can't find them anymore because the river is very muddy."* Moreover, one of villager said, *"Now, the wild animals have become scared."* Most of the villages near the goldmine sites are peaceful and under control [of the KNLA]. The villagers do not dare to complain too

much about gold mine projects, which could affect them from many sides. One of the villagers in Mah Lay Ler village tract³⁰⁴ said, *“In the past, we could find gold with a handmade bowl of wood, especially during the year that we didn’t have enough rice, but now we can’t do that anymore.”* This happened because every place where the villagers were used to find gold has become a gold mine site. In those areas, most of the villagers travel by car and motorbike because the public road is quite good. The dusty road ends at Nat Kyi in Bilin Township, Thaton District, because most of the shopkeepers in Mah Lay Ler, Kwee Ta Mah, and Waw Muh village tract buy goods in Bilin Township as that only takes one hour of travelling.

Concerning health, most of the houses in the three village tracts mentioned above do not have toilets, so most of the children get diarrhoea and they are sent to Bilin Public Hospital since not every village tract does have expert nurses and medics. Also, most of the nurses or medics have private businesses in their village, which means that they own a pharmacy or shop to earn money. They also go around treating patients in their respective village tract. There are not many clinics in those three village tracts, so villagers cannot get free medication.

For education, most of the children are sent to school, but there is no high school or a real middle school. They only have two schools that have grades one to seven. Most of the children are eager to go to school, and some of them are sent to the village near their own town to continue their studies. Most of the families consider education a first priority, so the children have to give up time for school and their parents have to pay the fee. One of the parents said, *“They always have to go to school”* because they worry that their child will fail an exam if they do not go, especially during the higher grades. The schools do not receive enough support and the teachers’ salaries are very low.

Villagers’ livelihood

Most of the time, the villagers harvest sesame seeds, soybeans and they bake sugarcane juice into sugar bars. They grind the sesame seeds to make oil and they cook soybeans to make bean paste. They also sell fresh soybeans for 8,000 kyat (US \$8.11)³⁰⁵ a tin. After that, they wait for the traders or orders and sell their goods. Some villagers make ale and the price for one pack of sugar bar is 1,000 kyat (US \$1.01). One pack of sugar bar can produce three bottles of ale (white Karen whisky). Selling ale in the village is one of the main businesses for the income of a household and the price for one bottle of ale is 1,000 kyat (US \$1.01). Most of the villagers in these areas drink ale all the time and most of the men get drunk, especially in the evening. People who live near the beach make cement blocks, while some Myanmar families make wooden boats and some families have vegetable gardens on the fertilised sand beach.

³⁰⁴ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

³⁰⁵ As of January 1st 2014, all conversion estimates for the Kyat in this report are based on the [official market rate](#) of 987 Kyat to the US \$1.

Most of the home shops in those village tracts are selling little things such as snacks, juice and other household items. There are a lot of villagers who buy three-digit lottery tickets. Almost all the villagers seem to be addicted to the three-digit lottery. They buy tickets, hope to win the lottery and spend more money on the lottery than on other, more important, things.

Development project in three village tracts (Waw Muh, Kwee Ta Mah, Mah Lay Ler)

In three village tracts, the most popular work is at the goldmines, where this has been happening for six years and is permitted by the Dwe Lo Township leader in cooperation with the KNLA [Karen National Liberation Army] Battalion #102.

However, there is a problem of using too many (40-50) backhoes that first started in the Dwe Lo Township goldmine projects this year. It happened because the agents divided one piece of land into many smaller parts. The township leader allowed them to use three backhoes for one land [area] and only villagers can [were allowed to] do gold mining in 2012. However, most of the villagers did not mine, because they do not have sufficient money to run a project. Only some people can do [mining], but those people cannot mine alone. There are seven main people, who are called A--- (Mah Lay Ler village), B--- (Poh Gheh Hta village), Naw C--- (Kwee T'Mah village), Naw D---, Saw E--- (Poh Gheh Hta), F--- (Meh The) and Naw G--- (Waw Muh). They became agents who are in contact and cooperate with business people who have money and companies who want to do gold mining. They [the business people] paid 7,000,000 kyat (US \$7,092.20) for each farmland and they also persuaded the villagers to sell their land.

One FTUK [Federal Trade Union of Kawthoolei] leader called Win Maw (Pado) is responsible for the Dwe Lo Township area. He said, *"Now you [villagers who own land] have a chance [to sell land], you don't know what will happen in the future."* Then the villagers became worried about the future and they were afraid of the threat so they sold it [the land]. The FTUK [leader] Win Maw received a commission from doing [business with] an agency and for selling the land. One villager said that he received more than 10,000,000 kyat (US \$10,131.71). One villager from T--- village in Mah Lay Ler village tract said, *"We are not satisfied with the project, because now there is no place [land] for us. In the past, we could do it [use the land] whenever we wanted to, but now there are no benefits for us."* Most villagers do not complain about the project, but they stay quiet with their heads full of worries and threats. During interviews, they do not dare to speak too much about the project.

When the backhoes were banned, some agents complained that they had debts of more than 100,000,000 kyat (US \$101,317). Actually, the agents do not have debts because they run the project. Instead, the business people who do the gold mining in those three village tracts have debts and they cannot mine without backhoes, because some areas have huge

rocks. Especially the business people who do not have their own backhoes could no longer afford food, daily wages, and [the cost of] hiring backhoes. Over 20 to 30 labour workers are needed for every single goldmine site and their wage is 3,000 kyat (US \$3.04) per day including food. Some businessmen pay a salary of 100,000 [kyat] (US \$101.32) per month.

Most of the workers from the third brigade who are hired are experts and have experience in finding gold. Some goldmines are already closed, but some [gold mine owners] are still waiting in hope while some backhoes are already heading back to the towns. As a result, the agents are worried. The three female agents, Naw C---, Naw B--- and the township leader sister named Naw G--- from Waw Muh, Waw Muh village tract, went to the township offices and tried to request the [township] leader to re-allow gold mining using backhoes. The township leader refused the request and gave the option that they would be allowed to mine with pumping machines only. He asked them to get a request [permission] from the KNU [Karen National Union] headquarters. However, there is no answer yet. One of the agents said that, *“If the headquarters close the projects then they should not only close them in fifth brigade, but they should also closed them in the other brigades. After that, there will be no more complaints and misunderstandings, and the villagers will also be happy.”*

Most of the villagers seem to dislike the gold mines, because it affects their livelihoods and brings other difficulties, as most of the workers come from other areas and have different languages and customs. The main problem is the pollution that affects the water in the river. The water is all muddy and polluted, so there is no fish. As a result, one villager said, *“We had more food before these goldmines projects. But now the fish are gone”* This could be true, because how can fish survive in muddy water? The villager also said, *“We haven’t had stream fish curry for a long time.”* Most of the streams are damaged and the streams have also become smaller as people mine on both sides of the stream.

The main goldmine site is Shwe Nyaung Bin. The land is destroyed and you cannot even see where the stream runs. It looks like a new community because there is a school for the children and a big market full of goods, shops, bars, restaurants and a billiard hall. There are many motorbikes and trucks. It seems like a new town. The most dangerous development is that gold mines are using mercury, which can badly affect the human body. The workers do not have much knowledge about mercury and do not use gloves but their bare hands when they are using mercury. Maybe the gloves are too expensive or they do not know how to do it (find gold) with just bamboo or wood. The agents, businessmen and companies do not provide any education and they never talk about the disadvantages or effects of the project, such as polluted water and the danger of using mercury.

Moreover, the agents only cooperate with local leaders and powerful people in the area where they are planning to mine. They do not care

	<p>about the villagers. In this case, the villagers do not have knowledge about the FPIC (Free, Prior and Informed Consent) [international norm] and developers also do not follow this norm. One of the developers, Saw Kyaw Kyaw, who is currently cooperating with Japanese people (probably a company), seemed to not know much about FPIC during the land rights workshop and he asked for the CD to watch it [a video informing about FPIC] again. The Japanese [company] came to request permission to do gold mining in Dwe Lo Township, but the leaders did not give permission yet.</p> <p>The Myanmar movie star [actor] Way Lu Kyaw (known to be an intelligent man), who most of the time cooperates with Bo Play (Commander of the First Brigade), came to a Dwe Lo Township meeting at an unknown place on January 24th 2013 [to discuss] the gold mine development. One village tract secretary said that Way Lu Kyaw wants to develop the road from the first brigade Thaton District to Hpapun town (Hpapun District). He is not allowed to do that project yet. A knowledgeable [person] said, "<i>The Myanmar co-operators want to say that they cooperate and that they are able to talk with the other brigade military commanders, but the fifth brigade is different to cooperate with.</i>" He said this because most of the soldiers and commanders from Thaton District do not want to cooperate with Myanmar people when they are invited for a meeting with Myanmar governors or Tatmadaw commanders. However, there is no tension between those two groups.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Dwe Lo Township, Hpapun District (Received in February 2012)</p>
--	--

Source document #74

Internal log#:	13-16-O2
Published:	"Hpapun Order Letter: Bu Tho Township, February 2013," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Forced labour
Full text:	<p>To: A--- village monastery, all village heads</p> <p>Subject: I write you full of honour. According to orders from the religious leaders on February 1st 2013 at 9:00 am, please come and meet Hpah Thaw Hkah Hpa Doh [the presiding monk] at the bridge construction location.</p> <p><i>Sd.</i> From Village Leader Noh Hta</p>

	Order Letter collected by a KHRG researcher, Bu Tho Township, Hpapun District (Order issued in February 2013)
--	---

Source document #75

Internal log#:	13-17-01																														
Published:	"Hpapun Order Letter: Bu Tho Township, February 2013," KHRG, (first publication)																														
Location:	Bu Tho Township, Hpapun District																														
Issues:	Forced labour																														
Full text:	<p>To: To let the village heads know</p> <p>Subject: Need help to construct Htee La Be Hta Bridge</p> <p>Regarding the issue above, [we need] people's help for the [construction of the] Htee Lah Be Hta Bridge that the benefactor Myaing Gyi Ngu Presiding Monk is building above Noh Hta. Therefore, we inform the village leaders [to ask] the villagers to come and help voluntarily on February 5th 2013 at 9:00 am without absence, according to the list of the village and the amount of people that are included in the attached list.</p> <p>Note: To rotate every five days according to the amount of the villagers who volunteer.</p> <p>Be healthy and rich.</p> <p>U Nya Ni Ta [on behalf of]</p> <p>Head of the Monastery</p> <p>Myaing Gyi Ngu special area</p> <p>Village names and the number of the villagers that had to come</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="width: 5%;">No</th> <th style="width: 55%;">Village Name</th> <th style="width: 15%;">Number of villagers</th> <th style="width: 25%;">Note</th> </tr> </thead> <tbody> <tr> <td>1</td> <td>In Kon Village</td> <td>10</td> <td></td> </tr> <tr> <td>2</td> <td>Ta Khay Khoh village (Ta Khay Hkoh)</td> <td>5</td> <td></td> </tr> <tr> <td>3</td> <td>We Kyi village</td> <td>10</td> <td></td> </tr> <tr> <td>4</td> <td>Me Pa Li Khi village</td> <td>7</td> <td></td> </tr> <tr> <td>5</td> <td>Me Pa Li Kyi village</td> <td>10</td> <td></td> </tr> <tr> <td>6</td> <td>Htee Baw Kaw, Htee Htaw Hkee village</td> <td>5</td> <td></td> </tr> </tbody> </table>			No	Village Name	Number of villagers	Note	1	In Kon Village	10		2	Ta Khay Khoh village (Ta Khay Hkoh)	5		3	We Kyi village	10		4	Me Pa Li Khi village	7		5	Me Pa Li Kyi village	10		6	Htee Baw Kaw, Htee Htaw Hkee village	5	
No	Village Name	Number of villagers	Note																												
1	In Kon Village	10																													
2	Ta Khay Khoh village (Ta Khay Hkoh)	5																													
3	We Kyi village	10																													
4	Me Pa Li Khi village	7																													
5	Me Pa Li Kyi village	10																													
6	Htee Baw Kaw, Htee Htaw Hkee village	5																													

7	Me Ka La village	3	
8	Ko Lu Pyo village (Pu Luh)	5	
9	Za Kaw Lon Kway village (Kyoh K'Loh Kay Klo)	2	
10	Za Kaw Lon Upper/Lower village	10	
11	Shan Thaw, Kyauk Thin Baw village (Khoh Htee Hta, Ler K'Baw)	6	
12	Ta Hkaw Hko, Paw Koo Hta village	6	
13	Kyauk Kwin village	10	
14	A Yay Poo Eastern/Western village (Maw Loh river)	10	
15	Hat Kyi road village (Meh K'Naw)	6	
16	Hat Kyi Kyaung village, Mya Ya Taw village (Taw Plah Klah)	9	
17	Shwe Hpa Lah Kya Kan Na village (Kyaw Pah Htee Nih)	7	
18	Shwe Hpa Lah Kya-Ta Roh Hkaw, Meh Meh, Kaing Taw village	10	
19	Baw Kyoh Hta village	5	
20	Mo Lo Pa, Wa Tho Ka La village	5	
21	Pweh Kay village	7	
22	Noh Khe Hta village	4	
23	Noh Hta village	10	
[Total:] 145			
They have to work for one month.			
Order Letter collected by a KHRG researcher, Bu Tho Township, Hpapun District (Order issued in February 2013)			

Source document #76

Internal log#:	13-105-S1
Published:	"Nyaunglebin Situation Update: Mone Township, January to July 2013," KHRG, (first publication)
Location:	Mone Township, Nyaunglebin District
Issues:	Forced labour
Full text:	In Moo [Mone] Township, starting on January 1 st 2013 until July 1 st 2013,

threatening, demands and contravention of human rights have happened. We would like to report these [abuses] to the superiors, so that they will know [understand].

There are still demands [by soldiers] in our region

If we review the conditions after the ceasefire³⁰⁶ between the KNU [Karen National Union] and Myanmar government, there have been positive changes, but not all the things are yet changing in the right direction. In Moo [Mone] Township, A--- village, the villagers were collecting firewood on June 10th 2013 when the IB [Infantry Battalion]³⁰⁷ #264 Commander Ye Myint Thu was waiting for them and asked 10,000 kyat (US \$10.13)³⁰⁸ tax for each oxcart.

The villagers did not want to give [the money], but they had to in fear because they [the commander and his soldiers] had guns.

³⁰⁶ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April 4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#)," *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft](#)," *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma](#)," KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process](#)," KHRG, November 2012.

³⁰⁷ Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

³⁰⁸ As of January 1st 2014, all conversion estimates for the Kyat in this report are based on the [official market rate](#) of 987 Kyat to the US \$1.

On February 11th 2013, the LIB [Light Infantry Battalion]³⁰⁹ #30, Maw Neh camp and IB #590, in Htee Ler Baw Hta camp called [asked] B--- [village] for eight oxcarts and C--- [village] for 40 oxcarts. They also asked [villagers] to fetch things, food and weapons in support of the relocation of their base to Theh Hpyoo Hkyaw region.

In our region, there are still fears and worries

Even though the Myanmar government has agreed on the ceasefire, villagers in the hill areas and other main areas still have fears and worries. The villagers are also feeling frustrated when they are travelling and have to carry things. Early on June 15th 2013, IB #590 Deputy Battalion Commander Zaw Win Htet and his men entered [the forest] and cut bamboo outside of the limited territory area that KNU set for them. Moreover, they cut bamboo on the main path [called] Maw Lay and Htee Hkoh path [road]. As a consequence, the villagers do not dare to go and carry things [around there] and this situation has already been going on for over one month. Inside the village, they [Tatmadaw] move around the area with their guns visible. The KNU soldiers, as far as I know the rules, are not allowed to go around with military uniforms and guns in the village.

So, in our Mone Township, things that are fearful and worrying still continue. We say that there is still no freedom and equality and those are ways of violating the [villagers'] human rights.

Situation Update by a KHRG researcher,
Mone Township, Nyaunglebin District
(Received in May 2013)

Source document #77

Internal log#:	13-16-A2-I1
-----------------------	-------------

³⁰⁹ Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

Published:	“Hpapun Interview: Saw A---, February 2012,” KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Anti-personnel and other mines; Forced labour; Arbitrary taxation and demands
Full text:	<p>[Beginning of interview inaudible]</p> <p>How many thatched shingles have they [Border Guard Force (BGF) soldiers]³¹⁰ ordered from you?</p> <p>500 thatched shingles.</p> <p>How much do one hundred thatched shingles cost?</p> <p>5,000 kyat (US \$5.07)³¹¹ for 100 thatched shingles.</p> <p>What about 500 thatched shingles?</p> <p>25,000 kyat (US \$25.36).</p> <p>They ordered 500 thatched shingles from Htee Baw Kaw [village]. What about other villages?</p> <p>500 thatched shingles from Htee Htaw Hkee and 500 thatched shingles from Meh Pree Pa Doh. Altogether 2,000 thatched shingles [from four villages in total].</p> <p>Does it include Mae La?</p> <p>No. Mae La is in Htee Tha Daw Hta village tract.³¹²</p> <p>Did they order thatched shingles from other villages? Or only these three villages?</p> <p>No, there were four villages. They were Meh Pree Poh Hkee, Meh Pree Pa Doh, Htee Baw Kaw and Htee Htaw Hkee.</p>

³¹⁰ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see “[DKBA officially becomes Border Guard Force](#)” *Democratic Voice of Burma*, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

³¹¹ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

³¹² A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

	<p>How many thatched shingles?</p> <p>Each village had to give 500 thatched shingles, so there were 2,000 thatched shingles [in total].</p> <p>Who ordered [the thatched shingles]?</p> <p>Maung Nyo Thaing.</p> <p>Is Maung Nyo Thaing [from the] KNU [Karen National Union], the DKBA [Democratic Karen Benevolent Army]³¹³ or the SPDC [Tatmadaw]³¹⁴?</p> <p>He is [from a] BGF.</p> <p>Do you know his Battalion? Is he from Battalion #1014 or #1013?³¹⁵</p> <p>He is a Company Commander, but I don't know from which Battalion. Maybe, it is Battalion #1014.</p> <p>Where are they based?</p> <p>They are based in Meh Pree Pa Doh.</p> <p>In which village tract are the four villages that have given the thatched shingles?</p> <p>In Meh Pree village tract.</p>
--	---

³¹³ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "[Inside the DKBA](#)," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

³¹⁴ In Karen, the Burmese phrases *Na Ah Pa* (SPDC) and *Na Wa Ta* (SLORC) are commonly used to refer to the Burma government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase *Na Wa Ta* (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase *Na Ah Pa* (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "[Mission Accomplished as SPDC 'dissolved'](#)," *Myanmar Times*, April 4-10th 2011.

³¹⁵ KHRG continues to receive reports discussing abuses involving BGF Battalion #1013 and #1014, including: "[BGF Battalion #1014 forced labour and forced recruitment, April to May 2012](#)," KHRG, June 2013; "[Papun Situation Update: Bu Tho Township, November 2011 to July 2012](#)," KHRG, April 2013; "[Papun Situation Update: Bu Tho Township, August to September 2012](#)," KHRG, April 2013 and "[Papun Situation Update: Bu Tho Township, July to October 2012](#)," KHRG, April 2013. Further reports detailing abuses involving these battalions are also available on the KHRG website.

In which township is the Meh Pree village tract?

Bu Tho Township.

Did they order [the thatched shingles] a long time ago?

No, [since] last month.

Do they still order [the thatched shingles] now?

We have to give it [to them] every year.

Is the case finished?

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

How long ago did they order the 2,000 thatched shingles?

Already a few days [ago].

Do they [BGF soldiers] still order?

Yes, I just went [to pay the tax] this morning.

What did they tell you this morning?

He [Maung Nyo Thaing from the BGF] just said, "*If things arrive, come and tell me.*" We cannot inform him, they are [located] far [away] from us.

Which things?

Maw Ko.

Cows and buffalo [traded by black market brokers]?

Yes.

What about thatched shingles?

They order [them]. They also order other [things]. They order the thatched shingles every year.

This year also 2,000 [thatched shingles], right?

Yes.

Did they buy them [the thatched shingles]?

No, they took them like that [without asking].

Do you know the Maung Nyo Thaing Commander's name?

Bo [Officer] Maung Gyi. He is the Company Commander [of a Tatmadaw's Battalion]. Maung Nyo Thaing is under Bo Maung Gyi's control.

Is Maung Nyo Thaing an officer or a teacher?

He is an officer.

Is there any forced labour?

No, we only have to provide the thatched shingles.

Do the villagers have to be a sentry?

No.

What about the B--- villagers?

Yes, they have to be a sentry for three days.

Do the B--- villagers always have to do that?

Yes, once for two people.

Until now?

Yes.

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

I cannot say [don't know] because they change every three days.

Do you know anyone [who was a sentry]?

Yes, Saw C---.

Anyone else?

There were two people this morning, but I cannot remember the other [person's] name. We ate betelnut³¹⁶ together, but I cannot remember his name.

What do the B--- villagers have to do when they stay in the camp?

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

Do they [BGF soldiers] travel?

They always sleep in the villages. If they [BGF and KNLA soldiers] fight at night we will all die.

They don't sleep in Meh Pree camp? Do people [villagers] have to carry things for them when they sleep in the village?

Yes, because they [the villagers] got strong orders from their leaders that they must not fight the black scarves [KNLA].³¹⁷ They stay during the daytime, but they leave [their camp] at night.

Do they tell you not to fight the KNLA?

Yes, if they [BGF] fight, their ration will be cut off.

They cannot fight and cannot stay. Who told you about that?

Bo [Officer] Nyo Thaing told me. He also told me that they cannot go to the village with guns because the KNLA doesn't allow them.

Did they [BGF] only order thatched shingles from four villages? What about the other villages?

Only from four villages and they order [thatched shingles] every year. In the past in Kaw Taw Pu, they sometimes ordered around 10,000 thatched shingles each year. We had to [provide] 50 to 100 thatched shingles per house and I was so tired.

What about this year? How did you divide?

They have to pay more [thatched shingles] for a big house than for small house. [They have to provide] at least 200 or 300 for each house.

³¹⁶ In Burmese, 'betelnut' and 'betel leaf' are referred to as *konywet* and *konthih*, as if they are from the same plant. The Burmese names are also commonly used by Karen language speakers. betelnut is the seed from an areca palm tree, areca catechu; "betel leaf" is the leaf of the piper betel vine, belonging to the Piperaceae family.

³¹⁷ 'Black Scarves' is a term commonly used by villagers to denote the Karen National Liberation Army (KNLA), in reference to the black scarves that form part of their uniform.

Do the BGF, DKBA and KNU use landmines to protect themselves?

In the past, people stepped on landmines on the Htee Htaw Hkee path, but they did not dare to remove the landmines out of it [the path].

Can you estimate how many landmines are left?

I don't know [the number], but a landmine exploded once or twice. And they hit two villagers. As for how many [landmines are] left, I don't know.

Where are the two villagers from?

They are from Meh Pree Hkee.

Where have they been sent?

They were sent to Taung K'Lay Hospital.

Did they get a fake leg?

Yes.

Do you know his [the victim's] name?

His house is near.³¹⁸ His name is SawP---

How old is he?

Over 50 years old.

Do you know his father's name?

I don't know his father's name, but he lives in Meh Pree Hpa Doh. I know that he is called Saw W---

Is SawP---'s father called *Pu* [grandfather] Saw W---?

Yes, but it is not his real name. He is called W---because he is from Kyaw Pah.

How old is SawP---?

Over 50 years old. About 56 years old.

What about the other person that stepped on a landmine?

³¹⁸ The interviewee means that the victim's place is near the place where this interview took place.

His name is Hs---. His real name is Ht---.

How old is he?

He is over 40 years old. Nearly 50 years old.

Do you know his father's name?

I nearly remember, but I don't.

When did he step on a landmine?

Last year.

How many months [ago]?

Already 12 months.

In 2012?

Yes.

Whose landmines?

The BGF.

Did they tell the villagers when they planted the landmines?

No, they didn't.

So how do the villagers know [about the existence of the landmines]?

They know because they stepped on it. One [villager] when he was cutting bamboo and another one [villager] when he was drunk. People told him not to take that way [path], but he went anyway. He took the *ler chaw* [three stones that serve as stove] path and stepped on a landmine.

Did they already come back from Taung K'Lay Hospital?

Yes, they went to Meh La Moo.

Do you have anything else to tell us?

There are many problems, but I don't know what to say. If you help the black scarves, they [the other armed groups] will say that we love the black scarves and we'll have to work for them too. We have to show that we love them equally, because we are all Karen.

So you have to be friends with every group?

I drink a lot of wine, so I talk to them.

Can we use your information to report?

Yes.

What is your name?

My name is Saw A---

How old are you?

32 years old.

Are you single or married?

I'm married.

How many children do you have?

Two boys and one girl.

How old is your oldest child?

19 years old.

What about the youngest one?

Over ten years old.

Which ethnicity do you have?

I'm a C--- villager.

I mean which ethnicity; Karen, Thai or Burmese?

I'm Karen.

What is your religion?

I'm Buddhist.

What do you do for work?

I work on flat farms and on hill field [farms].

	<p>Do you have any other responsibility?</p> <p>No, only to climb betelnut trees to find leaves.</p> <p>You are the village head, right?</p> <p>Yes, but I can still climb betelnut trees. If I don't do that, I don't have money.</p> <p style="text-align: right;">Saw A--- (male, 32), Bu Tho Township, Hpapun District (Interviewed in February 2012)</p>
--	---

Source document #78

Internal log#:	13-16-A3-I1
Published:	"Hpapun Interview: Saw A---, February 2013," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Forced labour
Full text:	<p>Did you say that Major Nyunt Thein ordered 500 thatched shingles from each village?</p> <p>Yes, they [BGF] did. Even though they ordered them, we haven't collected or sent them the thatched shingles yet.</p> <p>But they already ordered them, right?</p> <p>Yes.</p> <p>From how many villages did you say they ordered the thatched shingles?</p> <p>They ordered it from four villages.</p> <p>What are the names of those villages?</p> <p>The names of those villages are Htee Baw Kaw, Htee Htaw Hkee, Meh Pree Hpoh Hkee and Meh Pree Pah Doh.</p> <p>They ordered 500 thatched shingles from each of those villages?</p> <p>Yes, they ordered 500 thatched shingles from each village and 2,000 thatched shingles [in total].</p> <p>Did they also order from other village tracts?³¹⁹</p>

³¹⁹ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

No, only from the four villages.

Do you think that they will also order it from Pgeh Kay and Kyaw K'Loh?

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

Do you also have to buy the thatched shingles in your village? Or do you make it yourself?

We make it ourselves.

Where do you have to send it?

We have to send it to Meh Pree Pah Doh. They [BGF] are going to base their camp there.

Did they order only thatched shingles or did they also order bamboo poles?

They only ordered thatched shingles for now.

How long has it been since they ordered you? A week?

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

You said Major Nyunt Thein ordered it, right?

Yes.

What is the battalion number of Major Nyunt Thein?

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

Who is their Battalion Commander?

Their Battalion Commander's name is *Bo* [Officer] Maung Chit.³²⁰ I don't know their Battalion Deputy Commander's name.

Thank you so much. What's your name?

³²⁰ Commander Maung Chit, also referred to as Maw Hsee, is the commander for Tatmadaw Border Guard Force (BGF) battalion #1014 in Hpapun District. Maung Chit is not to be confused with Maung Chit Thu (typically referred to as Chit Thu), who is a senior level BGF commander overseeing battalions #1017, #1018, #1019 and #1020 in Ko Ko, Hpa-an District.

	<p>My name is Saw A---.</p> <p>Where do you live?</p> <p>I live in B--- [village].</p> <p>How old are you?</p> <p>I'm 48 years old.</p> <p>Are you married?</p> <p>Yes.</p> <p>What is your religion?</p> <p>I'm a Buddhist.</p> <p>What do you do for your livelihood?</p> <p>I'm farming the flat field.</p> <p>Do you accept me reporting the information that you provided to the information center? For example, if other people want to know, can I share it with them?</p> <p>It's OK, you can share [the information].</p> <p style="text-align: right;">Saw A--- (male, 48) Bu Tho Township, Hpapun District (Interviewed in February 2013)</p>
--	---

Source document #79

Internal log#:	13-16-A4-I1
Published:	"Hpapun Interview: Saw A---, February 2013," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Anti-personnel and other mines
Full text:	<p>The villagers can't do anything as they [BGF soldiers] wait in different places and [ask villagers] to pay [taxes].</p> <p>Moreover, if we have a pair of cows or buffalo to sell for any reason, such as when a family member is not feeling well and have to go to the hospital or when we want to sell our things for another reason, we need to pay</p>

them [BGF] taxes. If we sell a pair of cows, we have to pay 5,000 kyat (US \$5.07)³²¹ tax on the 100,000 kyat (US \$101.32) [that we receive from selling cows]. If we sell [the cows] for 500,000 kyat (US \$506.59), we have to give them 25,000 kyat (US \$25.33) separately [for each cow].

Are they still doing that recently?

Yes. Because of the ceasefire agreement,³²² the other side [the KNU] comes more frequently [to the village] and they [BGF] are not present at the gate [checkpoint] a lot. It stopped [was reduced] a little at that time [of the ceasefire agreement]. They asked the villagers unfairly to go [do forced labour] whether villagers were free or not. They also don't like it when we ask the young children to go [work for them]. After their rubber plantation is planted, the villagers who they asked to work don't get any benefits, only they do. This is like slavery.

Can you tell the name of the person who asked you to work?

Yes.

Who are they?

Commander Maung Chit³²³ is still asking [the villagers to work] at his place [army base].

Is he still asking?

³²¹ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

³²² On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April 4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#)," *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft](#)," *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma](#)," KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process](#)," KHRG, November 2012.

³²³ Commander Maung Chit, also referred to as Maw Hsee, is the commander for Tatmadaw Border Guard Force (BGF) battalion #1014 in Hpapun District. Maung Chit is not to be confused with Maung Chit Thu (typically referred to as Chit Thu), who is a senior level BGF commander overseeing battalions #1017, #1018, #1019 and #1020 in Ko Ko, Hpa-an District.

Lately they do not ask us anymore. They asked us two or three years ago.

Did Commander Maung Chit ask you?

Yes. They [the villagers] had to clear his orchard and cut bamboo [and build a] fence [around the army base]. My wife was also included [in the group of villagers who were ordered to work]. ...*[inaudible]*...If 50 people from a village go [to work] everyday, if [people from] three villages go, there would be 150 people in total. They [the villagers] had to clear the orchard the whole day to finish the work. They fenced the rubber plantations, dug tunnels and drainages and only the villagers had to do this kind of work. When I worked and lived in the camp with BGF, Major General Kyaw Than [vice-president of DBKA], it was the same. They arranged a business [an agreement] between the Hpa-an and Taung Kya camps. When the soldiers were sick, we had to look after them. The soldiers told us to cut [into trees to drain rubber] whether we could do it or not. [They said], *"One day, it will be yours. If we drain the rubber and sell them, we won't neglect you. There won't be any fighting anymore."* We had to plant [rubber trees] and look after [the plantations]. Finally, when the rubber plants were ready to drain, they sold them out. The entire [plantation] became their wives' [properties]. It [such betrayal] hurts. We had to work a lot, but everything [all the plantations] became theirs and nothing [was left] for the Karen people. We couldn't do anything and we were depressed. The senior people who are perceptive stood aside. For the youth [villagers] who are very active, they [the Tatmadaw] flattered them and asked them [to do work]. Lastly, they asked Maung B--- [a teenage villager] to carry *yaba*³²⁴ and opium. When he was arrested and put into jail, they [the Tatmadaw] did not look after him anymore. When he was released from jail after three years, they did not care about him.

Does DKBA's³²⁵ Bo [Officer] Pi³²⁶ really produce *yaba*?

³²⁴ *Yaba*, which means "crazy medicine" in Thai, is a tablet form of methamphetamine. First developed in East Asia during World War II to enhance soldiers' performance, methamphetamine has become increasingly popular in Thailand, Laos, Cambodia Vietnam, and in Burma where it is typically manufactured. See "[Yaba, the 'crazy medicine of East Asia](#)," UNODC, May 2008.

³²⁵ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "[Inside the DKBA](#)," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

³²⁶ *Kloh Htoo Lah* is under the command of Bo (Officer) Bee and is one of the three current DKBA Battalions, the others being *Kloh Htoo Wah* and *Kloh Htoo Baw*, that were formed in September 2011 and refused to transform into Tatmadaw Border Guard battalions. *Kloh Htoo Baw* (Golden Drum) referred to the DKBA before 2011, but was then reconfigured to have the two additional battalions as well. DKBA forces in Hpa-an and Dooplaya districts that refused to transform into Tatmadaw Border Guard battalions

He [Bo Pi] definitely sells it, but he doesn't make it himself. He has his people. My friends' lives were destroyed, like Maung B---. He [Maung B---] was not my friend, but I treated him [because the interviewee was the Tatmadaw's doctor]. We took care of him. He [Bo Pi] is an officer and we had to do what he asked [us to do]. Nowadays, Zay Yar Myint accompanies him [Bo Pi] and they are dealing drugs. They use *yaba* and sell it.

Zay Yar Myint?

Yes. Previously a policeman was killed. Zay Yar Myint killed him.

Police surveillance Sergeant Kyaw Aye Maung?

Yes, Zay Yar Myint. He is *Bo Pi*'s follower. [thinks deeply..] Oh no, he is not *Bo Pi*'s follower. In the past, he was the same as us. He lived with Major General Kyaw Than like us. He is a nephew of Major General Kyaw Than. When we entered Mway Taw Pin, he was just a child. When we worked there, he followed us. He cooked rice and boiled water for us in the camp. He was just a child. He was a child we adopted. Later, he was asked to work [sell *yaba*] and he was at an age of foolish [behaviour]. They [the BGF] flattered him, supported him and [finally] destroyed him. Now, he is a fool. It is not good for me to see these things.

Are the ones who are active *Bo Pi* [and his followers]?

Yes.

They do not produce the *yaba*, but they sell and trade it. Where do they take them from and sell them to?

They take [the *yaba*] from Myawaddy. They have their contacts [people] in the lower parts of Burma, and they sell [the *yaba*] to the gold miners from Shweygin or Aung Meh Wa.

So they distribute it [the *yaba*] from Myawaddy into Myanmar?

There are Chinese businessmen who they cooperate with. They have contacts [in places] as far as Lashio and Taunggyi [Shan State]. They distribute it step by step. Once, they were arrested and their cars were confiscated in Thein Za Yat, so he [*Bo Pi*] never goes along. He beats his followers. I was also beaten once when I was left the army camp. I lived in

began fighting Tatmadaw forces in November 2010 and have been variously referred to as DKBA #907, Kloh Htoo Baw (Golden Drum), and Brigade #5.

Baw K'Kyay [village]. While I lived there, they deployed a military operation to [kill] Bo Na Kha [Na Kham Mway]³²⁷ in Ta Uh Hta. Medical Officer Maung Hla Zaw was also included in the military operation. He had to go because he was on duty. When they arrived in Ta Uh Hta, he was paralysed or [got a] heart attack when he was eating rice in Lay Ghaw village. Then, at around 8:00 pm, he died. They didn't have their usual medical officer anymore and many of their people were sick [at Ta Uh Hta], so they put me [asked me to go]. They said, "*hsay mu [medical officer], help us. You are a former soldier. After you help us, we will give you the opportunity you deserve.*" After they said that, they immediately brought me to Myawaddy and then they sent me to Hp'Loo and Thay Baw Boh villages [located in a remote place]. How can I come back from the jungle?

Do they [BGF] ask for thatched shingles or bamboo poles like [they used to do] in the past?

Recently, I didn't hear anything, but it [demanding thatched shingles and bamboo] does happen. Currently, they set up one army camp beside Meh Pree village. But now, because it is summer, they stay calm [they do not make any requests]. They usually demand [things] in monsoon season and in summer before December [arrives]. Apart from thatched shingles and bamboo poles, we also have to send them firewood in carts.

Other people already told me about this case, but they couldn't explain it well [give detailed information]. Did they [BGF] demand 500 thatched shingles from each village? Do you know something about that?

This has not happened yet [this year]. It usually happens at the end of the harvest [season], but the people who collect the thatched shingles haven't done so yet. When they finish [collecting the thatched shingles], they [the Tatmadaw] might demand it because it is a normal practice.

How do the village leaders share the quota when they [the BGF] ask for the thatched shingles?

For example, if they [the BGF] ask for 1000 [thatched shingles, they divide that number to decide on] on how many thatched shingles one household needs to provide. They count the [number of] households and ask ten or 15 thatched shingles from each house.

³²⁷ Na Kha Mway, whose real name is Saw Lah Pwe, is the leader of the Democratic Karen Benevolent Army (DKBA). He left the KNU/KNLA in 1997 and became the commander of DKBA Battalion #907. In 2007 he was promoted to head four DKBA battalions (#s 901, 906, 907 and a security battalion) as the commander of the Klo Htoo Baw (Golden Drum) Tactical Command. In May 2009 this unit was reconfigured as DKBA Brigade #5, with Na Kha Mway commanding battalions #901, 905, 906, 907 and 909; Brigade #5 was active in the Kya-In Seik Kyi, Kawkareik and Myawaddy areas of Dooطلا and Hpa-an Districts. Na Kha Mway is wanted in Thailand on drug trafficking allegations.

	<p>How many households does this village have?</p> <p>It has about 50 households.</p> <p>So, each household has to do it [collect the thatched shingles] for them?</p> <p>Yes.</p> <p>50 people have to do [collect] the thatched shingles?</p> <p>Yes. If they can't do or if they are not free [to collect the thatched shingles], they can buy them [instead]. They hire young girls and ask them to cut thatched shingles. For example, they can ask girls who make thatched shingles to make fifty of them and give the girls some pocket money.</p> <p>Which BGF Battalion asked the thatched shingles?</p> <p>The BGF Commander Htun Hla's group.</p> <p>Do you know their Battalion number?</p> <p>I don't know their Battalion number. They were the Hpaw Htee Hkuh Battalion when they were the DKBA. Now, I don't know [their Battalion name or number].</p> <p>Do you know Commander Htun Hla's superiors?</p> <p>His superiors are Commander Pa Yaw and Commander Si Thu's group.</p> <p>And Commander Hla Kyaing?</p> <p>Yes, also Commander Hla Kyaing. Commander Htun Hla is [ranked] under Commander Hla Kyaing.</p> <p>Do they ask other things, such as cardamom?³²⁸</p> <p>Yes. They write us recommendation letters and we have to do it [follow the order]. If we go [to town] to sell cardamom, we have to get a recommendation letter. One recommendation letter costs 50,000 kyat (US \$50.71). After that we crop [the cardamom] and sell it. How much money do they [the BGF soldiers] ask [as tax] for one <i>viss</i>³²⁹ of cardamom? For</p>
--	--

³²⁸ Cardamom seeds come from a plant belonging to the ginger family, and are recognised by their small seed pod, papery outer shell and small black seeds. Cardamom is typically grown on the jungle floor in South Asian countries.

³²⁹ A *viss* is a unit of weight equivalent to 1.6 kg. or 3.52 lb.

dog fruit³³⁰, they [the BGF soldiers] once asked 8,000 kyat (US \$8.11) tax for five people at the gate. We have to pay 8,000 kyat at the Paw Htee Hkuh gate, 8,000 kyat at the Kawkareik gate and 8,000 kyat at the Myaing Kyi Ngu gate. Once we arrive in Ka Ma Maung [town and final destination to sell the goods], there is no more profit [to be made].

Now everything is fine, right? Does the group of Commander's Nyunt Thein [Tatmadaw] still demand *Set Tha*³³¹ or security guards?

No, they do not demand [anything], but they might demand in Meh Pree [village].

Do the Meh Pree villagers still need to go [to the camp of the Tatmadaw]?

Yes, they always have to go [to the Tatmadaw camp] and stay there. Two people per day. Around here [the village of the interviewee], people do not need to stay everyday, but if they need [people], they call us. Because two people stay there [at the Tatmadaw's camp], we always have to be in touch [with the Tatmadaw]. They order things. In the past, it was worse. They ordered chickens, alcohol, ducks [at the local shops], which the villagers had to pay for them. The villagers used to have arguments about that [the Tatmadaw's order].

Who ordered things?

The Tatmadaw. When they came [to the village], they would take money from the villagers, or cook and eat [the villagers'] food. After they left, the villagers had to calculate the cost of what they drank or ate, such as pork or chicken, and each house had to share the costs. If they ate a pig that cost 10,000 kyat (US \$10.14), the villagers had to count the households and calculate how much it would cost per household.

Does the KNU do the same thing?

The KNU doesn't usually do that. Even though they don't do that, they campaign and the villagers provide them willingly [with food and money]. So, we do not need to divide [calculate what each household should pay]. They have no problems as the villagers provide them willingly. Many people give them [food and money]. Because they live in the jungle, people feel pity for them, so when they arrive here, many people provide them. They have no salaries and no opportunities. They only have to live in the jungle. So, villagers do not grudge them. The other side [the Tatmadaw] comes from town, they get salaries, have rights and they also

³³⁰ Dog fruit, also known as jengkol, is a bean containing sulphur and a mildly toxic amino acid. It is native to Southeast Asia and is commonly eaten with rice and fish paste.

³³¹ *Set tha* is a Burmese term for forced labour duty, such as with messengers stationed at army camps or bases, serving as an intermediary to deliver orders from army officers to village heads, but also involving other menial tasks when no messages are in need of delivery.

	<p>have retired salaries [a pension]. They shouldn't do that [demand things]. When they demand [something], the villagers do not want to give [them anything]. They have opportunities. There is no way to give them. The other side [the KNU] doesn't have opportunities. They live in difficulties in the jungle. We know that they don't have food to eat. We do not need to divide [the costs of things] to provide them with some. The timber merchants buys [food or things] for them and they don't ask the villagers to provide them in quota.</p> <p>Did the KNU, the Tatmadaw or the DKBA [BGF] plant landmines around this village to protect themselves?</p> <p>Yes, there are still landmines which haven't been removed yet. I bought a betelnut³³² orchard, but I don't dare to go there now. I don't dare to go straight through the orchard because there are still landmines left. We give treatment with the medicines that we have if a villager hits a landmine. We sell things [to earn money] and send [the villagers who step on landmines] to Hpa-an. The person who was hit by a landmine recently received 50,000 kyat (US \$50,71) from the KNU. When he arrived there [to hospital], the Tatmadaw [also] gave him 50,000 kyat. They helped each other. Even though he gets help, it is not enough.</p> <p style="text-align: right;">Saw A--- (42, male), Bu Tho Township, Hpapun District (Interviewed in February 2013)</p>
--	--

Source document #80

Internal log#:	13-73-S1
Published:	"Hpapun Situation Update: Dwe Lo Township, May to June 2013," KHRG, (first publication)
Location:	Dwe Lo Township, Hpapun District
Issues:	Ongoing militarisation; Impact of infrastructure and commercial development
Full text:	<p>Our villagers of Dwe Lo have to suffer human rights abuses since 2006. Because of the gold mining of companies, villagers encounter hardship. Their farming lands are destroyed; the villagers have to drink polluted water that causes diseases; they have to go very far to get drinking water; some of the civilians dig wells in the Bu Lo riverside which does not produce enough water for them without going very far. Some villagers, who have carts, fill their carts with water.</p> <p>Before the mining started, villagers used the water from the Bu Lo River in the summer when the stream [in their village] went dry. Since the opening of the gold mines, the villagers do no longer dare to use water from Bu Lo</p>

³³² In Burmese, 'betelnut' and 'betel leaf' are referred to as *konywet* and *konthih*, as if they are from the same plant. The Burmese names are also commonly used by Karen language speakers. betelnut is the seed from an areca palm tree, areca catechu; "betel leaf" is the leaf of the piper betel vine, belonging to the Piperaceae family.

River in the summer, because the mining has polluted the water with mud and engine oil.

Moreover, there used to be a lot of fish in the Mae Toe Stream, the Mae Kleh Stream, the Baw Paw Stream and the Htee See Mae Wah Stream before the gold mining. Now you cannot even see one fish in these streams.

Moreover, there were a lot of (bamboo) trees in the bank of the streams. The places were very beautiful and we could rest under the shadow of trees and bamboos when we are traveling before the gold mining [started]. There are no more (bamboo) trees now and a lot places become empty.

The operation of Myanmar army [Tatmadaw]

There is not much activity of the Myanmar army in Dwe Lo Township like [there used to be] before. They rotate their troops once every four months. There are two Myanmar military [groups] operating in our area and they are Light Infantry Division [LID]³³³ #44 and Light Infantry Battalion [LIB]³³⁴ #96. They have not reduced the number of soldiers yet.

Gold mining

The gold mining does not benefit the villagers. The revenues of the gold mining do not go to the villagers to build schools or hospitals. Since the beginning of the gold mining, the villagers are divided in two groups. One group works with the rich [mining] people and gets a lot of money. It is only good for them and there are no benefits for their neighbors. The other group does not dare to drink water from the Bu Lo River because the water is polluted by mud and engine oil because of the gold mining. They [these villagers] have to move very far [away from the village] to get fresh water. They also dig wells in the riverbank of Bu Lo Stream, but it is not enough [does not provide enough water].

The photos show that the villagers cannot take a bath in the river [anymore], so they take a bath in the Mae Hku River.

The photos show villagers who are crossing the Bu Lo River after they took a bath in Mae Hku River.

³³³ Light Infantry Division (Tatmadaw); commanded by a brigadier general, each with ten light infantry battalions specially trained in counter-insurgency, jungle warfare, "search and destroy" operations against ethnic insurgents and narcotics-based armies. LIDs are organised under three Tactical Operations Commands, commanded by a colonel, (three battalions each and one reserve), one field artillery battalion, one armoured squadron and other support units. As of 2000, each LID has its own organic field artillery units.

³³⁴ Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

The photos show villagers who are taking a bath on the riverbank of the Bu Lo River by using the water from the wells that they dig, because they do not want to go too far to [find water and] take a bath.

The photos show villagers who have carts to carry (drinking and bathing) water from the Mae Kleh River.

The photos show villagers who are digging wells beside the Mae Kleh River. Villagers encounter water problems because of the gold mining and these photos show that.

Since the start of the gold mining in January 1st 2013, deputy Battalion Commander of the Light Infantry Division (LID) #44 Tin Min Hla asked permission from the Brigade #1 leaders to mine for gold in the riverbank of the Bu Lo River, Mae Pree Hkee village tract³³⁵ in Bilin Township. Now they are mining gold and they are sending many heaps of soil to the other side of the Wa Lay Monastery, in Wa Lay village, Ghaw Mu village tract, Dwe Lo Township. In rainy season, the monastery and Wa Lay village will flood because there are many heaps of soil and sand.

The photos show the deputy Battalion Commander of the Light Infantry Division (LID) #44, Tin Min Hla, who is operating the gold mining and sends heaps of soil to the other side of the monastery in Wa Lay village, Ghaw Mu village tract.

The photos show photos of the heaps of soil and sand. The fields and plantations of the villagers will flood if the heaps of soil are removed.

The photos show that the monastery of Wa Lay, the pagoda and the trees will flood if the sand does not flow with the rain. The villagers and the monks are facing hardship because the deputy battalion commander is mining gold. I saw all of this with my own eyes and took the photos by myself.

The destruction of the environment

Lakes, trees, bamboo and the riverbanks of the Mae Kleh River, the Baw Klo River and the Mae Toe River were destroyed because of the gold mining. Even the fish, crabs and frogs from the rivers where they mine die. In the past, there were a lot of frogs, crabs, fish, lakes, trees and bamboo in this area. Today, we cannot see these anymore. The gold mining destroys the environment and it causes trouble to the livelihood of the future generations. The villagers are very happy that the leaders [the KNU] will forbid the gold mining [in the area]. But there are more rich business people and their work will continue.

Livelihood of villagers

³³⁵ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

	<p>Since the emergence of the goldmines some of the villagers stopped farming because they opened shops and worked as porters. There are few people [left] who farm. All the villagers were farming before the gold mining [started].</p> <p>Conclusion</p> <p>Civilians are faced with a lot of hardship because of the gold mining. The villagers no longer dare to use water from the Bu Lo River and they do not have drinking water. They say that they will gather and dig wells in the middle of the villages and use it [the wells] if the gold mining is still taking place next year. The information in this report was compiled by me [the researcher] and I have seen it [all the things mentioned] with my own eyes.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Dwe Lo Township, Hpapun District (Received in July 2013)</p>
--	---

Source document #81

Internal log#:	13-74-S1
Published:	“Hpapun Situation Update: Bu Tho Township, March to May 2013,” KHRG, http://www.khrg.org/2013/12/13-74-s1/hpapun-situation-update-bu-tho-township-march-may-2013
Location:	Bu Tho Township, Hpapun District
Issues:	Anti-personnel and other mines; Forced labour; Land confiscation; Ongoing militarisation; Impact of infrastructure and commercial development; Access to health and education
Full text:	<p>In Bu Tho Township, from the beginning of March to May 2013, during that three-month period, I documented the Tatmadaw’s activities and situations, as well as the civilians’ situations, including demands, forced labour, forced recruitment and the abuse of human rights in many ways, as well as the condition of villagers’ livelihood, health and education.</p> <p><u>Forced labour</u></p> <p>In Bu Tho Township, Htee Th’Daw Hta village tract, P--- village in Lwa Hsay area, there is construction of a bridge that crosses Pgheh Loh <i>Kloh</i> [River] from east to west, and they project that it will take three years to complete. In order to construct the bridge freely [without being bothered by non-BGF [non-Tatmadaw Border Guard Force] related armed groups, they named the bridge ‘monk U Thuzana³³⁶ Bridge’. They asked the</p>

³³⁶ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994, led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. The

civilians to go and help [work for] them and said that it is a donation or volunteer work [making merit] for religion. So, the villagers in the village have to go and help in shifts. In actuality, this plan is not related to the monk, but to the company. All the plans are processed according to the armed group's [BGF] orders, as the order letters for work are from the armed group.

Killing

In Bu Tho Township, during three months, from the beginning of March to May in 2013, when we arrived at the township, we did not know of any killing that occurred and it has likely decreased.

Health problems

Regarding the health care problem, there are differences between each place. In the area that is out the Tatmadaw's control, whenever they are sick, they would depend on the KNU [Karen National Union], the mother organization's plan [treatment], and do not need to pay money [for medical treatment]. For the people who live far away from the clinic, most of them use *thay day wah day*.³³⁷ Some patients recovered from their sickness, and some people died anyway. But if we compare among those people who died and survived, the percentage of people who recovered and survived is more than those who did not recover and died. People who got treatment from the mother organization, KNU, likely means that [this treatment originally came] from FBR [Free Burma Rangers] or Back Pack [Health Worker Team], and was distributed by KNU members.

For the people who live under the control of the Tatmadaw, whenever they are sick, they would go to the Government clinic and they would have to pay their expenses. They have to pay money that is worth the amount of medicine that they get. If you get lots of medicine, you will have to pay lots of money. It also depends on the sickness or disease that they have. There are some villages that have a Burma government clinic. They [Government officials] claimed that the clinic is for the civilians, but there is not enough medicine, and the medics do not work on their duty regularly. The medics are not at the clinic when the villagers urgently need them. According to what the villager said, they will have to pay half of the expenses [of building the clinic] if the clinic is completely built. But they have not paid anything yet as the construction [of the clinic] is not finished. This location is Kyoh K'Loh village, which is in Htee Th'Daw Hta village tract region.

DKBA was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

³³⁷ *Thay day wah day* is a Karen term referring to traditional or herbal medicine.

Land confiscation

In our township, land confiscation mostly occurs in the places close to the vehicle road. The Burma government mostly confiscated the lands such as flat field farms. From the beginning of May, the villagers were told [by the Government] to plant [round] bean. Currently, the villagers are ploughing their farmland to plant beans. Those who own farms close to the vehicle [road] could not plough in order to plant the paddy because they have to wait for the Government's plan. No one knows how their plan will turn out. This is what the Burma Agriculture Department's officers will show their leader when they come. They [villagers] do not know if they [Tatmadaw officers] will do that until it succeeds or not. If they do that until they succeed, the villagers do not know how many acres of their land will be destroyed, and this will create problems for the villagers. This mostly happened in the Hpapun area where IB [Tatmadaw Infantry Battalions] #434, 341, 340 and LIB [Light Infantry Battalion] #19 and IB #642's army camps are located. Most of the farms belong to the villagers. They also have not yet returned the lands that had been confiscated in the past to the villagers.

Another thing is the disagreement regarding the land among the civilians who work on the rubber plantations. People who have more money build large rubber plantations and people who have less money [have] very little land for cultivation, and they do not have land for grazing cows or buffalos. Moreover, bamboo and other trees have been cut down. The villagers do not know the advantages and disadvantages of rubber plantations. Because the price of rubber is high, many people plant rubber trees. So those who are weak [because they lacked money] face problems.

Condition of the civilians

Now, there are two kinds of civilians, [those] who are out of the area controlled by the Government and people who are under Government control. If we have to compare these two groups of people, people who are under control have more freedom to travel around, but for people who are out of the control area, they have more problems travelling around on the vehicle road or in the city. After the KNU met with Burma [for the ceasefire agreement], travelling around became easier for people who are out of the control area. Otherwise, the people who are in the out of the control area would not be able to travel or go around on the road or city.

Most of the civilians here are flat field farmers or hill field farmers, and [work on] plantations. There are a few people doing business. Nowadays, the civilians lack opportunities and they hope for the country's freedom. There is no economic ability for them [to do business]. Their plants from hill fields and flat fields were destroyed by the insects, and the plants turned yellow and died. They could not figure out a way to make it better. [They want to] try other ways, [and since] there is no freedom [to do pursue their livelihoods], they hope [leaders] plan for a better future.

Military activity

In this area, the Burma government and the KNU leaders had the ceasefire talk so there is no special activity of the Tatmadaw. If we have to compare the forced labour demands and movement restrictions that happened in this year and in the past, this year it has decreased a little. To compare previous years and now, there are differences. However, the Tatmadaw [continue to] transport its rations during the ceasefire period. In Bu Tho Township region, the Government and the KNU leaders had signed the ceasefire but their soldiers' activities have not changed. Moreover, they [Tatmadaw] sent more weapons and repaired their military camps based on the border [Burma-Thailand] and repaired their fences everywhere.

Now, Burma government soldiers are waiting and watching the situation, and they just let the BGF stay active. The two BGF battalions that are currently active are Battalions #1013 and #1014. They are active in Htee Th'Daw Hta village tract, Kyaw Pha village tract and Day Wah village tract. The two active battalions are BGF #1013 [with] Battalion Commander Hla Kyaing, Battalion Deputy Commander Kyaw Win [and] Battalion #1014 [with] Battalion Commander Maung Hsee [Maung Chit] and Battalion Deputy Commander Tin Maung Soe. Battalion #1013 is based in Paw Htee Hkuh and Battalion #1014 is based in a new place close to Tha Aw Plee. The two battalions combined and built an army camp in Meh Seik, and they also use landmines for their security. On February 5th 2013, one of their landmines exploded and hit a Meh Hsee villager's buffalo. Although the buffalo did not die, they shot the buffalo and ate it without paying the villager anything. The landmine that hit the villager's buffalo was planted beside the fence of a sugar cane plantation, and they did not inform the sugar cane owner about it. At that time, the camp leader was Pah Tha Beh, Battalion #1014 platoon commander, and his battalion commander is Maung Hsee. On June 19th 2013, Burma government soldier BGF Battalion #1013 Battalion Deputy Commander Kyaw Win ordered his soldier Saw Kaw Htoo to go and demand thatch shingles from Paw Ta Kwee villagers without paying anything.

On March 13rd 2013, Battalion #1014 [soldier] Pah Th'Beh and his four soldiers entered K--- village in the afternoon around at 2:00 pm. They did not follow their rules as they crossed over the limited area that they talked about with KNLA leaders [demarcating KNLA territory], so the KNLA soldiers attacked them and fighting happened. The fighting injured a father and son. The father is named Kyaw S---, 40 years old, and his baby boy is just one month old. Kyaw S--- was hit on his right elbow and his child was hit at the right side of his head on his temple by M79 [grenade launcher] shrapnel.³³⁸ The villager did not know if the villagers were hit by a KNLA or BGF weapon.

³³⁸ Earlier information on this incident was published as "BGF and KNLA grenades injure villagers and their children in Papun," KHRG, July 2013.

The Burma government ordered its BGF army to secure Meh Hsee [village] where they have a plan for the dam in Taw Kyah. They want to construct it without being disturbed. Therefore, they ordered the BGF to take the security in advance. There are things that likely will be damaged if the dam is built. These are the activities of the Tamadaw that we have documented so far. Forced labour has decreased compared to last year, but they still do not pay money to the villagers if they make orders.

KNLA soldier activity

In Bu Tho Township, regarding KNLA soldiers, wherever they go, they take courage [rely on resources] from the civilians. So, they inform the villagers before doing anything. Wherever they are, they encourage the civilians as best as they could. They also let the civilians express that any one [KNLA soldier] who violates any of the villagers' rights has the opportunity to express or report it to the media groups.

They also raised awareness about the fact that KNLA [soldiers] have no salary. They also said that we [KNLA] cannot afford to buy things like Burmese [Tatmadaw] soldiers or the BGF, so we just rely on civilian support. They also said that they have to respect the civilians' rights.

Occupations

Civilians in Bu Tho Township mostly earn their livelihood by farming, cultivation and rubber plantations. At that work place [within Bu Tho Township], there is no way for them to do other business. Because the civilians do not understand the rules of business, if [an outside] business came into their work place, there would be problems for them. Now, they have been farming and cultivating for a long time ago, and compared with previous years there were many differences. In previous years, the farm that they worked on provided 200 or 300 baskets of paddy, but now it's decreasing. They get only over 100 or at most only 200 baskets. Livelihood problems are caused by many things. One of them is the Tatmadaw disturbance, and the other is because of the unstable weather conditions and rats and insects that destroy the paddies.

Currently, the problems in the region, especially in the southern village tracts such as Wah Day, Kyaw Pah, Meh P'Ree and Htee Tha Daw Hta region, [are that] they planted a lot of rubber so the areas for cultivation are narrowing, so has it caused livelihood problems [since there is less planting area]. The people who planted the rubber are not the people from companies but rich civilians. They [rich people] knew that if they develop rubber plantations they would get so much money and would buy rice for their livelihood. Because of this, it has become a problem for poor people who don't have money. Regarding this problem, the villagers don't know how to figure out a way to solve it.

Conclusion

	<p>The information that I have mentioned above is incidents that happened during the period when I was documenting human rights abuses. Some incidents I faced myself, and for some I heard it f from the villagers. The villagers still don't know what problems regarding food, health and education will come in the future, and they also don't know a way to solve it.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in July 2013)</p>
--	---

Source document #82

Internal log#:	13-75-S1
Published:	"Hpapun Situation Update: Lu Thaw Township, December 2012 to March 2013," KHRG, (first publication)
Location:	Lu Thaw Township, Hpapun District
Issues:	Ongoing militarisation; Access to health and education
Full text:	<p>There are two roads in Lu Thaw Township. One goes from Ler Doh to Saw Hta and the other one goes from Der Kyoo, on the borderline of the 3rd Brigade [Nyaunglebin District], the 5th Brigade [Hpapun District] and the 2nd Brigade [Toungoo District]. The Myanmar government army [the Tatmadaw] are based in many places. All the villagers are farmers and doing hill field farming and cultivation. The Salween River is located on the eastern side of the Lu Thaw Township and 2nd Brigade is located in the north of Lu Thaw Township. 3rd Brigade is located in the west of Lu Thaw Township and the Myanmar government road is located in the southern part of Lu Thaw Township.</p> <p>The location of Myanmar army camps</p> <p>Places where Myanmar government armies are situated:</p> <ol style="list-style-type: none"> 1. Wa Klay Too in Saw Muh Plaw village tract.³³⁹ 2. Htaw Muh Pleh Meh in Ler Muh Plaw village tract. 3. Hsa Law Kyoh Daw Hkoh, Khaw Daw Hkoh Htee Htaw Per on the borderline of 5th Brigade and 2nd Brigade. 4. Hsa Law Daw Hkoh, Khaw Daw Hkoh in Hkay Poo village tract. 5. T' Khaw Hta, Saw Hta, Plaw Ka Muh Loo, Maw Kyoh, Hpga Hkoh, Plah Hkoh, Paw Khay Hkoh in Kaw Loo Der village tract. <p>The activities of the military government</p> <p>From December to March, there were no military government activities,</p>

³³⁹ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

such as the killing of villagers, attacks on villagers and the burning of villagers' properties. No [incidents that involved] arbitrary arrest, taxation, forced labour and extortion [occurred]. Most of the villagers from the northern part of the Lu Thaw Township do not show themselves to the Tatmadaw soldiers. Until now, they have not shown themselves to the Tatmadaw soldiers. Villagers do not dare to show themselves to the Myanmar army because the responsible people [local KNU leaders] told the villagers that the situation between the Myanmar government and the KNU has not gotten better yet. The Government army put food, such as salt, sugar, rice, milk and beans on the road where villagers pass through, but the villagers do not take it [the food]. So [because none of the villagers took it], they [the Tatmadaw] stopped putting it [the food] in January. They [Tatmadaw soldiers] speak into a walkie-talkie and told the villagers to come back and live in their own places and work in their own fields. Again and again, they say that they are not fighting [with Karen armies] anymore. Sometime we do not dare to talk [freely] because they listen into our walkie-talkies. They repaired the road from Ler Doh to Saw Hta, sent food and also repaired their army camps. On March 24th 2013, the Government army sent seven engine boats and one *hkle p'na* [engine boat that can carry buffalo and cattle] with only rice from Pa Hsaung to Saw Hta. I think that the other *hkle p'na* transports almost 80 horses. They used cars to transport food from Deh Kyu to Ler Mu Plaw and from Hkay Bu village tract to Toungoo District. On February 27th 2013, the KNLA [Karen National Liberation Army] fired at a Tatmadaw truck that was repairing the road in the Ta Hkeh Der area, Hkay Bu village tract. The purpose [of the attack] was to remind them [the Tatmadaw] not to do it and to withdraw their troops. No one was injured. This kind of incident has never happened again.

Situation of the civilians

The civilians are always worried because the military government [the Tatmadaw] is sending more food to their camps and repairing their camps. They [the villagers] do not listen to the persuasion of the Government army to come back [to their former villagers] to work in the fields. They [the villagers] do not yet go back and work in their fields, which are close to the Government army camps. The villagers negotiate with the responsible people in the area who specify and restrict the forest, lakes and streams, where logging and fishing is not allowed. They [the villagers] cannot travel smoothly and have to cross the new roads that were constructed by the Government army. A road that was constructed by the Government army to separate the Saw Muh Plaw village tract and the Hkay Poo village tract, and it is difficult for the villagers to travel and to find food.

The livelihood of the villagers

All the villagers are hill field farmers and there are no other jobs except the field farming. There is no other way to earn money. The villagers keep some pigs and chickens, but not for business purposes. This year, the

price of a big tin of rice³⁴⁰ is 350 baht (US \$10.90)³⁴¹ and [the price of] a big tin of paddy is 120 baht (US \$3.74). We can say that the [number of] villagers who do not have enough food decreased this year. We [still] do not know about the coming year. There are places, such as the Theh Hkee area, where the paddy does not grow well, so the villagers have to buy rice every year. It is hard for them to move to another place, so they keep living in the same place even though it is very difficult to live there. In addition, they do not want to live close to the Government army camp. The villagers from some village tracts, such as Ler Muh Plaw village tract, Saw Muh Plaw village tract and Hkay Poo village tract, do not yet go back to live in their own village. They are still living with their friends from other places and help one another like [they used to do] before.

Health of the civilians

The village tracts that are included in the northern Lu Thaw Township are Saw Muh Plaw village tract, Ler Muh Plaw village tract, Hkay Poo village tract, Naw Yoh Hta village tract and Kaw Loo Der village tract. Villages with hospitals are located in:

1. P'Na Aye Per Hkoh - Naw Yoh Hta village tract;
2. Teh Boh Hta - Saw Muh Plaw village tract;
3. Thaw Too Hkee - Ler Muh Plaw village tract;
4. T'Bee Hta - Hkay Poo village tract.

But they do not have enough medicines. Sometimes, there is a shortage of medicines. That happens because of the difficulties in the transportation and the distance to get the medicines. The villagers have to buy the medicines by themselves when they go to the hospital and the medics take care of them. Diseases that mostly occur are malaria, fever, jaundice, pain in the spleen, arthritic, cough [that lasts] for months and long cough [bronchitis] for children. Long coughing mostly affects children under five years old. The medics say that there are no medicines to heal the long coughing of children.

Education of the civilians

In 2012 and 2013, there was no disturbance by the Government soldiers and the KNU (Karen National Union) regarding education in Lu Thaw Township. So we [the villagers] could study without any difficulties. All the high schools, middle schools and primary schools received enough school materials such as pens, pencils, books, chalk and sport materials. Schoolteachers received 3,000 baht (US \$93.40) as salary [for the whole year]. It is not enough for them because they have families. The salary is not even enough for one person, so they have to do field farming.

³⁴⁰ A big tin is a unit of volume used to measure paddy, milled rice and seeds. One big tin is equivalent to 10.45 kg. or 23.04 lb. of paddy, and 16 kg. or 35.2 lb. of milled rice.

³⁴¹ As of March 18th 2014, all conversion estimates for the Baht in this report are based on the official market rate of 32.16 baht to US \$1.

	<p>Landmine injuries</p> <p>There are no concerns of landmines for civilians in Lu Thaw Township. There is also no new planting of landmines. We still have the landmines that were planted by the government armies [the Tatmadaw] but we do not know whether these are the old or new landmines. No villagers were injured by the landmines. The landmine concerns of the villagers have decreased.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Lu Thaw Township, Hpapun District (Received in July 2013)</p>
--	---

Source document #83

Internal log#:	13-16-A9-I1
Published:	Hpapun Interview: Saw A---, February 2012," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Forced labour
Full text:	<p>How many children do you have?</p> <p>Six children.</p> <p>How old is the oldest child?</p> <p>My oldest child is 19 years old.</p> <p>What about the youngest one?</p> <p>The youngest one is four years old.</p> <p>How long ago did you go?</p> <p>Me?</p> <p>Yes.</p> <p>I came back and slept for three nights. I returned the same day.</p> <p>So, you only went for one day?</p> <p>Only one day because people asked me to come back, [so] I came back.</p> <p>Why did they ask you to come back?</p> <p>They told me to order [arrange] villagers [to work]. They [people in-</p>

charge] told me that, *“You were selected as ‘a parent’ [as a village head]. Because villagers have to do forced labour for Hpuh [grandfather] Lay Wah, you have to balance [the amount of time that the villagers work] and help us.”* I came back then.

Who ordered people to construct the bridge?

Actually, the person who ordered [the] people is the Noh Hta village head. He is called Ma Mway Pah and was selected as a representative.

Who selected him?

I don't know who did. I don't know the details.

Who is in charge of the bridge construction?

I don't know who is in-charge of the construction. The people [in-charge] ordered the village head and they said that they would fine us if we would not go, or something similar. We think it is forced labour. And there are two sides [forced labour for Hpuh Lay Wah and work on the bridge construction³⁴²] so we have to do them both as much as we can. We also have to work on our own work.

Will the people be fined if they don't go?

They said that we would be fined if we don't go.

How much per village?

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

Was that included [explained] when they wrote you a letter?

No, it was not included in the letter. They just said, *“Come and do a ‘labour donation’ [for Buddhist merit]. Come help us and we will work collaboratively for the donation.”*

Would they fine you [if you wouldn't comply], even if it's labour donation?

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

Who said that?

I think the person [who] wrote the letter, Ma Mway Pah. I don't know whether a person on top would say that.

³⁴² The interviewee explained that they have to do labour for a bridge that is under the order of monk Hpuh Law Wah, and that they also have to do forced labour for Hpuh Law Wah.

So Ma Mway Pah would fine a lot of people?

There is a person in charge of that. He [Ma Mway Pah] is not the person who builds the bridge. We are not sure whether it is the monk who builds it [the bridge] and we don't know which monk. We don't know who is the person in charge. The day I went there, I saw the support beams of the bridge. I measured them and each beam was 11 hand-spans wide, as it has been designed for two trucks to travel in both directions. They did not [finish] constructing it [the bridge] yet and they say it will be finished in three years. They have to pause [the bridge construction] during the monsoon season.

How long ago did they start the construction?

They ordered us [to start] in the beginning of last month. They ordered us to help them during this month, *Ta Po Twe* [February], and we were to finish [a certain amount of labour] by the end of February. They order us to send one person every three days [who also had to] sleep there.

People have to go [rotate] once every three days. How many people go each time?

Three people.

So the three people have to replace [each other] once every three days since they [started to] construct the bridge?

Three people will come back this evening and three people left [to replace them] this morning. They started last week. They ordered us for a long [period of] time because Hpuh Lay Wah asked for it. They keep ordering. They said that they would fine us if we wouldn't go for a while. They can fine us and we cannot do anything, because we have to work for our food, such as salt and sweet powder [monosodium glutamate].

They say it is for a donation. What if people don't want to go?

At first, we were talking about this and it is okay if we didn't go. Then they said, "*If you don't go, we will fine you.*" We don't know whether they would fine us a little or a lot. We don't think anything and just help [do the work].

They didn't say how [much] they would fine [you]?

They didn't say that. If they fine [people], they fine for money. They would demand the people to fine one another. For example, you destroy my land, my things and my agriculture [lands], so I fine you [ask for compensation]. It is not [the same as when] you borrow my cart and hurt my cattle and I fine you one chicken and one egg.

What do you think is the monk's aim to build this bridge?

We don't know what their plan is. When we were children, we never heard about the bridge. We only heard about Hpa-an's bridge. But now they will build one here. They might have some plan.

You said it [the bridge] is designed for two trucks [has two lanes]?

Yes. On [one lane of the bridge trucks] they go [in one direction] and on the other [lane] they come back. I think they plan to reach Meh Si [village] and go up to Noh Hta [village]. They would travel in between these places, but we don't know what they would carry [inside the trucks].

Their project lasts three years?

Yes. It will be completed in three years.

How many hours does it take from B--- village to the place where the bridge is constructed?

Currently, people usually go by motorbike.

What about walking?

For example, when we go to the K'Ma Moh to buy food, we leave early in the morning and arrive at around 1:00 pm.

So it is half a day?

Yes. It is half a day away. We left in the morning when the light [sun] rises and we carried only one bag of money [worth] 10,000 [kyat] (US \$10.18).³⁴³ We planned to buy a knife to use on our hill farm. I already went many times [to the bridge to help with the construction].

How much do you have to pay if you hire a motorbike for half a day trip?

1,500 kyat (US \$1.53). It also costs 3,000 kyat (US \$3.05) to come back.

So it would cost a lot if three people go?

Yes. When it would cost 4,500 [kyat] (US \$4.58) and also 4,500 kyat to come back.

What difficulties do you and the villagers encounter when you assist the people there [work on the bridge]?

³⁴³ As of 13th of January, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

The difficult thing is that we have to carry iron and sand.

Is that what they have to bring to work?

Yes.

With problems I meant: what difficulties do you have to deal with to plan your work when you leave your home and [how do you deal with] the travel cost?

We have to leave our [usual] work, like cutting bamboo and splitting the bamboo for the thatched shingles, but we must [instead] go there [to the bridge].

You have to leave your usual work [livelihood] for two or three days. How much do you have to pay per day to hire people?

2,500 kyat (US \$2.53).

What if you were to be absent from your work for three days?

7,500 kyat (US \$7.60).

If you hire a motorbike for a return trip, for 3,000 kyat (US \$3.04), you would have to spend 10,000 kyat (US \$10.13), right?

Yes.

And three people have to go each time?

Three people always have to go, but only this month. I won't let them go after this month because people have to work for themselves.

Do the villagers go on duty?

Yes, they rotate.

How many households in your village can work? Excluding widows, orphans and elderly people?

We do ask the widows who have little children. They sometimes help if it is for donation. We do not ask them for money and forced labour. There are 42 households who help.

So 42 people have to work all the time?

Yes, 42 people, including myself and our two village heads. Even though we do not have to work, we have to travel all the time.

Are women included?

All, especially the ones who are able to work.

You asked women to work on the bridge construction?

Yes. We asked them all, including children who are 14 or 15 years old.

How many women can you order to work?

I don't know, because some of them ask their children [to work instead].

Can you estimate the approximate number?

I cannot estimate [a number], because some women go by themselves and leave their children if their children don't want to join. And some of them ask their children [in their own place] because they are not available. We start the second term [an unknown period of time that villagers have to do forced labour] now.

But they [the women] will be included, right?

Yes, if they go. Currently, women have not been included in any term yet.

And it is not sure whether that will change?

We can't tell yet, because it is [the start of the] second term right now.

Women definitely participate, right?

Right.

Are children included?

There are many children there.

Under 18 years old?

[They are] between 15 and 18 years old.

How many of the children did you see working on the bridge?

I forgot to count [them] because it included many villagers. I think there were one hundred people.

One hundred children?

No, not only children; [the workers] including married men and women

who are the same age as you and me.

People who work on the bridge construction include married women?

Yes, and they also include elderly people. Many elderly people from Meh Pree [village] go.

Are there also children included that you forgot to count?

Yes, I forgot to count [them]. I don't know how many of them are [working on the bridge as] carpenters, because when I arrived I was asked to come back, so I did.

Do the carpenters get paid?

I think they do. People [carpenters] would not work if they don't get [paid]. I heard people say that they cooperate with the great monk and they get special [payment].

So the followers [the people who work closely with] Monk Hkaw Taw get [paid]?

I think that they do. They get rice because they do receive anything else. When I went there, I saw people who were carrying sand and they did not talk to each other. They also carried one saw, a chisel and a drill with them. If they need something [a tool to work with] they bring it themselves.

Did you see any of the rich people there?

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

As you mentioned, do you think that the carpenters get a salary?

Yes. They wouldn't do if they did not get [a salary], because they all have a wife and children.

What about the villagers?

They do not get paid. For example, if I go by boat, I have to pay 500 kyat (US \$0.51) to go and 500 kyat to return. If you don't pay money, they cannot buy petrol. The boats are from Meh Pree [village] and Meh K'Naw [village] and they charge 500 kyat per ride.

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

No. They have not arranged [anything] yet. People take the boat that goes to K'Ma Moh and they have to pay 500 kyat. When they want to return by boat or motorbike, they have to pay themselves. If you don't have money, you have to walk.

Do they set a maximum fee per boat and motorbike ride?

Yes.

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

No, you only have to pay 500 kyat.

They [the people in charge] do not pay it [the 500 kyat], right?

No. They do not pay.

Do the people who go to work pay themselves?

Yes, at least 500 kyat. If we buy food in K'Ma Moh, such as salt and sweet powder, we use the same boats as they do and we have to pay 1,000 kyat (US \$1.01) for a return trip. When they make an order for people to do 'labour donation', we have to pay 500 kyat back and forth [to use the boat]. They [the persons who own the boats] also said that it's okay if we [the villagers] do not pay because we go to do labour donation, but we [the villagers] sympathise with the people [boat owners] because they have to buy the petrol by themselves.

You don't exactly know who is in charge of the bridge construction?

No. I don't exactly know.

You don't know who builds the bridge?

No. I don't know. If we would stay there [around the bridge construction] for one or two days and ask people, I think we would know.

Where do they build the bridge?

I'm not sure if you [the interviewer] have ever been to that place. The place is called Htwee Daw Kyoh or Htee Lah Beh Hta. There is also a yellow pagoda.

Which village is that place close to?

It is close to Noh Hta village.

	<p>In which village tract³⁴⁴ is Noh Hta [village] located?</p> <p>Noh Hta is located in Htee Th'Daw Hta village tract.</p> <p>Which township is Htee Th'Daw Hta located?</p> <p>I don't know.</p> <p style="text-align: right;">Saw A--- (male, 40), Bu Tho Township, Hpapun District (Interviewed in February 2012)</p>
--	---

Source document #84

Internal log#:	13-37-A1-I1
Published:	"Hpapun Interview: Saw A---, February 2013," KHRG, (first publication)
Location:	Dwe Lo Township, Hpapun District
Issues:	Anti-personnel and other mines; Impact of infrastructure and commercial development
Full text:	<p>Do you remember the date when the bomb exploded?</p> <p>The 11th.</p> <p>The 11th of which month?</p> <p>Maybe in February? Yes, it was on February 11th.</p> <p>Could you please say that again?</p> <p>February 11th.</p> <p>In February 11th of which year?</p> <p>2013.</p> <p>Ok! Could you please say it fully?</p> <p>February 11th 2013.</p> <p>When did it explode? At the daytime or nighttime?</p> <p>In the morning of February 11th 2013.</p> <p>Could you please tell me as much as you know about this case?</p>

³⁴⁴ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

How did it happen? Who did it? Who do you think?

I cannot exactly answer that. I do not know who did it [planted the landmine].

Who do you think? Can you guess?

They [the armed groups] did not inform us that they were going to do it [plant a landmine]. They know that we would have stopped them if they informed us, so they did not inform us.

Where did it happen?

In The Thaung Khon.

Where is The Thaung Khon located?

Between two villages.

What are the names of the two villages?

Taung Thu village and Shan village. At the riverside of the Yunzalin [River].

How far is the riverside from the road?

Three furlongs (0.375 of a mile or 0.6 of a km).³⁴⁵

The road is three furlongs from the riverside. How come a car drove over a landmine [planted next to the river]?

Because they [the governmental construction group] dug (took) sand from the river. The [people from the] other side [KNU] did not like it that people took the sand.

Which groups did not like that?

The jungle group.

Which group do you mean? Because there are many groups in the jungle?

People who rule this area.

Which group? I want to know if you are talking about the KNU [Karen National Union], the DKBA [Democratic Karen Benevolent Army]³⁴⁶, the BGF [Border Guard Force]³⁴⁷ or another group?

³⁴⁵ A furlong is a unit of distance equivalent to 0.125 of a mile or 0.2 of a km.

	<p>The KNU.</p> <p>Are you saying that the KNU did it? Can you prove it?</p> <p>I am not completely sure.</p> <p>And what do you think?</p> <p>I think that they could have done it, because they did not like it [that the sand was taken].</p> <p>Can you prove that they did it?</p> <p>No, I cannot prove that.</p> <p>Please do not mind [me insisting], I just want to know about the incident. How did it happen? What is the source of the event? Who took the sand?</p> <p>The person who took the sand is Ko Myo.</p> <p>Who is Ko Myo?</p> <p>The former chairperson of K’Ra Nee [village].</p> <p>Why did he take the sand?</p> <p>At first he took the sand for a school and he got the permission. They [KNU] allowed it because the sand was intended [to construct a] school. But later he started took sand [commercially] for a company.</p> <p>Which company?</p>
--	---

³⁴⁶ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "[Inside the DKBA](#)," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

³⁴⁷ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa’an District," KHRG, June 2009.

A [company that supplies sand to construct a] BGF building. They [the KNU] did not like it, so they banned it [Ko Myo from taking sand]. The problems began because Ko Myo went [took sand] many times. People told him to stop and not to take it [the sand]. People told him every time he went there.

Who did he meet with?

The village tract³⁴⁸ leader Maung Kyaw.

Who is village tract leader Maung Kyaw? Which group does he belong to? The BGF or another group?

The KNU.

He [Ko Myo] met the KNU, who permitted him to take the sand, right?

Actually, they only allowed him to take it for the school. When he asked [for sand] for the school, they let him take five trucks [of sand] for the school. After the five cars, they [the KNU] told him to stop taking sand. He stopped taking sand for two or three days. Later he started to take it again.

They [the KNU] asked him [Ko Myo] to stop before the landmine was planted, right?

Yes. They told them [Ko Myo's workers] before the explosion.

Who told them?

The other side [KNU] told them. The last time, before the car hit the landmine, he asked me to follow them.

Then [what happened]?

He asked for permission [to take sand]. But we did not allow him and told him to stop taking the sand. He met the district leader of Hpapun and they discussed it. If they [the KNU] would allow him, then he would [be allowed to] take it. But he [the district leader of Hpapun] told him to wait for the reply.

Did Ko Myo from K'Ter Tee wait for the order [reply]?

No, he took sand on that [same] day.

³⁴⁸ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

We don't know why the landmine exploded and we also don't know who planted it. Do you know what the target was?

I don't know.

You're giving your opinion, right?

Yes, [I'm] just guessing.

Can you say who [planted the landmine]?

No, I cannot definitely say who did it.

There is another thing. We do not know the reason the mine was planted or who they targeted. Who did they target? The SPDC [Tatmadaw]³⁴⁹ or the BGF?

I don't know who they targeted. I don't know how to explain it.

How far away is the place of the explosion from the camp of Their Sein's government [Tatmadaw]?

The Government's camp is located in K'Ter Tee. K'Ter Tee is one mile from here.

So their target was not the government camp. What was the target of the group who planted the landmine?

I cannot guess.

It [the landmine] exploded at dawn.

No, at around 7:45 am. Between 7:00 am to 8:00 am.

Who was harmed by the explosion?

People died and a car burnt down.

How many cars burnt down?

³⁴⁹ In Karen, the Burmese phrases *Na Ah Pa* (SPDC) and *Na Wa Ta* (SLORC) are commonly used to refer to the Burma government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase *Na Wa Ta* (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase *Na Ah Pa* (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "[Mission Accomplished as SPDC 'dissolved'](#)," *Myanmar Times*, April 4-10th 2011.

One car.

How many people died?

Three people died in the accident. Two other people were sent to the lower part [a hospital], but one of them died on the way. [The other] one arrived at the hospital. All together, four people died and one survived.

So, four people died all together?

No, because the other one died in the hospital. So, five all together.

Only men?

Yes only men. No women.

Were there any children involved in the accident?

Yes. The car driver is 36 years old. The other people were young; some were 18 years old and others were under 18 years old.

How many children?

Maybe two children.

Do you know the names of the people who died?

I don't know.

Did any group or authority disturb the villagers who live in Shan village or Taung Thu village?

No, they did not disturb the villagers during the two days [that Ko Myo's workers were] working here. They did not ask for anything.

I think that it is difficult to discuss this case. We cannot accuse any groups because we do not have the clues or witnesses.

Yes, we can't.

I actually want to know their reasons for doing this? Who was the target [of the landmine]? The SPDC or the company [Ko Myo]?

I don't know who they [the perpetrators] targeted. Maybe they have a reason for doing this.

How many landmines exploded?

Only one landmine.

Therefore, can you repeat the beginning [of this conversation] when you spoke about Ko Myo. In case you remember, could you please tell me step by step?

It will take a while if we talk about this. The problem began with a land argument. It was [an argument] between one man from the other side of the river and people from this side [both belonging to a different village]. The argument started because of an area that is a small island [small area of land in the middle of the river]. Before that, the Yunzalin River only had one stream, but later [after they dug the sand] it [the river] changed on the other side [the digging of sand created a new embranchment of the river]. That's when the land argument started. After the land argument they sold the sand. Then the problems became bigger.

Who sold the sand?

People 'from the other side' of the river [from another village].

Do you know the name [of the person who sold the sand]?

Yes, his name is Maung Htay Yi.

Do you know where he is from?

I cannot definitely say where he lives. He says that his name is listed in Boo Wah Kwee [village], but he registered his name in Boo Wah Kwee village very recently. Maybe only since two months. He [Maung Htay Yi] sold sand and the conflict began.

So Maung Htay Yi is the person who agreed to sell the sand [to Ko Myo]?

Yes.

Continue...

Maybe he sold it and they [villagers from the other side of the river] were not satisfied with the deal. I was a new village leader at that time. I can only talk about that [the incident] because I heard it from people. They asked the [responsible villagers from the] other side [of the river] to solve the conflict at Baw Kyoh Leh.

With the village tract leader of K'Ter Tee?

Yes, with the village tract leader of K'Ter Tee. People told them [Maung Htay Yi] to stop selling sand at that place, and to stop farming. They only allowed cultivation that year, because the argument [between people from different villages on the two sides of the river] would have continued if

they continued to allow it. So they controlled the land. Then both sides promised that they would stop the conflict.

Who argued with Maung Htay Yi from this side?

It was not an argument, it is jealousy. Maung Htay Yi is from the other side [of the river] and Maung Aung is from this side.

In which village does Maung Aung live?

Maung Aung is a villager from Shan village, but the people that sell the sand they from my villager's land come from the other side.

You mean: they [Maung Htay Yi's people] take sand from Maung Aung's people and sell it, right?

It does not concern him [Maung Htay Yi] because he does not take the sand from his [own village]. The conflict started there and became bigger and bigger.

This is a conflict between villagers. So how did the landmine explode?

Before the landmine incident, villagers tried to stop him [Maung Htay Yi] more than two or three times.

There are no problems between the sand seller and sand owner. Right?

Yes, there is no problem between the sand seller and sand owner.

Maybe [there is a] problem with the person who bought the sand?

Maybe, I think so.

Who bought the sand?

The company bought the sand.

Which company?

The BGF construction company.

Do you know the company's name?

No, I do not know the company's name.

Do you know the [name of the] company that is responsible for the BGF constructions?

No, I don't know.

So the company took the sand. Who helped them to get it?

They took it with the help of Ko Myo.

Did they [KNU] only stop Ko Myo? Did they not stop Maung Htay Yi?

Yes, [they did] only [stop] Ko Myo and not Maung Htay Yi.

Did they not stop Maung Aung?

No.

But they stopped Ko Myo?

They stopped Ko Myo because Ko Myo is the one who took the sand for the company. And he got the money for delivering the sand.

How much sand did Ko Myo sell to the company?

I don't know.

How much money did he receive for one car?

I heard him saying that he would maybe have 3,000 kyat (US \$3,04) left on every [round of] car.

Is the sand that Ko Myo took useful for the BGF constructions?

Yes, he sold it to them.

Who did you meet when you accompanied Ko Myo?

We met Maung Kyaw.

Who is Maung Kyaw?

Maung Kyaw is the K'Ter Tee's village tract leader.

What answers did you get at that time?

Like I said before, he [Maung Kyaw] told him [Ko Myo] to stop taking sand for now [in order] not to stop [the sale of sand] permanently. Then he [Ko Myo] was told to meet the Hpapun District leader and discuss [the issue] with him. If the negotiations were to be successful, they would allow them to take the sand. But he [Ko Myo] did not stop [taking the sand] when they asked him to stop taking the sand.

Did people warn him the day before the bomb exploded?

The last day [before the bomb explosion] was the day I accompanied him. We went there on the 9th. Nothing happened on 10th, and then it happened on the 11th.

Did Ko Myo stop taking sand when he [the K'Ter Tee's village tract leader] told him to stop?

No.

How many people died from the landmine explosion?

Five people.

Do you know their names?

No.

How many cars [were involved in the explosion]?

One car.

Is there anything else that you [village head] want to tell me, want to criticise me [about] or suggest [to] me?

I want to say that I do not want a conflict in our village area. It is not comfortable to live in the village when a conflict happens because we face difficulties. We do not want it. We want to live quietly and peacefully. We have to worry if conflicts happen over and over. The villagers have to worry and, as head of the village, I have to worry when there is a conflict. So, I do not want any conflicts to happen.

Do you [the village head] allow me to use this information?

As long as you think about it [wisely].

Nothing will happen to you and I will use it when it is needed.

I think you can.

Ok, so, is possible, I would like to ask your name?

Saw A---

How old are you?

39 years old.

What ethnicity you are? Burmese, Shan or Karen?

Karen.

What is your religion?

I'm Buddhist.

What is your occupation?

I do not have a stable job. I do farming and cultivation.

Are you married?

She [pointing at his wife] is my wife.

So you are married. How many children do you have?

Two.

How old is the eldest?

He got married.

How old is he?

22 years old.

How old is the youngest?

He is just ten years old.

Where do you live?

I live in this village.

What is name of the village?

B--- village.

Which village tract does the B--- village belong to?

K'Ter Tee.

Which township does K'Ter Tee belong to?

Dwe Lo Township.

	<p>Thank you very much.</p> <p>Saw A--- (male, 39), Dwe Lo Township, Hpapun District (Interviewed in March 2013)</p>
--	---

Source document #85

Internal log#:	13-37-A2-I1
Published:	“Hpapun Interview: Saw A---, March 2013,” KHRG, August 2013, http://www.khrq.org/2013/08/13-37-a2-i1/papun-interview-saw-march-2013
Location:	Dwe Lo Township, Hpapun District
Issues:	Anti-personnel and other mines
Full text:	<p>What is your name?</p> <p>My name is Saw A---.</p> <p>How old are you?</p> <p>I’m 50 years old.</p> <p>What is your religion?</p> <p>I’m a Buddhist.</p> <p>Are you married?</p> <p>Yes.</p> <p>How many children do you have?</p> <p>I have four children.</p> <p>How old is your oldest child?</p> <p>He is 20 years old.</p> <p>How old is the youngest child?</p> <p>The youngest child is three years old.</p> <p>What is your occupation?</p> <p>I’m a flat field farmer.</p> <p>What is your village name?</p>

I used to live in Na Kyaw before, but later I moved to G---.

Are G--- and P--- village the same village?

Yes, in Burmese they call it P--- village, and in Karen it is G---.

Which village tract is G--- located in?

G--- is located in K'Ter Tee village tract.

What township is K'Ter Tee village tract in?

K'Ter Tee village tract is in Dwe Lo Township.

I heard that in your area there was a problem that occurred recently. What problem was it?

The problem was the explosion of the landmine. We also didn't know clearly at first. They said they [the company and sand collectors] would come to collect sand, and we told them that if everything is fine between them, it is fine for them to come and collect sand. We told them that we wouldn't stop them from collecting sand from our area as they really needed it. They told us that we wouldn't have to worry about the other armed groups.³⁵⁰ Everything would be fine if we just accepted them collecting sand.

Who did you talk to?

We talked to Ko Myo from K'Ter Tee [Ka Taing Ti] because he was the one who led people in collecting sand in our area. He also brought a manager from a company with him.

Do you know the name of that manager?

Yes, the company manger's name was Zaw Lwin.

Do you know the company's name?

No, I don't know the name of the company.

Did Zaw Lwin take the sand from Ko Myo?

³⁵⁰ Although the villager does not specify in this interview, it is likely from corroborating information received by KHRG that he means the Tatmadaw BGF and KNLA. Manager Ko Myo secured permission from the BGF for the Green Hill Company, which is affiliated with BGF Battalions #1013 and #1014, to collect sand. According to an unpublished incident report written by a community member from Papun District, Ko Myo did not, however, receive permission from area KNU/KNLA representatives to undertake these efforts.

At first he [Zaw Lin] came to collect sand by himself, but later he heard that the company couldn't come and collect sand [on account of villager wishes], and later he made the agreement and signed that he wouldn't come and collect it anymore. But he took [sand] from Ko Myo, and Ko Myo started to collect sand [instead]. When he started collecting sand, he told us that he was collecting it for building the school. So, we told them that if he already negotiated it with the other armed group that it was fine for them to collect the sand.

Was there any problem when Ko Myo collected the sand for the school?

There was not any problem because he went to see with the vice village tract leader and discussed it with them.

Which vice village tract leader did they go to see?

They went to see the K'Ter Tee village tract leader.

What did the vice village tract leader tell them?

The vice village tract leader told them to stop collecting sand. But they did not stop.

Did they pay you anything for the sand that they collected in your area?

I only knew that they paid 600,000 kyat (US \$613.50).³⁵¹ There are many farms that they collected the sand from, so he only paid a very little amount to each of the owners. I have received 200,000 kyat (US \$204.50). They have been collecting the sand from my farm since last year. Our farms have already been damaged so it is kind of [like] they wanted to compensate [us for the damages].

Are you the land owner?

Yes, I am.

Was there any problem between Ko Myo and you as a land owner after the explosion?

There was not any problem. There was not any problem because I already told them at the beginning that if they had negotiated [between Ko Myo and the armed groups] with each other, everything would be fine with me. I already told them that I wouldn't take responsibility regarding the

³⁵¹ As of July 11th 2013, all conversion estimates for the Kyat in this report are based on the official market rate of 978 kyat to the US \$1.

armed groups. They wanted to collect sand in my land, and I let them collect it, but I told them that they should talk to the armed group first. If the armed group is fine with that, I'm also fine.

Was there any warning, especially to Ko Myo, before the landmine explosion?

Yes. People warned him but he didn't take it seriously.

Was there anyone else that Ko Myo worked together with?

I don't really know about that.

Who do you think the perpetrator of the landmine explosion is?

I don't know about that. But I think the explosion was not perpetrated by the villagers. So, I think it could be one of the armed groups.

Which armed group was it do you think?

I can't even take a guess. I don't know which group it was because there are so many armed groups.

What day did the landmine explode?

I don't remember the exact date that it exploded.

How many days ago was it?

I think it was over a month ago.

So, was it a month ago?

Yes, it was over a month ago.

Which year was it?

It was in early 2013.

Was anyone injured?

Yes, five people were injured. Three people died immediately when the landmine exploded and another one died on the way to the hospital, while the fifth person died in the hospital.

Were there any women among the five people who died?

No, everyone was male.

Was there anyone who was under 18 among the five people who died?

Three people were under 18.

Was any vehicle damaged?

A car was damaged.

Where did the landmine explode?

It exploded at the source of the river [Yunzalin River].

What is the name of this village [the village in which they're conducting the interview]?

The name of the village is G---.

Did it explode in G---?

Actually, it exploded between T--- village and G--- village.

Which village tract are these two villages in?

They are in K'Ter Tee village tract.

Which township is K'Ter Tee village tract in?

K'Ter Tee village tract is in Dwe Lo township.

Was the place where the explosion happened closer to G--- or T---?

Neither of them is closer. It just happened halfway.

Do you know exactly who the perpetrator was?

I don't know because the perpetrator also didn't tell us anything about their [intent]. It just exploded suddenly.

Do you know which armed group was it?

I don't know.

How far is the explosion place from the vehicle road?

I think it is about two furlongs [0.25 miles/ 0.4 km]³⁵² far.

³⁵² A furlong is a unit of distance equivalent to 0.125 of a mile or 0.2 of a km.

	<p>How far is the Tatmadaw army camp from the explosion place?</p> <p>I think it is one furlong far [0.125 miles/ 0.2 km].</p> <p>Do you think the perpetrator targeted the Tatmadaw with the landmines?</p> <p>I don't think so, because when Ko Myo came to collect sand the Tatmadaw didn't come with him. And the sand collectors are villagers who do daily wage [labour]. They are hired daily to collect sand. There were no Tatmadaw soldiers, so I don't think the perpetrator intended it for them. I think the perpetrator only intended to damage the car.</p> <p>Why did they want to damage the car?</p> <p>I also don't know about that.</p> <p>So, you think the perpetrator wasn't targeting the Tatmadaw with the landmine?</p> <p>Yes, I don't think so, because the Tatmadaw soldiers didn't come together with the sand collectors. The sand collectors are just villagers. So, it didn't relate to the Tatmadaw.</p> <p>Do you have anything else that you want to say and I haven't asked you?</p> <p>No, I don't have anything else to say.</p> <p>Can I report the information that you provided for me to media groups?</p> <p>Yes, you can, because everything I told you is the truth.</p> <p style="text-align: right;">Saw A--- (male, 50), Dwe Lo Township, Hpapun District (Interviewed in March 2013)</p>
--	--

Source document #86

Internal log#:	13-5-NB1
Published:	"BGF and KNLA grenades injure villagers and their children in Papun District," KHRG, July 2013, http://www.khrg.org/2013/07/13-5-nb1/bgf-and-knla-grenades-injure-villagers-and-their-children-papun-district
Location:	Dwe Lo Township, Hpapun District
Issues:	Ongoing militarisation

Full text:	<p>On May 30th 2013, a community member trained by KHRG reported that grenades fired from M79 grenade launchers injured four villagers in two separate incidents in January and May 2013 in Bu Tho Township, Papun District.</p> <p>On January 15th 2013, Tatmadaw Border Guard Force (BGF)³⁵³ #1014 Company Sergeant Saw Day Day from Meh Say army camp, under the command of Camp Commander Saw Thway, fired an M79 grenade launcher in M--- village while drunk in a villager's home. The 40MM grenade, which failed to explode, hit 23-year-old Naw E--- and her one-year-old son Saw A---. She sustained injuries to her knee and ankle, and her son was injured in his midsection. They sought treatment at Hkaw Taw Hpoh Hospital, where she received six stitches for her injuries, and her son three for his. Company Sergeant Saw Day Day agreed to pay 240,000 kyat (US \$248)³⁵⁴ for their medical fees, but they received only 100,000 kyat (US \$103).</p> <p>On March 16th 2013, four Tatmadaw BGF soldiers led by Commander Yen Thway came to Y--- village from Meh Say camp and encountered by chance about 20 Karen National Liberation Army (KNLA) soldiers led by Brigade #5³⁵⁵ 2nd Lieutenant Saw Win Lwin, also known as Saw Eh Roh. The KNLA soldiers, using combined small arms, opened fire on the Tatmadaw BGF soldiers at around 2:00 p.m. In the course of the fighting, a 40MM grenade fired from an M79 grenade launcher detonated in front of a villager's house, and another exploded behind it. As a result, grenade shrapnel struck two-month-old Saw T--- behind his ear, and his father suffered injuries as well. Saw T--- and his father received medical care at Hkaw Taw Hpoh Hospital but did not receive any financial support for treatment costs.</p> <p>Fighting between the KNLA and other armed actors has been rare since the implementation of the January 2012 ceasefire.³⁵⁶ Despite the</p>
-------------------	--

³⁵³ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see “DKBA officially becomes Border Guard Force” Democratic Voice of Burma, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

³⁵⁴ As of June 28th 2013, all conversion estimates for the Kyat in this report are based on the official market rate of 968 kyat to the US \$1.

³⁵⁵ Brigade #5 encompasses the geographic area that is also known locally as Papun District.

6. ³⁵⁶ On January 12th 2012 a ceasefire agreement was signed between the KNU and RUM officials in Hpa-an Town. The preliminary agreement was based on ‘11 key points’ and was due to be followed by more in-depth talks after 45 days. Negotiators from the two parties met for a 2nd round of talks beginning on 4th April, see “KNU and the Burmese Government Continued State-level Ceasefire Talks,” Karen National Union, 4th April 2012 and held a 3rd round of negotiations from 3rd-4th September 2012, see “KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government,” Karen National Union, 1st September 2012. For more information on the ceasefire and how it has affected local villagers, see “Safeguarding human rights in a post-ceasefire eastern Burma,” KHRG, January 2012 and “Steps towards peace: Local participation in the Karen ceasefire process,” KHRG, November 2012.

	<p>agreement, tensions remain heightened in many Karen districts, and this incident might reflect the trepidation held by some KNLA forces toward the government as a result of ongoing land disputes, development projects and decades of mistrust.</p> <p style="text-align: right;">News Bulletin written by KHRG staff, Dwe Lo Township, Hpapun District (Received in April 2012)</p>
--	---

Source document #87

Internal log#:	13-69-D1
Published:	"Hpapun News Bulletin: Bu Tho Township, July 2013," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Forced labour
Full text:	<p>The Htee La Beh Hta bridge (near Noh Hta village) that started to be constructed on January 1st 2013 across Yunzalin River Update</p> <p>July 13th 2013</p> <p>The Htee La Beh Hta Bridge that they started to construct on January 1st 2013 is located close to Noh Hta village. It is constructed across the Yunzalin River and the person who is in charge of the construction is Myaing Gyi Ngu special area controller U Thuzana³⁵⁷ (a Buddhist monk). The villagers (from Meh Mweh village tract, Day Wah village tract, Kyaw Pah village tract, Meh P'Lee village tract and Htee Th'Daw Hta village) who have to build the bridge told us that he [U Thuzana] is leading the construction.</p> <p>When the KHRG researcher went to the construction site, [he observed that] there were only five cornerstone posts on which the bridge was set. Each cornerstone post is around ten yards big and ten yards away from each other.</p> <p>Therefore, the length of the bridge could be ten yards and after it is completely built, it could be 100 yards long. But it is just a prediction and nothing has been measured yet. The construction period will take three years. At the moment of writing this report, the bridge is in the process of construction.</p>

³⁵⁷ U Thuzana is an influential Buddhist monk based in Myaing Gyi Ngu who was instrumental in the formation of the DKBA in 1994; see "[Inside the DKBA](#)," KHRG, March 1996. In 1995, KHRG reported that U Thuzana had collaborated with the Tatmadaw, and met with then-Southeastern Commander Major General Maung Hla to obtain weapons and supplies for 4,000 soldiers in his monastery. As a result of the agreement, U Thuzana's monastery in Myaing Gyi Ngu, in northern Hpa-an District, reportedly developed a reputation as a mystical safe haven for villagers avoiding Tatmadaw abuses. See "[Karen Human Rights Group commentary](#)," KHRG, February 1995.

	<p>Some of the people (old, young, male, female) who construct the bridge agreed that the bridge will be built, but some of them do not agree as they are tired of being ordered for labour.</p> <p style="text-align: right;">News Bulletin written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in July 2013)</p>
--	---

Source document #88

Internal log#:	13-3-11																																																									
Published:	<p>“Incident Report: Villager tortured by Tatmadaw commanders in Papun District, December 2012,” KHRG, June 2013, http://www.khrq.org/2013/06/13-3-i1/incident-report-villager-tortured-tatmadaw-commanders-papun-district-december-2012</p>																																																									
Location:	Dwe Lo Township, Hpapun District																																																									
Issues:	Torture and violent abuse; Anti-personnel and other mines																																																									
Full text:	<p><u>Part 1 – Incident Details</u></p> <table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 50%;">Type of Incident</td> <td colspan="5">Torture</td> </tr> <tr> <td>Date of Incident(s)</td> <td colspan="5">December 28th 2012</td> </tr> <tr> <td>Incident Location (Village, Township and District)</td> <td colspan="5">T--- village, Hkoo Thoo Hta village tract, Dwe Lo Township, Hpapun District</td> </tr> </table> <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th colspan="2" style="text-align: left;">Victim Information</th> </tr> </thead> <tbody> <tr> <td style="width: 30%;">Name</td> <td>Saw U---</td> </tr> <tr> <td>Age</td> <td>34</td> </tr> <tr> <td>Sex</td> <td>Male</td> </tr> <tr> <td>Nationality</td> <td>Karen</td> </tr> <tr> <td>Family</td> <td>Single</td> </tr> <tr> <td>Occupation</td> <td>Flat field farming</td> </tr> <tr> <td>Religion</td> <td>Buddhist</td> </tr> <tr> <td>Position</td> <td>Villager</td> </tr> <tr> <td>Village</td> <td>T--- village</td> </tr> </tbody> </table> <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th colspan="5" style="text-align: left;">Perpetrator Information</th> </tr> <tr> <th style="width: 15%;">Name(s)</th> <th style="width: 20%;">Rank</th> <th style="width: 15%;">Unit</th> <th style="width: 20%;">Base</th> <th style="width: 30%;">Commander's Name</th> </tr> </thead> <tbody> <tr> <td>Ko Ko Lwin</td> <td>Company Commander</td> <td></td> <td>T--- village, T--- Military Camp</td> <td>Ko Ko Lwin</td> </tr> </tbody> </table>					Type of Incident	Torture					Date of Incident(s)	December 28 th 2012					Incident Location (Village, Township and District)	T--- village, Hkoo Thoo Hta village tract, Dwe Lo Township, Hpapun District					Victim Information		Name	Saw U---	Age	34	Sex	Male	Nationality	Karen	Family	Single	Occupation	Flat field farming	Religion	Buddhist	Position	Villager	Village	T--- village	Perpetrator Information					Name(s)	Rank	Unit	Base	Commander's Name	Ko Ko Lwin	Company Commander		T--- village, T--- Military Camp	Ko Ko Lwin
Type of Incident	Torture																																																									
Date of Incident(s)	December 28 th 2012																																																									
Incident Location (Village, Township and District)	T--- village, Hkoo Thoo Hta village tract, Dwe Lo Township, Hpapun District																																																									
Victim Information																																																										
Name	Saw U---																																																									
Age	34																																																									
Sex	Male																																																									
Nationality	Karen																																																									
Family	Single																																																									
Occupation	Flat field farming																																																									
Religion	Buddhist																																																									
Position	Villager																																																									
Village	T--- village																																																									
Perpetrator Information																																																										
Name(s)	Rank	Unit	Base	Commander's Name																																																						
Ko Ko Lwin	Company Commander		T--- village, T--- Military Camp	Ko Ko Lwin																																																						

Kyaw Thu	Platoon Commander			
----------	----------------------	--	--	--

Part 2 - Information Quality

1. Explain the specific manner in which you collected this information.

On December 28th 2012, Saw U--- went to take a bath in the Bu Loh River [Bilin River], then he returned to his home. One landmine exploded before he reached his home and Ko Ko Lwin and Kyaw Thu called him and accused him of having contact with KNLA soldiers. They asked him to come toward them and then Ko Ko Lwin and Kyaw Thu punched his chest and face so that he suffered seriously.

2. Explain how the source verified information accuracy.

Saw U--- was tortured and suffered it alone. He reported it by himself and this is the true information.

Part 3 – Incident Details

Describe the Incident(s) in complete detail. For each incident, be sure to include 1) when the incident happened, 2) where it happened, 3) what happened, 4) how it happened, 5) who was involved, and 6) why it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.

	<p>On December 28th 2012, at 4:00 pm, Saw U--- went to take a bath from his house to Buh Loh River when a female buffalo stepped on the landmine and died from the landmine [explosion], which was planted by Karen soldiers [KNLA] beside T--- village. After the landmine exploded, LID [Light Infantry Division] #44's IB #9 Company Commander/Camp Commander Ko Ko Lwin and Platoon Commander were at a confluence [in the river], where the Hkoo Thoo stream flows into the to Buh Loh River. When Saw U--- arrived at the confluence, where the mouth of Hkoo Thoo stream contributes to Buh Loh River, then they [the Tatmadaw commanders] saw Saw U--- and they called him to come toward to them. By the time Saw U--- arrived next to them, Camp Commander Ko Ko Lwin punched his chest once right away without saying anything; in addition, Kyaw Thu punched Saw U---'s face side by side [on both sides of his face] for ten times, so Saw U--- still feels extreme pain until now.</p> <p>After Ko Ko Lwin and Kyaw Thu tortured Saw U---, [they] did not provide any medicines or treatment for him. Saw U--- suffered with the pain and he has healed it by himself with the leaves of mullein and turmeric. He has suffered with this [the torture] because Ko Ko Lwin and Kyaw Thu suspected and blamed him of cooperating with KNLA soldiers and planting landmines. However, Saw U--- is a villager who is a farm worker and does not know anything. Ko Ko Lwin and Kyaw Thu punched him and he had to suffer with it. Since he was tortured, he has needed to stay at home because he is still in pain.</p>
	<p>Incident Report written by a KHRG researcher, Dwe Lo Township, Hpapun District (Received in January 2013)</p>

Source document #89

Internal log#:	13-7-I1						
Published:	<p>“Incident Report: Religious discrimination and restrictions in Papun District, September 2012,” KHRG, March 2013, http://www.khrq.org/2013/03/13-7-i1/incident-report-religious-discrimination-and-restrictions-papun-district-september</p>						
Location:	Dwe Lo Township, Hpapun District						
Issues:	Religious and ethnic discrimination						
Full text:	<p><u>Part 1 – Incident Details</u></p> <table border="1" style="width: 100%;"> <tr> <td style="background-color: #cccccc;">Type of Incident</td> <td>Restrictions placed upon a religious group</td> </tr> <tr> <td style="background-color: #cccccc;">Date of Incident(s)</td> <td>April 10th 2012</td> </tr> <tr> <td style="background-color: #cccccc;">Incident Location (Village, Township and</td> <td>K'Ter Tee [village], K'Ter Tee village tract, Dwe Lo Township,</td> </tr> </table>	Type of Incident	Restrictions placed upon a religious group	Date of Incident(s)	April 10 th 2012	Incident Location (Village, Township and	K'Ter Tee [village], K'Ter Tee village tract, Dwe Lo Township,
Type of Incident	Restrictions placed upon a religious group						
Date of Incident(s)	April 10 th 2012						
Incident Location (Village, Township and	K'Ter Tee [village], K'Ter Tee village tract, Dwe Lo Township,						

District)		Papun District		
Victim Information				
Name	Saw W---			
Age	46			
Sex	Male			
Nationality				
Family	Yes			
Occupation	Flat field farmer			
Religion	Muslim			
Position	Villager			
Village	M--- village			
Perpetrator Information				
Name(s)	Rank	Unit	Base	Commander's Name
Saw Bah Yoh	Company commander	Border Guard #1013, K'Ter Tee village	K'Ter Tee village, Border Guard army camp	Border Guard #1013, Battalion Commander Saw Hla Kyaing
Part 2 - Information Quality				
1. Explain the specific manner in which you collected this information.				
At first, we heard there were problems regarding religion that almost happened in K'Ter Tee village, so we decided to go to K'Ter Tee village. Before we arrived at K'Ter Tee village, we arrived at M--- village first and then, we met with a M--- villager named Saw W--- (a Muslim) and we interviewed him about the problems. The distance between M--- village and K'Ter Tee village is only 20 minutes on foot.				
2. Explain how the source verified information accuracy.				
It [the interviewee] is Saw W---, a Muslim. [He was interviewed] while he was going to worship on Friday [September 10th] at the mosque, which is in K'Ter Tee village. He brought us the papers that were attached to a tree by Border Guard Company Commander Saw Bah Yoh. He himself dares not approach Buddhists.				
Part 3 – Incident Details				

Describe the Incident(s) in complete detail. For each incident, be sure to include 1) when the incident happened, 2) where it happened, 3) what happened, 4) how it happened, 5) who was involved, and 6) why it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.

At first, there was news regarding the distribution of a pamphlet, and these pamphlets were spread to many places in Karen State. Later, the pamphlets reached the Border Guard and the Border Guard stuck them up on trees. Related to the distributed pamphlets, the Border Guard made an order that *"No one is allowed to sell food or products to Muslims and no one is allowed to buy from them, and if they do, they will be fined."*

The people who made the order and stuck the pamphlet to the tree were the company commander Saw Bah Yoh and his Border Guard soldiers. Since then, the Muslims and Buddhists do not dare to continue their relationship anymore. During the night-time, the Buddhists went and destroyed the mosque. This problem almost became a serious problem.

When it was becoming a serious problem, one of the KHRG field researchers [community members from Papun district] arrived at a village near to K'Ter Tee. While documenting the abuses, he met with the Muslim to collect the information. After collecting the information regarding the incident, the researcher encouraged and advised the Muslim in an attempt to avoid further problems. Later, the operations commander from K'Ter Tee Tatmadaw Army Camp found out that KHRG's community member came to K'Ter Tee and already collected the incident, so he gathered all of the K'Ter Tee villagers and set up a meeting in their army camp.

In the meeting, the operations commander [Tatmadaw] told all of the villagers that whether [someone] is Buddhist or Muslim, everyone has to treat each other as they used to treat in the past. They will have to get back their good relationship again and live peacefully together, as before. They also told the villagers not to hate each other.

Since the Tatmadaw told the villagers to live like that, the problem did not continue anymore. This case, that nearly happened in our Karen State, is similar to the case that is happening in Rakhine State.

Incident Report written by a KHRG researcher,
Dwe Lo Township, Hpapun District
(Received in January 2013)

Source document #90

Internal log#:	13-7-I2																																																			
Published:	"Incident Report: Violent abuse in Papun District, October 2012," KHRG, April 2013, http://www.khrg.org/2013/04/13-7-i2/incident-report-violent-abuse-papun-district-october-2012																																																			
Location:	Bu Tho Township, Hpapun District																																																			
Issues:	Arbitrary arrest and detention; Torture and violent abuse; Arbitrary taxation and demands; Restrictions on freedom of movement or trade																																																			
Full text:	<p><u>Part 1 – Incident(s) detail</u></p> <table border="1"> <tr> <td>Type of Incident</td> <td colspan="3">Torture</td> </tr> <tr> <td>Date of Incident(s)</td> <td colspan="3">October 15th 2012</td> </tr> <tr> <td>Incident Location (Village, Township and District)</td> <td colspan="3">M--- [village], Htee Th'Daw Hta village tract, Bu Tho Township, Papun District</td> </tr> </table> <table border="1"> <thead> <tr> <th colspan="2">Victim Information</th> </tr> </thead> <tbody> <tr> <td>Name</td> <td>Saw P---</td> </tr> <tr> <td>Age</td> <td>51</td> </tr> <tr> <td>Sex</td> <td>Male</td> </tr> <tr> <td>Nationality</td> <td>-</td> </tr> <tr> <td>Family</td> <td>Yes</td> </tr> <tr> <td>Occupation</td> <td>Buffalo trader</td> </tr> <tr> <td>Religion</td> <td>Buddhist</td> </tr> <tr> <td>Position</td> <td>Villager</td> </tr> <tr> <td>Village</td> <td>T--- village</td> </tr> </tbody> </table> <table border="1"> <thead> <tr> <th colspan="5">Perpetrator Information</th> </tr> <tr> <th>Name(s)</th> <th>Rank</th> <th>Unit</th> <th>Base</th> <th>Commander's Name</th> </tr> </thead> <tbody> <tr> <td>Saw Pah Mee</td> <td>Commander</td> <td>5th Brigade, KNLA [Karen National Liberation Army] soldier</td> <td>Around Meh Hsee village</td> <td>Saw Baw Saw Heh (5th Brigade)</td> </tr> </tbody> </table> <p><u>Part 2 - Information Quality</u></p> <table border="1"> <tr> <td>1. Explain the specific manner in which you collected this information.</td> </tr> </table>				Type of Incident	Torture			Date of Incident(s)	October 15 th 2012			Incident Location (Village, Township and District)	M--- [village], Htee Th'Daw Hta village tract, Bu Tho Township, Papun District			Victim Information		Name	Saw P---	Age	51	Sex	Male	Nationality	-	Family	Yes	Occupation	Buffalo trader	Religion	Buddhist	Position	Villager	Village	T--- village	Perpetrator Information					Name(s)	Rank	Unit	Base	Commander's Name	Saw Pah Mee	Commander	5th Brigade, KNLA [Karen National Liberation Army] soldier	Around Meh Hsee village	Saw Baw Saw Heh (5th Brigade)	1. Explain the specific manner in which you collected this information.
Type of Incident	Torture																																																			
Date of Incident(s)	October 15 th 2012																																																			
Incident Location (Village, Township and District)	M--- [village], Htee Th'Daw Hta village tract, Bu Tho Township, Papun District																																																			
Victim Information																																																				
Name	Saw P---																																																			
Age	51																																																			
Sex	Male																																																			
Nationality	-																																																			
Family	Yes																																																			
Occupation	Buffalo trader																																																			
Religion	Buddhist																																																			
Position	Villager																																																			
Village	T--- village																																																			
Perpetrator Information																																																				
Name(s)	Rank	Unit	Base	Commander's Name																																																
Saw Pah Mee	Commander	5th Brigade, KNLA [Karen National Liberation Army] soldier	Around Meh Hsee village	Saw Baw Saw Heh (5th Brigade)																																																
1. Explain the specific manner in which you collected this information.																																																				

KNLA Commander Saw Pah Mee and his soldiers were travelling along the road where people graze their buffalo and cows, the road from K'Ter Tee to Meh Th'Waw, leading to the Thai-Burma border. Sometimes, Saw Pah Mee closes this road for traveling and sometimes they [Saw Pah Mee/the KNLA] open it. Saw P--- did not know exactly when [or if] they [had] closed the road, so he crossed [into the area] that Saw Pah Mee controls, and [then] he was tortured by Saw Pah Mee and [Saw Pah Mee] shot and ate one of his [Saw P---'s] cows.

2. Explain how the source verified information accuracy.

On December 8th 2012, I had something to follow up on regarding the Saw L--- case, so I went to T--- village. I met with the T--- village head, who told me about another incident, that [in which] Saw Pah Mee shot at Saw P---'s cow and ate it. So, I went to meet with Saw P--- and interviewed him face to face.

Part 3 – Incident Details

Describe the Incident(s) in complete detail. For each incident, be sure to include 1) when the incident happened, 2) where it happened, 3) what happened, 4) how it happened, 5) who was involved, and 6) why it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.

On December 8th 2012, I had something to follow up: a case regarding Border Guard #1014 Commander Maw Nee Hseh, [who] tortured a Muslim whose name is Saw L---. Therefore, I went to T--- village, Bu Tho Township, Papun district. When I arrived in the village and met with the village head, I was told about another incident, in which Saw Pah Mee tortured Saw P--- and killed one of his cows.

I was told about that, so I went to meet with Saw P--- and interviewed him. He told us that he did not know that Saw Pah Mee [had] closed the road so he let his cow graze along Meh Hseh Road. When he arrived to Saw Pah Mee's area, which is close to M--- village, he encountered Saw Pah Mee.

When Saw Pah Mee saw Saw P---, he asked him [what he was doing] and Saw P--- told him that he did not hear or know anything about the road being closed. He also said that if he had known, he would not have come. But Saw Pah Mee did not like his answer and kept scolding him. While scolding him, Saw Pah Mee also asked for money from him. Saw P--- said that if he has to pay 100,000 kyat (US \$114), that it is fine and that he is willing to give it. But he [Saw P---] kept scolding him and, at 12:00 am, Saw Pah Mee blindfolded him, tied him up under a villager's house and punched him three times.

After tying him up, Saw Pah Mee did not [want to] take the 100,000 kyat

	<p>(US \$114) anymore. But he picked up his gun and went to the place where the cows were and shot at the biggest and fattest cow. The cow did not die immediately, so they shot it with three guns and it sounded like a battle was happening. Saw Pah Mee blindfolded Saw P---'s eyes and left him tied him up from 12:00 am until the morning. In the morning, he untied Saw P---, having shot and killed one of his cows without compensation. If Saw P--- had sold that cow he would have received around 550,000 kyat (US \$513). However, as Saw Pah Mee killed it, Saw P--- did not get any money.</p>
	<p>Incident Report written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in January 2013)</p>

Source document #91

Internal log#:	13-7-13																	
Published:	Incident Report: BGF #1014 Corporal Maw Nee Say violent abuse and extortion of villager in Papun District, November 2012 KHRG, April 2013, http://www.khrg.org/2013/08/13-7-i3/incident-report-bgf-1014-corporal-maw-nee-say-violent-abuse-and-extortion-villager																	
Location:	Bu Tho Township, Hpapun District																	
Issues:	Arbitrary arrest and detention; Torture and violent abuse; Arbitrary taxation and demands																	
Full text:	<p><u>Part 1 – incident details</u></p> <table border="1" style="width: 100%;"> <tr> <td style="background-color: #cccccc;">Type of Incident</td> <td>Torture³⁵⁸</td> </tr> <tr> <td style="background-color: #cccccc;">Date of Incident(s)</td> <td>November 2nd 2012</td> </tr> <tr> <td style="background-color: #cccccc;">Incident Location (Village, Township and District)</td> <td>M---, Meh P'Ree village tract, Bu Tho Township, Papun District</td> </tr> </table> <table border="1" style="width: 100%;"> <tr> <td colspan="2" style="background-color: #cccccc;">Victim Information</td> </tr> <tr> <td style="background-color: #cccccc;">Name</td> <td>Saw T---</td> </tr> <tr> <td style="background-color: #cccccc;">Age</td> <td>45</td> </tr> <tr> <td style="background-color: #cccccc;">Sex</td> <td>Male</td> </tr> <tr> <td style="background-color: #cccccc;">Nationality</td> <td>Muslim</td> </tr> </table>		Type of Incident	Torture ³⁵⁸	Date of Incident(s)	November 2 nd 2012	Incident Location (Village, Township and District)	M---, Meh P'Ree village tract, Bu Tho Township, Papun District	Victim Information		Name	Saw T---	Age	45	Sex	Male	Nationality	Muslim
Type of Incident	Torture ³⁵⁸																	
Date of Incident(s)	November 2 nd 2012																	
Incident Location (Village, Township and District)	M---, Meh P'Ree village tract, Bu Tho Township, Papun District																	
Victim Information																		
Name	Saw T---																	
Age	45																	
Sex	Male																	
Nationality	Muslim																	

³⁵⁸ While the community member calls this situation a case of torture, it does not meet the international definition as set forth by the Convention Against Torture. Following KHRG's mission, all translations are published exactly as originally submitted save for minor edits for clarity and security. It should be noted that the KHRG community member who wrote this incident report chose to use the Karen phrase, 'ma shah ma p'yweh,' meaning torture, as opposed to ma p'yweh, meaning 'abuse,' or ma na ma hphaw, meaning 'torment' to describe the event, suggesting that the severity of the incident justifies this classification.

Family	Yes			
Occupation	Trading cows/buffaloes			
Religion	Islam			
Position	Villager			
Village	Y--- village			
Perpetrator Information				
Name	Rank	Unit	Base	Commander
Saw Maw Nee Say	Corporal	Border Guard #1014, M-- - village	Border Guard #1014, M-- -- village army camp	Battalion commander Saw Maung Chit, Border Guard #1014
Part 2 - Information Quality				
1. Explain the specific manner how you collected this information.				
On December 3 rd 2012, I went into Pah Loh Hpoh village which is located close to Y--- village. That is how we came know about the problem regarding Maw Nee Say torturing Saw T---. [When we visited Y--- village] Saw T--- wasn't at home but the witnesses stay in P--- village, so we went to P--- village.				
2. Explain how the source verified information accuracy.				
The people who provided the information for us are S--- village head, Saw Hs---, and P--- village head, Saw G---. Everyone knows that there are more details from Saw G--- and Saw Hs--- because they always travel with Saw Maung Nee Say [the perpetrator of the abuse].				
Part 3 – Incident Details				
Describe the Incident(s) in complete detail. For each incident, be sure to include 1) <u>when</u> the incident happened, 2) <u>where</u> it happened, 3) <u>what</u> happened, 4) <u>how</u> it happened, 5) <u>who</u> was involved, and 6) <u>why</u> it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please, use the space prepared below and create attach if needed.				
The problem is that the BGF [Border Guard Force] #1014 Corporal, Saw Maw Nee Say, tortured Saw T--- and confiscated 300,000 kyat (US \$303.64). ³⁵⁹ We heard about it when we arrived to Hpah Loh Hpoh village. Therefore, we went to where Saw T--- lives, which is in Y--- village, however, Saw T--- was not at his home so we could not meet				

³⁵⁹ As of July 22nd 2013, all conversion estimates for the Kyat in this report are based on the [official market rate](#) of 988 Kyat to the US \$1.

	<p>with him.</p> <p>But later, we found out that the witnesses were staying at S--- and P--- villages, so we went to those villages. We tried to follow up about the incident and later we found out that the incident happened on November 2nd 2012.</p> <p>The incident happened in M--- village, Meh P'Ree village tract, Bu Tho Township, Papun District. A corporal from the BGF #1014 tortured Saw T--- and confiscated 300,000 kyat from him. There are no clear rules among the BGF regarding abuse and they also do not obey the rules. Therefore, the BGF soldiers abuse the villagers' rights and do whatever they want.</p> <p>In detail, black market trader, Saw T--- who lives in Y--- village already paid the cow and buffalo taxes to commander Nyunt Thein in order to be able to travel freely. But we are not sure whether Saw Maw Nee Say knew about it or if he did not get a share of the taxes [before], and was now trying to get [his own part] of the taxes. When Saw Maw Nee Say met Saw T--- in front of Saw Nyunt Thein's house in M---village, before he [Saw T---] said anything, he punched Saw T--- and we could not even count how many times he was punched.</p> <p>Therefore, black market trader, Saw T---, not only had to suffer the punch from Saw Nee Say, but also had to pay him 300,000 kyat according to the villagers who witnessed the incident.</p> <p style="text-align: right;">Incident Report written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in July 2013)</p>
--	---

Source document #92

Internal log#:	13-7-14						
Published:	"Hpapun Incident Report: Bu Tho Township, December 2012," KHRG, (first publication)						
Location:	Bu Tho Township, Hpapun District						
Issues:	Forced labour						
Full text:	<p><u>Part 1 – Incident Details</u></p> <table border="1" style="width: 100%;"> <tr> <td style="background-color: #cccccc;">Type of Incident</td> <td>Forced labour</td> </tr> <tr> <td style="background-color: #cccccc;">Date of Incident(s)</td> <td>December 5th 2012</td> </tr> <tr> <td style="background-color: #cccccc;">Incident Location (Village, Township and District)</td> <td>A--- village, Meh Mweh village tract, Bu Tho Township, Hpapun District</td> </tr> </table>	Type of Incident	Forced labour	Date of Incident(s)	December 5 th 2012	Incident Location (Village, Township and District)	A--- village, Meh Mweh village tract, Bu Tho Township, Hpapun District
Type of Incident	Forced labour						
Date of Incident(s)	December 5 th 2012						
Incident Location (Village, Township and District)	A--- village, Meh Mweh village tract, Bu Tho Township, Hpapun District						

Victim Information	
Name	B---
Age	38
Sex	Female
Nationality	Karen
Family	Yes
Occupation	Shop Owner
Religion	Buddhist
Position	Villager
Village	A---

Perpetrator Information				
Name(s)	Rank	Unit	Base	Commander's Name
Saw Htee Theh Htoo	Warrant Officer	BGF #1013 K'Ter Tee	K'Ter Tee BGF army camp	BGF #1013 Company Commander Saw Hla Kyaing

Part 2 - Information Quality

1. Explain the specific manner in which you collected this information.

We received this information unexpectedly, because I was in Pah Loh Hpoh village and went to A--- village. On my way to Meh A--- village, we had to go through K'Ter Tee port. When I arrived to K'Ter Tee port, the Border Guard Force³⁶⁰ #1013 Sergeant Major Saw Htee Theh Htoo came down to the port with their rations to transport it with B---'s boat. After that, he would ask B--- to transport these rations to BGF Commander Saw Tun Hla, who is based in Meh P'Ree village.

2. Explain how the source verified information accuracy.

When I was in B---'s boat, the BGF's Warrant Officer Saw Htee Theh Htoo came down and put his rations in the boat. Later, he looked at me and told me, "Send these rations to the BGF Commander Saw Tun Hla in Meh P'Ree village". That is how I received this information.

³⁶⁰ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

Part 3 – Incident Details

Describe the Incident(s) in complete detail. For each incident, be sure to include 1) when the incident happened, 2) where it happened, 3) what happened, 4) how it happened, 5) who was involved, and 6) why it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.

I am not sure whether I have to call December 5th 2012 a funny day or a lucky day. Because the BGF Warrant Officer did not know that I am a KHRG researcher, they [the BGF] ordered me to carry their rations from K'Ter Tee village to Meh P'Ree village, instead of transporting the rations by boat. It was not easy for me to carry these rations by myself.

That was the day that I became a porter. Anyone who reads this report, even if they do not laugh, might at least smile a little bit. As I said above, I was travelling to K'Ter Tee village and when I arrived I did not have anything to do in the village, so I just waited at the riverbank, close to B---'s boat.

At that time, the boat owner was not at the side of the boat, as he maybe went away to buy gasoline, but I did not know where he went exactly. The boat owner went into K'Ter Tee village and I was standing beside his boat. At that time, the Border Guard Force #1013 Warrant Officer Saw Htee Theh Htoo came down to the river bank with rations in his hands, such as milk, rice, cooking oil and uniforms to transport with Yoh Kaw Moh's boat.

After he came down to the riverbank, he went back to the village again to pick up all of the [other] rations. He kept going back and forth for many times, as there were a lot of the rations. After he finished moving all of the rations in the boat, he looked around, saw me and told me, "*Poh Doh Kwah [nephew], carry these rations for me and send it to the soldiers who are based in Meh P'Ree village.*" I was speechless and asked him, "*Whom should I say the rations belong to*" and he said, "*Just tell them it belongs to Commander Saw Htun Hla.*" I again asked him where should I deliver the rations and he told me to deliver [the rations] to the shop that is located by the riverbank. Yoh Kaw Moh always has to transport rations for BGF soldiers from K'Ter Tee village to Meh P'Ree village. Therefore, we know that there is still forced labour for civilians and that the BGF soldiers are still using the system of forced labour.

Incident Report written by a KHRG researcher,
Bu Tho Township, Hpapun District
(Received in January 2013)

Source document #93

Internal | 13-7-15

log#:																																												
Published:	“Hpapun Incident Report: Tatmadaw soldiers threaten brickmaker in Bu Tho Township, December 2012,” KHRG, November 2013, http://www.khrq.org/2013/11/13-7-i5/hpapun-incident-report-tatmadaw-soldiers-threaten-brickmaker-bu-tho-township																																											
Location:	Bu Tho Township, Hpapun District																																											
Issues:																																												
Full text:	<p><u>Part 1 – Incident Details</u></p> <table border="1"> <tr> <td>Type of Incident</td> <td>Explicit threat</td> </tr> <tr> <td>Date of Incident(s)</td> <td>December 29th 2012</td> </tr> <tr> <td>Incident Location (Village, Township and District)</td> <td>H--- village, Meh Klaw village tract, Bu Tho Township, Hpapun District</td> </tr> </table> <table border="1"> <thead> <tr> <th colspan="2">Victim Information</th> </tr> </thead> <tbody> <tr> <td>Name</td> <td>S---</td> </tr> <tr> <td>Age</td> <td>31</td> </tr> <tr> <td>Sex</td> <td>Male</td> </tr> <tr> <td>Nationality</td> <td>Shan</td> </tr> <tr> <td>Family</td> <td>Yes</td> </tr> <tr> <td>Occupation</td> <td>Brickmaker</td> </tr> <tr> <td>Religion</td> <td>Buddhist</td> </tr> <tr> <td>Position</td> <td>Villager</td> </tr> <tr> <td>Village</td> <td>H--- village</td> </tr> </tbody> </table> <table border="1"> <thead> <tr> <th colspan="5">Perpetrator Information</th> </tr> <tr> <th>Name(s)</th> <th>Rank</th> <th>Unit</th> <th>Base</th> <th>Commander's Name</th> </tr> </thead> <tbody> <tr> <td>Aung Toe</td> <td>Colonel</td> <td>No #1 Military Operations Command Hpapun</td> <td>Operation Commander's Office No #1 Military Operations Command Hpapun Town</td> <td>Headquarters Commander, Eastern headquarter</td> </tr> </tbody> </table> <p><u>Part 2 - Information Quality</u></p> <table border="1"> <tr> <td>1. Explain the specific manner in which you collected this information.</td> </tr> <tr> <td>The problem in H--- village is that the people who have weapons [armed groups] oppress the villagers. The villagers are saying this because of an incident regarding brick making. The Operations</td> </tr> </table>	Type of Incident	Explicit threat	Date of Incident(s)	December 29 th 2012	Incident Location (Village, Township and District)	H--- village, Meh Klaw village tract, Bu Tho Township, Hpapun District	Victim Information		Name	S---	Age	31	Sex	Male	Nationality	Shan	Family	Yes	Occupation	Brickmaker	Religion	Buddhist	Position	Villager	Village	H--- village	Perpetrator Information					Name(s)	Rank	Unit	Base	Commander's Name	Aung Toe	Colonel	No #1 Military Operations Command Hpapun	Operation Commander's Office No #1 Military Operations Command Hpapun Town	Headquarters Commander, Eastern headquarter	1. Explain the specific manner in which you collected this information.	The problem in H--- village is that the people who have weapons [armed groups] oppress the villagers. The villagers are saying this because of an incident regarding brick making. The Operations
Type of Incident	Explicit threat																																											
Date of Incident(s)	December 29 th 2012																																											
Incident Location (Village, Township and District)	H--- village, Meh Klaw village tract, Bu Tho Township, Hpapun District																																											
Victim Information																																												
Name	S---																																											
Age	31																																											
Sex	Male																																											
Nationality	Shan																																											
Family	Yes																																											
Occupation	Brickmaker																																											
Religion	Buddhist																																											
Position	Villager																																											
Village	H--- village																																											
Perpetrator Information																																												
Name(s)	Rank	Unit	Base	Commander's Name																																								
Aung Toe	Colonel	No #1 Military Operations Command Hpapun	Operation Commander's Office No #1 Military Operations Command Hpapun Town	Headquarters Commander, Eastern headquarter																																								
1. Explain the specific manner in which you collected this information.																																												
The problem in H--- village is that the people who have weapons [armed groups] oppress the villagers. The villagers are saying this because of an incident regarding brick making. The Operations																																												

Commander's soldiers make bricks and a villager, S---, also makes bricks. S--- sells a brick for 4 kyat and 50 cents [US \$0.0046]³⁶¹ but the Operations Commander's soldiers sell one for 5 kyat [US \$.005], so no one buy theirs. So, the Operations Commander's soldiers called S--- to the Operations Command Office and threatened S--- to make him stop making bricks.

2. Explain how the source verified information accuracy.

The community member's father passed away, so he visited his mother and met with S--- in H--- village. While the community member was having a conversation with S---, he learned of this incident. It's the problem that S--- has faced himself.

Part 3 – Incident Details

Describe the Incident(s) in complete detail. For each incident, be sure to include 1) when the incident happened, 2) where it happened, 3) what happened, 4) how it happened, 5) who was involved, and 6) why it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.

The incident happened on December 29th 2012 and it happened in H--- village, Meh Klaw village tract, Bu Tho Township, Mu Traw [Hpapun] District. Hpapun Operations Commander threatened a villager [named] S---, and the reason why they threatened him is described below.

Every building in Hpapun town needs bricks, so the Hpapun Operations Commander's soldiers from IB [Infantry Battalion] #19, LIB [Light Infantry Battalion] #341 and LIB #434, with the combination of the Operations Commander's other soldiers, make bricks and sell them to constructors.

This year, 2012, no one in any of the battalions have been making the bricks, so the constructors couldn't obtain bricks anywhere. Therefore, they asked the villagers to make more bricks to sell to them. Therefore, S--- and his younger brother who is called T--- or P--- from H--- village made bricks to sell to the constructors. S--- makes the bricks carefully and with enough heat that is needed to make the bricks, so the bricks are well made and firm. They do not easily break and, moreover, their structure is beautiful. S--- sells a brick for 4 kyat and 50 cents in Burmese currency. The Operations Commander and his soldiers sell a brick for 5 kyat and the quality of their bricks is also not good; the constructors don't buy their bricks anymore and only buy from S---.

When all of constructors only bought the bricks from S---, the Operations Commander, Colonel Aung Toe, and his soldiers couldn't

³⁶¹ As of October 25, 2013, all conversion estimates for the Kyat in this report are based on the official market rate of 971.99 Kyat to the US \$1.

	<p>sell the bricks anymore. As a result, on December 29th 2012 in the afternoon, one of the Operations Commander's soldiers from the Operations Command Office arrived and beckoned S---, and S--- followed him. When he arrived at the Operations Command office, the soldier threatened S---: <i>"You should know who you are and the people who are stronger than you or more powerful than you by yourself. If possible, don't ever make bricks again."</i></p> <p style="text-align: right;">Incident Report written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in January 2013)</p>
--	--

Source document #94

Internal log#:	13-37-11																																													
Published:	<p>"Incident Report: Monk orders forced labour for bridge construction, Hpapun District," KHRG, October 2013, http://www.khrq.org/2013/09/13-37-11/incident-report-monk-orders-forced-labour-bridge-construction-hpapun-district</p>																																													
Location:	Bu Tho Township, Hpapun District																																													
Issues:	Forced labour																																													
Full text:	<p><u>Part 1 – Incident Details</u></p> <table border="1" style="width: 100%;"> <tr> <td style="width: 50%;">Type of Incident</td> <td colspan="3">Forced labour</td> </tr> <tr> <td>Date of Incident(s)</td> <td colspan="3">January 1st 2013</td> </tr> <tr> <td>Incident Location (Village, Township and District)</td> <td colspan="3">C--- village, Pu Zon Myaung village tract, Bu Tho Township, Hpapun District</td> </tr> </table> <table border="1" style="width: 100%;"> <tr> <th colspan="2">Victim Information</th> </tr> <tr> <td>Name</td> <td>Saw G---</td> </tr> <tr> <td>Age</td> <td>36</td> </tr> <tr> <td>Sex</td> <td>Male</td> </tr> <tr> <td>Nationality</td> <td>Karen</td> </tr> <tr> <td>Family</td> <td>Yes</td> </tr> <tr> <td>Occupation</td> <td>Farmer</td> </tr> <tr> <td>Religion</td> <td>Buddhist</td> </tr> <tr> <td>Position</td> <td>Villager head</td> </tr> <tr> <td>Village</td> <td>Y--- village</td> </tr> </table> <table border="1" style="width: 100%;"> <tr> <th colspan="5">Perpetrator Information</th> </tr> <tr> <td style="width: 15%;">Name(s)</td> <td style="width: 25%;">Rank</td> <td style="width: 10%;">Unit</td> <td style="width: 15%;">Base</td> <td style="width: 35%;">Commander's Name</td> </tr> </table>				Type of Incident	Forced labour			Date of Incident(s)	January 1 st 2013			Incident Location (Village, Township and District)	C--- village, Pu Zon Myaung village tract, Bu Tho Township, Hpapun District			Victim Information		Name	Saw G---	Age	36	Sex	Male	Nationality	Karen	Family	Yes	Occupation	Farmer	Religion	Buddhist	Position	Villager head	Village	Y--- village	Perpetrator Information					Name(s)	Rank	Unit	Base	Commander's Name
Type of Incident	Forced labour																																													
Date of Incident(s)	January 1 st 2013																																													
Incident Location (Village, Township and District)	C--- village, Pu Zon Myaung village tract, Bu Tho Township, Hpapun District																																													
Victim Information																																														
Name	Saw G---																																													
Age	36																																													
Sex	Male																																													
Nationality	Karen																																													
Family	Yes																																													
Occupation	Farmer																																													
Religion	Buddhist																																													
Position	Villager head																																													
Village	Y--- village																																													
Perpetrator Information																																														
Name(s)	Rank	Unit	Base	Commander's Name																																										

Monk Thuzana ³⁶²	Patron of Myaing Gyi Ngu, founder of DKBA [Democratic Karen Benevolent Army] ³⁶³	-	Myaing Gyi Ngu	Unknown
<p><u>Part 2 - Information Quality</u></p>				
<p>1. Explain the specific manner in which you collected this information.</p>				
<p>The researcher [KHRG community member] himself knew the information about building a bridge called Htee Lah Eh Hta Bridge, which is being constructed across the Yunzalin River in C--- village. [The construction is] led by the presiding monk of Myaing Gyi Ngu, U Thuzana. [This is] based on the exact information reported by Y--- village head, Saw G---, who had to go and build the bridge even when he was not available. Saw G--- is a victim who had to go to build the bridge.</p>				
<p>2. Explain how the source verified information accuracy.</p>				
<p>This information is accurate because he [the victim] was involved and had to do forced labour in the bridge construction. Saw G--- said, <i>"If it was donation [voluntary] work, it would be fine if we did not go. But now, it is like you cannot refuse to go, so it is not donation [work] anymore"</i>.</p>				
<p><u>Part 3 – Incident Details</u></p>				
<p>Describe the Incident(s) in complete detail. For each incident, be sure to include 1) <u>when</u> the incident happened, 2) <u>where</u> it happened, 3) <u>what</u> happened, 4) <u>how</u> it happened, 5) <u>who</u> was involved, and 6) <u>why</u> it happened. Also describe any villager</p>				

³⁶² U Thuzana is an influential Buddhist monk based in Myaing Gyi Ngu who was instrumental in the formation of the DKBA in 1994; see "Inside the DKBA," KHRG, March 1996. In 1995, KHRG reported that U Thuzana had collaborated with the Tatmadaw, and met with then-South eastern Commander Major General Maung Hla to obtain weapons and supplies for 4,000 soldiers in his monastery. As a result of the agreement, U Thuzana's monastery in Myaing Gyi Ngu, in northern Hpa-an District, reportedly developed a reputation as a mystical safe haven for villagers avoiding Tatmadaw abuses. See "Karen Human Rights Group commentary," KHRG, February 1995.

³⁶³ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

	<p>response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.</p> <p>The construction of Htee Lah Eh Hta Bridge, which is going to be reported now, started from January 1st 2013 [and is ongoing] until now. There will still be the ordering of [villagers to do] forced labour without payment until the bridge is successfully finished. The Htee Lah Eh Hta Bridge construction is located in C--- village, Pu Zun Myaung village tract, Bu Tho Township, Mu Traw [Hpapun] District at the northern part of the Yunzalin River mouth.</p> <p>The person who leads and builds the Htee Lah Eh Hta Bridge is the patron and presiding monk, Monk Thuzana, from Myaing Gyi Ngu. The civilians who have to do forced labour have to deal with difficulties. They complain because of being ordered to do forced labour without payment for the long-term bridge construction, even though it is meant to be donation work for religious [purposes]. Since January 1st 2013, when the Htee La Eh Hta's Bridge started being constructed, the local civilians, including old and young people, male and female, many people, have been ordered [to perform labour] for a long time.</p> <p>The civilians who are bring ordered [to perform labour] include everyone from Daung Mwe, Day Wa, Kyaw Pa, Me Pa Lee and Pu Zun Myaung village tracts in Bu Tho Township, Mu Traw District. It is known that half of the civilians in Bu Tho Township are ordered [to do forced labour]. Besides ordering [villagers to work] without pay, if the civilians cannot afford to travel and are absent from their own work, U Thuzana does not take responsibility to solve it [the problem] for them. I have done research and know that, even though it is a time when we can say that the ordering of [villagers to] porter and [to do] forced labour by the country government has decreased, the forced labour [ordered by] the Myaing Gyi Ngu vegetarian denomination is carried out so the civilians have to do more work.</p> <p style="text-align: right;">Incident Report written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in March 2013)</p>
--	---

Source document #95

Internal log#:	13-37-12	
Published:	"Hpapun Incident Report: Dwe Lo Township, February 2013," KHRG, (first publication)	
Location:	Dwe Lo Township, Hpapun District	
Issues:	Anti-personnel and other mines; Impact of infrastructure and commercial development	
Full text:	<u>Part 1 – Incident Details</u>	
	Type of Incident	Villagers died because of landmine

		explosions		
Date of Incident(s)	February 11 st 2013			
Incident Location (Village, Township and District)	[Censor for security], K'Taing Tee village tract, Dwe Lo Township, Hpapun District			
Victim Information				
Name	A---			
Age	28			
Sex	Male			
Nationality	Burmese			
Family	None			
Occupation	Odd jobs			
Religion	Buddhist			
Position	-			
Village	[Censored for security], Hpapun			
Perpetrator Information				
Name(s)	Rank	Unit	Base	Commander's Name
-	-	-	-	-
<u>Part 2 - Information Quality</u>				
1. Explain the specific manner in which you collected this information.				
The KHRG researcher went to the place where the landmines exploded on March 4 th 2013 at around 3:54 pm. He went to the place where the landmines exploded to make sure whether the incident happened. He interviewed the Shan villagers and the administrators of Shan village and Taung Thu village.				
2. Explain how the source verified information accuracy.				
Ko Myo [the former administrator of K'Taing Tee village] hired a car to carry sand when he ran over a landmine. We can say that it is an incident that relates to Ko Myo. The person who works closely with Ko Myo is a Shan village administrator [named] Saw Pay Than. Saw Pay Than told me, "A day before the landmine exploded, Ko Myo and I went to see the responsible person of the area. The day before the landmine exploded, KNU leaders told Ko Myo to stop transporting sand. But Ko Myo didn't stop". He reported this incident when he met the KHRG researcher.				

Part 3 – Incident Details

Describe the Incident(s) in complete detail. For each incident, be sure to include 1) when the incident happened, 2) where it happened, 3) what happened, 4) how it happened, 5) who was involved, and 6) why it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.

The [incident in which] a car detonated a landmine happened on February 11th 2013. Ko Myo borrowed U Kyaw Hlaing's car in order to carry the transport of the sand for the Green Hill Company. While transporting the sand on February 11th 2013 at around 8:00 am, the car that Ko Myo borrowed detonated a landmine [by driving over it].

The place where the car detonated the landmine is [located] between Shan village and Taung Thu village, east of Hpapun-K'Ma Maung vehicle road, western part of the Yunzalin River in K'Taing Tee village, Dwe Lo Township, Hpapun District. The landmine exploded in the sand bank. No one knows who the perpetrator of the landmine explosion was.³⁶⁴ Even though the MOC,³⁶⁵ based in K'Ma Maung, accused the KNLA, as a KHRG researcher, I do not exactly know who it was. Every villager who I met could not tell me exactly who it was and we do not have any evidence about it.

During the landmine explosion, the car of U Kyin Hlaing, who lives in Section #2, of Hpapun town, was destroyed. A---, the driver and four other workers who carried the sand, died by the explosion at the sand bank. B--- died after a day in hospital. So, in total, five villagers died.

Even though no one knows who the perpetrator is and none of the [armed] organisations took responsibility for the incident, the MOC told us that the Green Hill Company will pay a compensation of 300,000 kyat (US \$303.95)³⁶⁶ for each villager who died and the former administrator of K'Taing Tee, Ko Myo, also donated 200,000 kyat (US \$202.63) to each of the victims' [families] who died.

Incident Report written by a KHRG researcher,
Dwe Lo Township, Hpapun District
(Received in March 2013)

Source document #96

³⁶⁴ Later reports confirmed that the KNU was the perpetrator of the landmine explosion. See: "[Landmine explosion and death of villagers in Papun District](#)," KHRG, May 2013, and see: "[Papun Situation Update: Bu Tho Township, January to March 2013](#)," KHRG, June 2013.

³⁶⁵ Military Operations Command; made up of ten battalions for offensive operations. Most MOCs have three Tactical Operations Commands (TOCs), made up of three battalions each.

³⁶⁶ As of 13th of January, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

Internal log#:	13-49-I1				
Published:	"Hpapun Incident Report: Dwe Lo Township, November 2012," KHRG, (first publication)				
Location:	Dwe Lo Township, Hpapun District				
Issues:	Impact of infrastructure and commercial development				
Full text:	<u>Part 1 – Incident Details</u>				
	Type of Incident	The paddy nursery field was destroyed			
	Date of Incident(s)	November 10 th 2012			
	Incident Location (Village, Township and District)	A--- village, Meh Hkyoh village tract, Dwe Lo Township, Hpapun District			
	Victim Information				
	Name	Saw B---			
	Age	62			
	Sex	Male			
	Nationality	Karen			
	Family	Married			
	Occupation	Farmer			
	Religion	Buddhist			
	Position	Villager			
	Village	A--- Village			
	Perpetrator Information				
	Name(s)	Rank	Unit	Base	Commander's Name
	Naw Dah Muh	Leader of Women organisation		A--- village	Rich people from the town
	Hpaw Nay Thah Moh		SPDC ³⁶⁷ [Myanmar government]	Waw Muh village	

³⁶⁷ In Karen, the Burmese phrases *Na Ah Pa* (SPDC) and *Na Wa Ta* (SLORC) are commonly used to refer to the Burma government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase *Na Wa Ta* (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase *Na Ah Pa* (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "[Mission Accomplished as SPDC 'dissolved'](#)," *Myanmar Times*, April 4-10th 2011.

			Chairman		
<p><u>Part 2 - Information Quality</u></p>					
<p>1. Explain the specific manner in which you collected this information.</p>					
<p>From November 11th 2012 until now [February 9th 2013], a gold mining project has been operating and the people who work as brokers are Naw Dah Muh and Hpaw Nay Thah Moh. They requested permission from the Karen leaders to do gold mining and, at the same time, they constructed a vehicle road that bisects my [paddy] nursery field. Therefore, in the monsoon season, I will not be able to work on the same nursery field. As I am too old, I cannot find a new nursery field and it causes me difficulties.</p>					
<p>2. Explain how the source verified information accuracy.</p>					
<p>Regarding this case, the nursery field is my own, which was destroyed because of the construction of new road. This case is true.</p>					
<p><u>Part 3 – Incident Details</u></p>					
<p>Describe the Incident(s) in complete detail. For each incident, be sure to include 1) <u>when</u> the incident happened, 2) <u>where</u> it happened, 3) <u>what</u> happened, 4) <u>how</u> it happened, 5) <u>who</u> was involved, and 6) <u>why</u> it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.</p>					
<p>I live in A--- village and my name is Saw B---. I have been living in A--- since I was a child. I am a farmer and I have worked on this paddy nursery field during every year. This year, there are gold mining [activities] and they constructed a road. My nursery field was destroyed, so that I cannot scatter seeds and I face big difficulties.</p>					
<p>Starting from November 10th 2012, Naw Dah Muh and Hpaw Nay Thah Moh requested permission from the Karen leaders to mine gold. On the day that they got permission, they constructed a vehicle road in order to transport things [to the mining site]. They constructed a road in Meh Hkyoh village tract,³⁶⁸ A--- village, beside my paddy field, which was destroyed.</p>					
<p>Because the nursery field was destroyed, I do not have my nursery field [anymore]. In order to create this paddy nursery field, I dug out the trees and I had to try for three or four years before it became a paddy</p>					

³⁶⁸ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

	<p>nursery field. Now it was just destroyed and I am very upset. In the coming year, in order to scatter the paddy, I have to find a new place for the paddy nursery field and it will be very difficult for me.</p> <p>If I look at [think about] the gold mining, I am not the only person who has to suffer, as the people in my surroundings might have also suffered a lot. The [gold] sluices [which allows more than ten times the amount of material than by using a gold pan] of some people were destroyed, as well as their lands and their plants. Moreover, the natural environment - the trees, bamboos, rivers and streams - were also destroyed. The animals, buffalos, cows and the fish have to drink murky water and it makes them ill and also kills them.</p> <p>If we look at [think about] the gold mining, the rich people, the brokers and the people who work in them [the mines], there is no benefit for the local people. It only benefits [the wealthy] individuals. I think that the Karen leaders might have thought that the gold mining would benefit the villagers, but because there is no benefit for them, I think that they [the Karen leaders] should stop it [the gold mining].</p> <p>Finally, I would like to just say this: if the Karen leaders would forbid the gold mining, I would be very happy and the villagers would also be very happy.</p> <p style="text-align: right;">Incident Report written by a KHRG researcher, Dwe Lo Township, Hpapun District (Received in May 2013)</p>
--	--

Source document #97

Internal log#:	13-49-12																			
Published:	"Hpapun Incident Report: Dwe Lo Township, November 2012," KHRG, (first publication)																			
Location:	Dwe Lo Township, Hpapun District																			
Issues:	Impact of infrastructure and commercial development																			
Full text:	<p><u>Part 1 – Incident Details</u></p> <table border="1" style="width: 100%;"> <tr> <td style="background-color: #cccccc;">Type of Incident</td> <td colspan="2">Destruction of farm canal</td> </tr> <tr> <td style="background-color: #cccccc;">Date of Incident(s)</td> <td colspan="2">November 10th 2012</td> </tr> <tr> <td style="background-color: #cccccc;">Incident Location (Village, Township and District)</td> <td colspan="2">A--- village, Ma Lay Ler village tract, Dwe Lo Township, Hpapun District</td> </tr> </table> <table border="1" style="width: 100%;"> <tr> <td colspan="3" style="background-color: #cccccc;">Victim Information</td> </tr> <tr> <td style="background-color: #cccccc;">Name</td> <td colspan="2">Saw B---</td> </tr> <tr> <td style="background-color: #cccccc;">Age</td> <td colspan="2">42</td> </tr> </table>		Type of Incident	Destruction of farm canal		Date of Incident(s)	November 10 th 2012		Incident Location (Village, Township and District)	A--- village, Ma Lay Ler village tract, Dwe Lo Township, Hpapun District		Victim Information			Name	Saw B---		Age	42	
Type of Incident	Destruction of farm canal																			
Date of Incident(s)	November 10 th 2012																			
Incident Location (Village, Township and District)	A--- village, Ma Lay Ler village tract, Dwe Lo Township, Hpapun District																			
Victim Information																				
Name	Saw B---																			
Age	42																			

Sex	Male			
Nationality	Karen			
Family	Widower			
Occupation	Farmer			
Religion	Buddhist			
Position	-			
Village	L--- Village			
Perpetrator Information				
Name(s)	Rank	Unit	Base	Commander's Name
Naw Dah Muh	Women organisation leader	Dwe Lo Township, Meh Hkyoh village tract	Kwee T'Ma	Rich people from the town
K'Toh Moh	-	-	Hpoh Kheh Hta, Waw Muh village tract	-
Kay Ray	-	-	-	-
Naw Hkyoh	-	-	-	-
Part 2 - Information Quality				
1. Explain the specific manner in which you collected this information.				
<p>Starting from November 10th 2012, Karen leaders [KNU] gave rich [business] people permission to mine for gold. They constructed a road to transport things and the road construction destroyed the water sluice of my father-in-law, Saw C---. The road construction encased the sluice. If we want to do farming in the coming year, we will not be able to get water and it will be very difficult to farm and plant paddy.</p>				
2. Explain how the source verified information accuracy.				
<p>This information is accurate. Every year, we work on this farm and the construction of the road destroyed my father-in-law's farm sluice. Every year, we plant paddy and we need water. I know about this and this is accurate information.</p>				
Part 3 – Incident Details				

	<p>Describe the Incident(s) in complete detail. For each incident, be sure to include 1) <u>when</u> the incident happened, 2) <u>where</u> it happened, 3) <u>what</u> happened, 4) <u>how</u> it happened, 5) <u>who</u> was involved, and 6) <u>why</u> it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.</p> <p>I am Saw D--- and I live in A--- village. I am a farmer and since the gold mining started [again] in November 10th 2012, I have faced difficulties because the sluice where I get water from was destroyed. The problem is that I cannot get enough water to farm.</p> <p>Karen leaders gave permission to the rich [business] people to mine gold in the summer and the rich people constructed a road for it. The road construction destroyed my sluice and I face water problems.</p> <p>Every summer, my sluice was destroyed and in the monsoon season we, my father-in-law Saw C--- and I, have to dig [the sluice again]. But I am not able to do that anymore. During our ancestors' time, there was no gold mining, so I had enough water because my sluice did not get destroyed and I could work happily.</p> <p>I heard that the gold mining would be forbidden in the beginning of this year's summer [2013] and I was very happy [about that]. I saw that individual villagers, who benefit [from the gold mining], requested [to start mining] again by lying to the [Karen] leaders, [informing them] that the villagers would do the gold mining [and take the benefits from the mining] in order to get the permission. The leaders trusted their words and gave them permission to mine gold again. When they [some individual villagers] were given permission, they called rich [business] people from town, sold them the land to mine gold and they received a lot of money. The people [mentioned above], who only work for their own interests are the leaders of a women's organisation: Naw Dah Muh from Kwee T'Ma [village], Meh Hkyoh village tract,³⁶⁹ K'Toh Hpoh, Kay Ray and Naw Khyoh from Hpoh Kheh Hta; Hpaw Nay Thah Moh from Waw Muh [village]; Hkyay Lay, who is a staff member at the [KNU] Hpapun District office; and the people in-charge of the village tract. These people lied to the leader and misused the villagers' interests. If I observe [the situation], it hurts the villagers a lot and if we look at the villagers who have suffered, they do not dare to say anything and suffer quietly. I hope that the [Karen] leaders will forbid the gold mining.</p> <p>I am not the only person who suffers from the gold mining, as there are a lot of people [who suffer]. If we always have gold mining projects, I would have a problem getting water to farm and I would not be able to plant paddy. Therefore, I would not get any paddy and one day, I would face starvation and I would face a very difficult situation.</p>
--	--

³⁶⁹ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

Incident Report written by a KHRG researcher,
Dwe Lo Township, Hpapun District
(Received in May 2013)

Source document #98

Internal log#:	13-49-13			
Published:	"Hpapun Incident Report: Dwe Lo Township, November 2012," KHRG, (first publication)			
Location:	Dwe Lo Township, Hpapun District			
Issues:	Impact of infrastructure and commercial development			
Full text:	Part 1 – Incident Details			
	Type of Incident		Sluice is destroyed	
	Date of Incident(s)		November 10 th 2012	
	Incident Location (Village, Township and District)		A--- village, Waw Muh village tract, Dwe Lo Township, Mu Traw [Hpapun] District	
	Victim Information			
	Name	Saw B---		
	Age	71		
	Sex	Male		
	Nationality	Karen		
	Family	Married		
	Occupation	Farmer		
	Religion	Buddhist		
	Position	Villager		
	Village	A--- village		
	Perpetrator Information			
Name(s)	Rank	Unit	Base	Commander's Name
Brokers			Waw Muh, Hpoh Kheh Hta, Kwee T'Ma, Ma Lay Ler	Company, rich people [businessmen]
Part 2 - Information Quality				
1. Explain the specific manner in which you collected this information.				

From 2009 until now, people are constantly mining gold. The rich people [businessmen] mine gold in the Meh Kleh River and they built a road, which destroyed the sluices of A--- [villagers]. Moreover, the sand was scattered in the farms, there are stones on the farmlands and when the time arrives, the paddy will not be as ready for cultivation as in the previous years.

2. Explain how the source verified information accuracy.

Regarding this issue, I met a A--- villager, Saw B---, and he is one of the people whose sluices were destroyed because of the road construction for gold mining. As he faced it himself, this case is true.

Part 3 – Incident Details

Describe the Incident(s) in complete detail. For each incident, be sure to include 1) when the incident happened, 2) where it happened, 3) what happened, 4) how it happened, 5) who was involved, and 6) why it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.

I am over 70 years old. From when I was young until I got married, I had never seen rich people that did gold mining with a car. I only began seeing it since I became old, between 2009 and 2013.

Before there was mining and there were cars, people from A--- village who owned farmland could farm and they got their water from the Meh Kleh River. They built a sluice to release water in the farms, which cost a lot of money [to build]. When the sluice was built, mine and other people's farms got enough water and we could farm very well.

From 2009, the DKBA Commander Chit Thu³⁷⁰ allowed gold mining and, from that period, the sluices started to get destroyed. In 2010, Commander Chit Thu left and I was very happy to [be able to] repair my water sluice. After that, once again, there were civilians who only work for their own benefits and they requested [Tatmadaw] Battalion #102 Commander Kyaw Thein and the leader of Military Intelligence, Toh Nyoh, for permission to mine gold. As soon as they got permission, the brokers who only act for their own benefits called the rich people

³⁷⁰ Maung Chit Thu, commonly referred to as Chit Thu, was the operations commander of Democratic Karen Buddhist Army (DKBA) Battalion #999 prior to the DKBA transformation into the Tatmadaw Border Guard Force, which began in September 2010. His role has grown considerably since the transformation, and he is now second in command of Tatmadaw BGF forces, overseeing BGF battalions #1017, #1018, #1019 and #1012 based in Ko Ko, Hpa-an District. Abuses committed by Maung Chit Thu have been cited in previous KHRG reports, including ordering the forcible relocation of villagers from eight villages in Lu Pleh Township in July 2011, while acting as a Border Guard commander, see, "[Pa'an Situation Update: June to August 2011](#)," KHRG, October 2011. For more information on the DKBA / Border Guard transformation, see, for example: "[Border Guard Forces of South-East Command formed in Paingkyon of Kayin State](#)," *New Light of Myanmar*, August 22nd 2010; and "[Border Guard Force formed at Atwinkwinkalay region, Myawaddy Township, Kayin State](#)," *New Light of Myanmar*, August 25th 2010.

	<p>[businessmen]. A lot of companies came in and [they] constructed a vehicle road to mine gold. After that, my sluice was destroyed, which affects my farming. Moreover, for the other farmers, the sand and stones were scattered on their farmlands and they could not get a lot of [rice] this year.</p> <p>If we listen to the local Karen leaders [KNU], I heard that they want to improve the forest and the rivers. They will take care of the [natural] resources. But what I heard is different from what the leaders are doing. If they [the Karen leaders] continue in such a way [conceding land to businessmen], the children of the villagers who suffered [during the conflict period] cannot farm [anymore] and they would only be able to pan gold. When there is no more gold to pan, they could work on a dog fruit³⁷¹ plantation. If there are no more dog fruit trees, the children might face serious problems.</p> <p>Starting from the period since there has been gold mining, the villagers have faced many difficulties. Moreover, animals have to drink murky or oily water and they not only get diseases, but a lot of them die.</p> <p>Finally, the villagers who have suffered gathered and discussed that there has been enough gold mining for now. Starting from the coming year of 2013, it would be the best if all the leaders from the head quarter [KNU], brigades, battalions, districts and townships should forbid gold mining.</p> <p style="text-align: right;">Incident Report written by a KHRG researcher Dwe Lo Township, Hpapun District (Received in May 2013)</p>
--	---

Source document #99

Internal log#:	13-69-I2	
Published:	“Hpapun Incident Report: Bu Tho Township, January 2013,” KHRG, (first publication)	
Location:	Bu Tho Township, Hpapun District	
Issues:	Torture and violent abuse	
Full text:	<u>Part 1 – Incident Details</u>	
	Type of Incident	Attack on a villager
	Date of Incident(s)	January 15 th 2013
	Incident Location (Village, Township and District)	A--- village, Htee Th’Daw Hta village tract, Bu Tho Township, Hpapun District

³⁷¹ Dog fruit, also known as jengkol, is a bean containing sulphur and a mildly toxic amino acid. It is native to Southeast Asia and is commonly eaten with rice and fish paste.

Victim Information	
Name	Naw B---
Age	23
Sex	Female
Nationality	Karen
Family	Yes
Occupation	Housewife
Religion	Buddhist
Position	-
Village	A--- village

Perpetrator Information				
Name(s)	Rank	Unit	Base	Commander's Name
Saw Day Day	Warrant Officer	BGF #1014 ³⁷³	A--- BGF army camp	Commander Ye'Thway

Part 2 - Information Quality

1. Explain the specific manner in which you collected this information.
On January 15 th , the KHRG researcher got a telegram message from the Karen National Union (KNU) regarding an attack on a villager. As soon as I heard the news, I immediately left the KHRG [censored for security] and went to A--- village where the attack had happened. In order to check whether the news was true, I met and interviewed the victim, her son, her aunt Daw C--- and her uncle U D---. I interviewed the victim, Naw B---, first and she told us about her suffering. After that I also interviewed her uncle and aunt, who are her neighbors and who

³⁷² Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

³⁷³ KHRG continues to receive reports discussing abuses involving BGF Battalion #1013 and #1014, including: "[BGF Battalion #1014 forced labour and forced recruitment, April to May 2012](#)," KHRG, June 2013; "[Papun Situation Update: Bu Tho Township, November 2011 to July 2012](#)," KHRG, April 2013; "[Papun Situation Update: Bu Tho Township, August to September 2012](#)," KHRG, April 2013 and "[Papun Situation Update: Bu Tho Township, July to October 2012](#)," KHRG, April 2013. Further reports detailing abuses involving these battalions are also available on the KHRG website.

	<p>witnessed the attack.</p>
	<p>2. Explain how the source verified information accuracy.</p> <p>I have documented the incident in this report after interviewing the victim Naw B---and her son. The witness, Daw C---, who is the victim's aunt and also her neighbor, also described the incident. [The victim's aunt] Daw C---said, <i>"The warrant officer's mortar didn't accidentally go off, but he intentionally let it go off"</i>.</p>
	<p><u>Part 3 – Incident Details</u></p>
	<p>Describe the Incident(s) in complete detail. For each incident, be sure to include 1) <u>when</u> the incident happened, 2) <u>where</u> it happened, 3) <u>what</u> happened, 4) <u>how</u> it happened, 5) <u>who</u> was involved, and 6) <u>why</u> it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.</p>
	<p>The human right abuse that I am going to report happened on January 15th 2013 in Meh Seik village, Htee Th'Daw Hta village tract,³⁷⁴ Bu Tho Township, Hpapun District.</p> <p>The incident happened when Naw B--- was sitting at the back of her house. A warrant officer of the Border Guard Force (BGF) #1014 fired a 44 mm mortar at her [house] and Naw Aye Aye Win and her son got injured. The person who committed the abuse is BGF #1014 Warrant Officer Saw Day Day, who is led by Company Commander Bo Ye Thway and Battalion Commander Maung Chit.³⁷⁵</p> <p>Warrant Officer Saw Day Day came from Meh Seik army village camp into the village. While he went around the village and arrived at Naw B--'s house, he saw that she was sitting with her son, E---. The time was around 2:00 pm. At that time, Saw Day Day was a little drunk, so when he saw Naw B--- and her son, he asked if she had gasoline. Ma B--- replied that she did not have it, so Saw Day Day told her that he would fire a 40 mm mortar at her. A few seconds after he shot the mortar and it hit Naw B--, who was breast-feeding her son. The grenade grazed the son on his back. The shell landed four yards away from the mother and</p>

³⁷⁴ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

³⁷⁵ Commander Maung Chit, also referred to as Maw Hsee, is the commander for Tatmadaw Border Guard Force (BGF) battalion #1014 in Hpapun District. Maung Chit is not to be confused with Maung Chit Thu (typically referred to as Chit Thu), who is a senior level BGF commander overseeing battalions #1017, #1018, #1019 and #1020 in Ko Ko, Hpa-an District

	<p>son. Fortunately, the shell did not explode.</p>
	<p>Incident Report written by a KHRG researcher Bu Tho Township, Hpapun District (Received in August 2013)</p>

Source document #100

Internal log#:	13-69-I3	
Published:	"Hpapun Incident Report: Bu Tho Township, January 2013," KHRG, (first publication)	
Location:	Bu Tho Township, Hpapun District	
Issues:	Torture and violent abuse	
Full text:	<u>Part 1 – Incident Details</u>	
	Type of Incident	Attack on a villager
	Date of Incident(s)	January 15 th 2013
	Incident Location (Village, Township and District)	A--- village, Htee Th'Daw Hta village tract, Bu Tho Township, Hpapun District
	Victim Information	
	Name	Saw B---
	Age	One year and five months old
	Sex	Male
	Nationality	Karen
	Family	No
	Occupation	-
	Religion	Buddhist
	Position	-
	Village	C--- village
	Perpetrator Information	

Name(s)	Rank	Unit	Base	Commander's Name
Saw Day Day	Warrant Officer	BGF ³⁷⁶ #1014 ³⁷⁷	Meh Seik BGF army camp	Commander Ye'Thway

Part 2 - Information Quality

1. Explain the specific manner in which you collected this information.

The KHRG researcher went to C--- village as soon as he heard about the shooting while he was at the [KHRG] office. I [the researcher] met the victims B---, his mother Naw D---, her aunt Daw E--- and her uncle U F---, who are also the witnesses.

2. Explain how the source verified information accuracy.

The people who reported this abuse are the victims B--- and his mother Naw D---, who faced the abuses. [The other sources] are the witnesses, Naw D---'s aunt Daw E--- and uncle U F---. U F--- is [also] the victims' neighbour, [and that is how] he witnessed the abuse.

Part 3 – Incident Details

Describe the Incident(s) in complete detail. For each incident, be sure to include 1) when the incident happened, 2) where it happened, 3) what happened, 4) how it happened, 5) who was involved, and 6) why it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.

³⁷⁶ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

³⁷⁷ KHRG continues to receive reports discussing abuses involving BGF Battalion #1013 and #1014, including: "[BGF Battalion #1014 forced labour and forced recruitment, April to May 2012](#)," KHRG, June 2013; "[Papun Situation Update: Bu Tho Township, November 2011 to July 2012](#)," KHRG, April 2013; "[Papun Situation Update: Bu Tho Township, August to September 2012](#)," KHRG, April 2013 and "[Papun Situation Update: Bu Tho Township, July to October 2012](#)," KHRG, April 2013. Further reports detailing abuses involving these battalions are also available on the KHRG website.

The human rights abuse that is described below took place earlier this year [2013]. This incident happened on January 15th 2013 in C--- village, Htee Th'Daw Hta village tract,³⁷⁸ Bu Tho Township, Hpapun District. A soldier from the BGF [Border Guard Force] #1014 fired a 44 mm mortar at a villager who had done nothing wrong. The victim is B---, who is only one year and five months old and a villager of Meh Seik village. The perpetrator is Saw warrant officer who is [ranked] below camp Commander Bo Ye Thway and the Battalion Commander Maung Chit.³⁷⁹ The weapon that he used is a 44 mm mortar, so it is a kind of a heavy weapon.

When the officer came to C--- village from their army camp, he saw that B--- was sitting with his mother, Naw S---, who was breastfeeding him. He asked B---'s mother Naw Aye Aye Win if she had gasoline and Naw S--- answered him that she did not have any. Then he readied his mortar and Naw S--- did not think that he would really fire it. But a few seconds later, a shell came out of the mortar.

The bullet grazed B---'s back while he was being breast-fed and his mother was struck on her calf by the grenade. The shell went between the mother and son and landed four yards away from them. Fortunately, the shell did not explode. The villagers already threw the shell far away by then. Even though the bullet did not explode and did not hit the villagers badly, it landed between the mother and her son, who was grazed [by the bullet]. B--- was taken to the Myaing Gyi Ngu Hospital and he needed six stiches on his back. B--- and his mother received treatment in Myaing Gyi Ngu Hospital and they spent 250,000 kyat (US \$253.29)³⁸⁰ for his treatment. Commander Ye Thway [Tatmadaw] supported them with 100,000 kyat (US \$101.32). Just like this incident, when incidents happen the Meh Seik villagers want to report them to the media, but they do not see any media group. They continue to stay quietly in their village. The BGF Commanders did not punish the perpetrator, Saw Day Day.

Incident Report written by a KHRG researcher
Bu Tho Township, Hpapun District
(Received in August 2013)

Source document #101

Internal	13-69-14
----------	----------

³⁷⁸ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

³⁷⁹ Commander Maung Chit, also referred to as Maw Hsee, is the commander for Tatmadaw Border Guard Force (BGF) battalion #1014 in Hpapun District. Maung Chit is not to be confused with Maung Chit Thu (typically referred to as Chit Thu), who is a senior level BGF commander overseeing battalions #1017, #1018, #1019 and #1020 in Ko Ko, Hpa-an District.

³⁸⁰ As of 13th of January, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

log#:																																										
Published:	"Hpapun Incident Report: Bu Tho Township, May 2013," KHRG, (first publication)																																									
Location:	Bu Tho Township, Hpapun District																																									
Issues:	Arbitrary taxation and demands																																									
Full text:	<p><u>Part 1 – Incident Details</u></p> <table border="1"> <tr> <td>Type of Incident</td> <td>Attack on villager</td> </tr> <tr> <td>Date of Incident(s)</td> <td>May 23rd 2013</td> </tr> <tr> <td>Incident Location (Village, Township and District)</td> <td>A--- village, Htee Th'Daw Hta village tract, Bu Tho Township, Hpapun District</td> </tr> </table> <table border="1"> <tr> <td colspan="2">Victim Information</td> </tr> <tr> <td>Name</td> <td>Saw B---</td> </tr> <tr> <td>Age</td> <td>56</td> </tr> <tr> <td>Sex</td> <td>Male</td> </tr> <tr> <td>Nationality</td> <td>Karen</td> </tr> <tr> <td>Family</td> <td>Yes</td> </tr> <tr> <td>Occupation</td> <td>Flat field farmer</td> </tr> <tr> <td>Religion</td> <td>Buddhist</td> </tr> <tr> <td>Position</td> <td>-</td> </tr> <tr> <td>Village</td> <td>A--- village</td> </tr> </table> <table border="1"> <tr> <td colspan="5">Perpetrator Information</td> </tr> <tr> <td>Name(s)</td> <td>Rank</td> <td>Unit</td> <td>Base</td> <td>Commander's Name</td> </tr> <tr> <td>Saw Day Day</td> <td>Warrant Officer</td> <td>BGF #1014³⁸²</td> <td>Meh Seik BGF army camp³⁸¹</td> <td>Commander Ye'Thway</td> </tr> </table> <p><u>Part 2 - Information Quality</u></p>	Type of Incident	Attack on villager	Date of Incident(s)	May 23 rd 2013	Incident Location (Village, Township and District)	A--- village, Htee Th'Daw Hta village tract, Bu Tho Township, Hpapun District	Victim Information		Name	Saw B---	Age	56	Sex	Male	Nationality	Karen	Family	Yes	Occupation	Flat field farmer	Religion	Buddhist	Position	-	Village	A--- village	Perpetrator Information					Name(s)	Rank	Unit	Base	Commander's Name	Saw Day Day	Warrant Officer	BGF #1014 ³⁸²	Meh Seik BGF army camp ³⁸¹	Commander Ye'Thway
Type of Incident	Attack on villager																																									
Date of Incident(s)	May 23 rd 2013																																									
Incident Location (Village, Township and District)	A--- village, Htee Th'Daw Hta village tract, Bu Tho Township, Hpapun District																																									
Victim Information																																										
Name	Saw B---																																									
Age	56																																									
Sex	Male																																									
Nationality	Karen																																									
Family	Yes																																									
Occupation	Flat field farmer																																									
Religion	Buddhist																																									
Position	-																																									
Village	A--- village																																									
Perpetrator Information																																										
Name(s)	Rank	Unit	Base	Commander's Name																																						
Saw Day Day	Warrant Officer	BGF #1014 ³⁸²	Meh Seik BGF army camp ³⁸¹	Commander Ye'Thway																																						

³⁸¹ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

³⁸² KHRG continues to receive reports discussing abuses involving BGF Battalion #1013 and #1014, including: "[BGF Battalion #1014 forced labour and forced recruitment, April to May 2012](#)," KHRG, June 2013; "[Papun Situation Update: Bu Tho Township, November 2011 to July 2012](#)," KHRG, April 2013; "[Papun Situation Update: Bu Tho Township, August to September 2012](#)," KHRG, April 2013 and "[Papun Situation Update: Bu Tho Township, July to October 2012](#)," KHRG, April 2013. Further reports detailing abuses involving these battalions are also available on the KHRG website.

	<p>1. Explain the specific manner in which you collected this information.</p> <p>I went to A--- village, met the victims and interviewed them. Saw B---, who gave me this information, is the victim and he faced the abuse himself. I went to the place where the abuse happened and found out more about the incident myself.</p>
	<p>2. Explain how the source verified information accuracy.</p> <p>The people who provided this information are the victims or the victims' neighbours or relatives. U B--- said, "<i>the BGF [Border Guard Force] took as much dog fruit³⁸³ as they wanted from our village and went to Ka Ma Maung town to sell it. Moreover, they also go around each house to sell the dog fruit.</i>"</p>
	<p><u>Part 3 – Incident Details</u></p>
	<p>Describe the Incident(s) in complete detail. For each incident, be sure to include 1) <u>when</u> the incident happened, 2) <u>where</u> it happened, 3) <u>what</u> happened, 4) <u>how</u> it happened, 5) <u>who</u> was involved, and 6) <u>why</u> it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.</p>
	<p>The incident happened on May 25th 2013. The incident happened in A-- village, Htee Th'Daw Hta village tract,³⁸⁴ Bu Tho Township, Hpapun District. The BGF [Border Guard Force] #1014 stole the villagers' dog fruit.</p> <p>There are many victims of the abuse in C--- village and Saw D--- is one of the victims. The one who stole the dog fruit from Saw D--- and sold it is BGF Battalion #1014 Warrant Officer Saw Day Day, who is under the control of Meh Seik camp Commander Bo Ye'Thway and Battalion Commander Saw Maung Chit.³⁸⁵</p> <p>Saw Day Day's Battalion [#1014] stole A--- villagers' dog fruit. A few months ago, the villagers could not stand the orders from the BGF anymore, so some of them moved to Myaing Gyi Ngu. Some were afraid that there would be flooding once the Hatgyi Dam was constructed. In order to avoid that danger, they moved to Mae La Oon Refugee Camp. Only five households remained in A--- village. Because the owners were not around, the BGF stole the dog fruit from the</p>

³⁸³ Dog fruit, also known as jengkol, is a bean containing sulphur and a mildly toxic amino acid. It is native to Southeast Asia and is commonly eaten with rice and fish paste.

³⁸⁴ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

³⁸⁵ Commander Maung Chit, also referred to as Maw Hsee, is the commander for Tatmadaw Border Guard Force (BGF) battalion #1014 in Hpapun District. Maung Chit is not to be confused with Maung Chit Thu (typically referred to as Chit Thu), who is a senior level BGF commander overseeing battalions #1017, #1018, #1019 and #1020 in Ko Ko, Hpa-an District.

	<p>villagers. At first, they only stole from one or two trees, but later they stole from the whole village and went to Ka Ma Maung to sell it.</p> <p>The villagers who are staying in the village also did not dare to stop the BGF, so they just watched them steal the dog fruit.</p>
	<p>Incident Report written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in August 2013)</p>

Source document #102

Internal log#:	13-69-I5																																																																											
Published:	"Hpapun Incident Report: Bu Tho Township, May 2013," KHRG, (first publication)																																																																											
Location:	Bu Tho Township, Hpapun District																																																																											
Issues:	Forced labour; Impact of infrastructure and commercial development																																																																											
Full text:	<p><u>Part 1 – Incident Details</u></p> <table border="1" style="width: 100%;"> <tr> <td style="background-color: #cccccc;">Type of Incident</td> <td colspan="3">Attack on villager</td> </tr> <tr> <td style="background-color: #cccccc;">Date of Incident(s)</td> <td colspan="3">May 23rd 2013</td> </tr> <tr> <td style="background-color: #cccccc;">Incident Location (Village, Township and District)</td> <td colspan="3">A--- village, Htee Th'Daw Hta village tract, Bu Tho Township, Hpapun District</td> </tr> </table> <table border="1" style="width: 100%;"> <tr> <td colspan="5" style="background-color: #cccccc;">Victim Information</td> </tr> <tr> <td style="background-color: #cccccc;">Name</td> <td colspan="4">Saw B---</td> </tr> <tr> <td style="background-color: #cccccc;">Age</td> <td colspan="4">56</td> </tr> <tr> <td style="background-color: #cccccc;">Sex</td> <td colspan="4">Male</td> </tr> <tr> <td style="background-color: #cccccc;">Nationality</td> <td colspan="4">Karen</td> </tr> <tr> <td style="background-color: #cccccc;">Family</td> <td colspan="4">Yes</td> </tr> <tr> <td style="background-color: #cccccc;">Occupation</td> <td colspan="4">Flat field farmer</td> </tr> <tr> <td style="background-color: #cccccc;">Religion</td> <td colspan="4">Buddhist</td> </tr> <tr> <td style="background-color: #cccccc;">Position</td> <td colspan="4">-</td> </tr> <tr> <td style="background-color: #cccccc;">Village</td> <td colspan="4">A--- village</td> </tr> </table> <table border="1" style="width: 100%;"> <tr> <td colspan="5" style="background-color: #cccccc;">Perpetrator Information</td> </tr> <tr> <td style="background-color: #cccccc;">Name(s)</td> <td style="background-color: #cccccc;">Rank</td> <td style="background-color: #cccccc;">Unit</td> <td style="background-color: #cccccc;">Base</td> <td style="background-color: #cccccc;">Commander's Name</td> </tr> </table>				Type of Incident	Attack on villager			Date of Incident(s)	May 23 rd 2013			Incident Location (Village, Township and District)	A--- village, Htee Th'Daw Hta village tract, Bu Tho Township, Hpapun District			Victim Information					Name	Saw B---				Age	56				Sex	Male				Nationality	Karen				Family	Yes				Occupation	Flat field farmer				Religion	Buddhist				Position	-				Village	A--- village				Perpetrator Information					Name(s)	Rank	Unit	Base	Commander's Name
Type of Incident	Attack on villager																																																																											
Date of Incident(s)	May 23 rd 2013																																																																											
Incident Location (Village, Township and District)	A--- village, Htee Th'Daw Hta village tract, Bu Tho Township, Hpapun District																																																																											
Victim Information																																																																												
Name	Saw B---																																																																											
Age	56																																																																											
Sex	Male																																																																											
Nationality	Karen																																																																											
Family	Yes																																																																											
Occupation	Flat field farmer																																																																											
Religion	Buddhist																																																																											
Position	-																																																																											
Village	A--- village																																																																											
Perpetrator Information																																																																												
Name(s)	Rank	Unit	Base	Commander's Name																																																																								

Saw Day Day	Warrant Officer	BGF #1014 ³⁸⁷	Meh BGF camp	Seik army	Commander Ye'Thway
<u>Part 2 - Information Quality</u>					
1. Explain the specific manner in which you collected this information.					
As soon as the KHRG researcher saw the summary of this incident from a telegraph that was sent by the KNU [Karen National Union] to the KHRG office, he went to A--- village to find out more and interview the victims who had been abused.					
2. Explain how the source verified information accuracy.					
The people who provided this information are the victims or the victims' neighbours or relatives. U B--- said, <i>"the BGF took out the posts of the houses in the village and went to Ka Ma Maung [Town] to sell them. They also removed the timbers from the house and sold it to Ka Ma Maung. The person who sold the belongings of the villagers' is Saw Day Day, who is under control of Bo [Officer] Ye Thway [BGF #1014 camp commander]."</i>					
<u>Part 3 – Incident Details</u>					
Describe the Incident(s) in complete detail. For each incident, be sure to include 1) <u>when</u> the incident happened, 2) <u>where</u> it happened, 3) <u>what</u> happened, 4) <u>how</u> it happened, 5) <u>who</u> was involved, and 6) <u>why</u> it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.					
This incident happened on May 23 rd 2013 in A--- village, Pa Zone Myaung village tract, ³⁸⁸ Bu Tho Township, Hpapun District. The villagers' belongings were stolen and sold.					

³⁸⁶ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

³⁸⁷ KHRG continues to receive reports discussing abuses involving BGF Battalion #1013 and #1014, including: "[BGF Battalion #1014 forced labour and forced recruitment, April to May 2012](#)," KHRG, June 2013; "[Papun Situation Update: Bu Tho Township, November 2011 to July 2012](#)," KHRG, April 2013; "[Papun Situation Update: Bu Tho Township, August to September 2012](#)," KHRG, April 2013 and "[Papun Situation Update: Bu Tho Township, July to October 2012](#)," KHRG, April 2013. Further reports detailing abuses involving these battalions are also available on the KHRG website.

³⁸⁸ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

	<p>This incident is about U B--- and other A--- villagers. Their house posts and timbers were forcibly removed. After Saw Day Day, who is under control of BGF #1014 Commander Bo Ye Thway, took out the posts and timber, he brought it to Ka Ma Maung [Town] where he sold it.</p> <p>At first, there were around 30 households in the village. One reason [that this number decreased is] because the BGF ordered so much labour. A second reason is that once the Hatgyi Dam will be completely finished, there could be flooding that would cover the village, so the villagers moved to Myaing Gyi Ngu, while other villagers moved to Mae La Oon Refugee Camp. So there are only five houses in the village. Except for those five houses, the other houses are empty, but they are not that old and damaged yet.</p> <p>Some of the empty houses are [made out of] timber. The BGF Saw Day Day took out the posts and timber from these houses and sold it in Ka Ma Maung. They dare to do that because there are no journalists who have been in the village, so they think that they can do whatever they want. If the journalists reach that area and find out about the human rights abuses, I think the [number of] abuses would reduce.</p> <p style="text-align: right;">Incident Report written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in August 2013)</p>
--	--

Source document #103

Internal log#:	13-74-11	
Published:	"Hpapun Incident Report: Bu Tho Township, January 2013," KHRG, (first publication)	
Location:	Bu Tho Township, Hpapun District	
Issues:	Attacks on civilians and extrajudicial killing; Forced labour	
Full text:	Part 1 – Incident Details	
	Type of Incident	Fighting between armed groups injured a villager
	Date of Incident(s)	January 2013
	Incident Location (Village, Township and District)	A--- village, Htee Th'Daw Hta village tract, Bu Tho Township, Hpapun District
	Victim Information	
	Name	Saw B---
	Age	27
	Sex	Male

	Nationality	Karen			
	Family	Yes			
	Occupation	Farmer			
	Religion	Buddhist			
	Position	Villager			
	Village	A--- village			
	Perpetrator Information				
	Name(s)	Rank	Unit	Base	Commander's Name
	Pah Tha Beh	Platoon commander	BGF ³⁸⁹ #1014 ³⁹⁰	Meh Seik BGF army camp	Commander Maung Chit
Part 2 - Information Quality					
1. Explain the specific manner in which you collected this information.					
In the first ten days of 2013, Saw B--- who lives in A---, went with the KNLA [Karen National Liberation Army] to carry materials and they encountered the BGF [Border Guard Force] Battalion #1014 Platoon Commander Pah Tha Beh and fighting happened. The RPG-7 [Rocket Propelled Grenade Launcher] from BGF platoon Commander injured Saw B--- on the right side [of his body]. The KNLA Commander Saw Mee then sent him to the hospital.					
2. Explain how the source verified information accuracy.					
Saw B--- gave us this information in January 2013. He portered for the KNLA and they also had to serve one day as a sentry. When he went there, the fighting between the KNLA and the BGF happened and the RPG-7 shell pieces injured his right side. He also told us that the fighting happened in A--- and that he could not remember the date of the fighting.					

³⁸⁹ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

³⁹⁰ KHRG continues to receive reports discussing abuses involving BGF Battalion #1013 and #1014, including: "[BGF Battalion #1014 forced labour and forced recruitment, April to May 2012](#)," KHRG, June 2013; "[Papun Situation Update: Bu Tho Township, November 2011 to July 2012](#)," KHRG, April 2013; "[Papun Situation Update: Bu Tho Township, August to September 2012](#)," KHRG, April 2013 and "[Papun Situation Update: Bu Tho Township, July to October 2012](#)," KHRG, April 2013. Further reports detailing abuses involving these battalions are also available on the KHRG website.

	<p>Part 3 – Incident Details</p> <p>Describe the Incident(s) in complete detail. For each incident, be sure to include 1) <u>when</u> the incident happened, 2) <u>where</u> it happened, 3) <u>what</u> happened, 4) <u>how</u> it happened, 5) <u>who</u> was involved, and 6) <u>why</u> it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.</p> <p>In January 2013, fighting happened in Meh La Hta and Saw B--- was injured because the BGF Platoon Commander Pah Tha Beh fired at the KNLA commander who also fired back. The BGF Platoon Commander Pah Tha Beh fired an RPG-7. The shell hit Saw B---. The KNLA commander sent him to the hospital and took care of him until he recovered. After Saw B--- was discharged from the hospital, he continued his daily job for his family as he did in the past.</p> <p>The BGF did not support him with anything. Sometimes when the BGF needs bamboo poles and thatched shingles, the A--- villagers have to help them with that. Therefore, the villagers are worried and afraid. The villager said, <i>“If Pah Tha Beh is in Meh Seik, he operates very carefully and he also spies on the villagers. If he finds that the villagers are working together with KNLA, they would see it as the villagers fault”</i>. Pah Tha Beh is from the BGF #1014 and his Battalion Commander is Maung Chit³⁹¹ and the Battalion Deputy Commander is Tin Maung Soe. They are currently staying in Meh Seik army camp. The army camp is still operating and they also set up a gate [toll] for the boats.</p> <p style="text-align: right;">Incident Report written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in July 2013)</p>

Source document #104

Internal log#:	13-91-S1
Published:	“Dooplaya Situation Update: Kawkareik Township, May to August 2013,” February 2014, http://khrq.org/2014/02/13-91-s1/dooplaya-situation-update-kawkareik-township-may-august-2013
Location:	Kawkareik Township, Dooplaya District
Issues:	Anti-personnel and other mines; Ongoing militarisation; Impact of infrastructure and commercial development

³⁹¹ Commander Maung Chit, also referred to as Maw Hsee, is the commander for Tatmadaw Border Guard Force (BGF) battalion #1014 in Hpapun District. Maung Chit is not to be confused with Maung Chit Thu (typically referred to as Chit Thu), who is a senior level BGF commander overseeing battalions #1017, #1018, #1019 and #1020 in Ko Ko, Hpa-an District.

Full text:	<p>This situation update is about the situation in Kaw T'Ree Township, Dooplaya District. This situation update documents the abuses that happened from May to August 2013. The abuses included in this update are: the Light Infantry Division [LID] #231, which is currently based in the army camp close to the village, abused the villagers' rights. Also, the flooding created livelihood problems for the villagers and the development project of the Burma government has caused damage to the villagers' land.</p> <p>Military activity</p> <p>The Burmese military battalion that is currently based in Kaw T'Ree Township is LID #231. They have started to move here since the beginning of 2013 and base their army camp on the top of A---'s mountain, on the western part of Meh K'Lah River. Some of their battalion rotates every three months and some rotate every six months. Each battalion that rotates has a different kind of behavior. The army camps that they rotate [soldiers from] are: Th'Waw Thaw army camp, Choo K'Lay army camp, Maw Too army camp, Oo Kree Hta army camp, Waw Lay army camp, Maw Hkee army camp and Htee K'Pler army camp. They rotate [soldiers] every three months between these army camps. If they want to rotate to other battalions, they would rotate every six months. LID #231 is an armed group based there [A--- camp] and the patrolling battalion is Infantry Battalion [IB] #32.</p> <p>The Tatmadaw, who came and are based in Th'Waw Thaw, started to transport their equipment such as barbed wire and cement to repair their army camp in May 2013. While they were sending their equipment, they used A--- villagers' trucks. They only paid for the petrol. Now, they have already repaired their army camp.</p> <p>On May 10th 2013, the LID #231, which is based in A--- village, shot and ate Saw B---'s buffalo. Saw B--- is a A--- villager and he is 27 years old. While B--- was searching for his buffalo, he only saw the footprints of the Tatmadaw and the place where they killed and ate his buffalo. He saw the pieces of the Tatmadaw's clothes that were left over and their boot prints. He did not see the soldiers. Saw B--- grazes his buffalo on the mountain of western A--- village. On May 10th 2013, he was searching for his buffalo and found the place where the Tatmadaw killed and ate his buffalo.</p> <p>Again on July 20th 2013, the same battalion of the Tatmadaw killed the buffalo of 44 year-old A--- villager, Saw C---. Saw C--- also only found the place where they killed the buffalo. Saw C--- grazes his buffalo at western C--- village, the old road that leads to Show Hta village and the Tatmadaw killed his buffalo on the mountain between A---village and Show Hta village.</p> <p>On August 5th 2013, they again killed the buffalo of 40 year-old A--- villager, Saw D---. While Saw D--- was searching for his buffalo, LID# 231 soldiers were already grilling its meat. Saw D--- told the village head about it and the village head informed Battalion #231's Battalion</p>
-------------------	--

Commander Zaw Min Aung about it. However, the commander replied to the village head that it was not his soldier and he also said that if the villager alleged that it was his soldier, the villager would have to point out which one of the soldiers specifically. The villager did not dare go closer once he saw the Tatmadaw [soldiers] had killed and were eating his buffalo, so he did not know which soldiers did it.

A--- villagers graze their buffalo at the western part of the village because in the eastern part, there are landmines. Another reason is that they worry that the buffalo will eat their paddy, since it is presently the time to plant paddy. Therefore, they graze their buffalo in the forest and they go and check it often. The Tatmadaw [soldiers] were not searching for wild animals, [they] just killed the villagers' animals. Some of the Tatmadaw will buy pig, chicken and canned fish when they want to eat it. We also do not have [any] other kinds of meat.

The Burmese government repairs the road, which impacts the villagers' livelihood.

In 2012, after the ceasefire talk, the Burma government started to repair the vehicle road between Choo K'Lay village and Rah Ma Tee village in Kawkaik Township. In 2013, the Burma government made a plan to develop or repair the vehicle roads and bridge between Choo K'Lay and Rah Ma Tee and they gave the responsibility to the companies. But the companies do not know anything. Starting in 2013, between Choo K'Lay and Rah Ma Tee village, they have completely built five bridges already now. The first bridge was built in the middle of Choo K'Lay village to cross over the Choo K'Lay Stream. The second bridge was built in the corner of the Choo K'Lay village. The third bridge was built in Maw K'Noo Hkee village and it crosses over Maw K'Noo Hkee Stream. The fourth bridge was built in Kwee Tah Auh village and it crosses over Meh K'Lah Stream. However, this bridge is not completely built yet. They still have to construct the end part of the bridge to make the cars run easier. The fifth bridge is built in Kwee Ta Hoh village and it cross over Maw Ler Stream. These five bridges are located between Choo K'Lee and Oo Kree Hta village. There is also bridge construction happening in the lower part of Oo Kree Hta but we are not sure about how many bridges have been completely built in the area.

Moreover, there are also small bridges that cross over the gullies. However, in August 2013, there were also many vehicle roads and small bridges that were destroyed by the flooding between E--- village and F--- village. After the canals were destroyed, the company builders repaired the roads and blocked the water so E--- villager, Saw G--- and his brother Saw H---, do not get water anymore so they cannot work on their flat fields. Saw G--- gets 200 big tins³⁹² (2,090 kg. / 4,608 lb.) of rice from his

³⁹² A big tin is a unit of volume used to measure paddy, milled rice and seeds. One big tin is equivalent to 10.45 kg. or 23.04 lb. of paddy, and 16 kg. or 35.2 lb. of milled rice.

flat field every year. For Saw H---'s flat field, he gets 400 baskets³⁹³ (8,360 kg / 18,432 lb.) every year. These two villagers went and told the village head and the village head went and told the builders about it. The builders agreed to repair their canal. However, they still have not repaired the canal yet. These two villagers have already ploughed and planted the paddy but until now their canals have not been repaired so they cannot work on their flat fields anymore. Both of them have big families so if they do not get to work on their flat fields, they will be faced with a food problem in the coming year.

The villagers facing natural disaster

In 2013, the citizens living in Dooplaya District faced a natural disaster so it has become the biggest problem for them. Starting from the middle of July, there was heavy rain and there was flooding and it damaged the villagers' livelihood, such as flat fields, plantation fields, hill fields, houses, shops and vehicle roads.

After the flooding, the Ranger organization [Free Burma Rangers (FBR)] came and provided support such as pots, plates, spoons, blankets, clothes and mats. After that, the main food such as rice was provided to the villagers who lost their food and farms.

During the raining season in 2013, there was a big flood so the villagers lost many of their properties. There are some supports from the organization but it is not enough for many months. The Government staff in the area did not help the villagers with anything. The villagers who lost their homes have not built their new homes yet. They just built the small tents with bamboo to live in temporarily because they have problems finding thatch to roof their houses. During 2013, there will be some of the villagers who are facing food problems and some will have to face shelter problems.

Situation Update written by a KHRG researcher,
Kawkareik Township, Dooplaya District
(Received in July 2013)

Source document #105

Internal log#:	13-89-I1
Published:	"Dooplaya Incident Report: Kawkareik Township, February 2010," KHRG, (first publication)
Location:	Kawkareik Township, Dooplaya District
Issues:	Land confiscation; Impact of infrastructure and commercial development
Full text:	<u>Part 1 – Incident Details</u>

³⁹³ A basket is a unit of volume used to measure paddy, milled rice and seeds. One basket is equivalent to 20.9 kg. or 46.08 lb. of paddy, and 32 kg. or 70.4 lb. of milled rice. A basket is twice the volume of a big tin.

Type of Incident		Destruction of farmland due to iron mining		
Date of Incident(s)		February 2010		
Incident Location (Village, Township and District)		A--- village, Kawkareik Township, Dooplaya District		
Victim Information				
Name		B---		
Age		60		
Sex		Male		
Nationality		-		
Family		Married		
Occupation		Hill farmer		
Religion		Buddhist		
Position		Villager		
Village		A--- village		
Perpetrator Information				
Name(s)	Rank	Unit	Base	Commander's Name
U That	-	KPF [Karen Peace Force] ³⁹⁴ Border Affairs and Economic Military Unit	Border check point	Saw Tha Dah, G1 KPF
<u>Part 2 - Information Quality</u>				
1. Explain the specific manner in which you collected this information.				

³⁹⁴ Karen Peace Force was formed in February 1997 after splitting from the KNU/KNLA and surrendering to and signing a ceasefire with the Burmese military government. The KPF controls some administrative areas in Three Pagodas Pass and operates a number of road and river checkpoints in the area of Three Pagodas Pass. Following repeated rejections of Burmese government proposals to reform KPF into the Tatmadaw Border Guard, substantial elements have since reformed in the Tatmadaw Border Guard in 2010 while others remain independent.

	<p>In February 2010, villager B--- from A--- village, Kawkareik Township, Dooplaya District talked about the iron mining that destroyed his hill farm and his betelnut³⁹⁵ plantations.</p>
	<p>2. Explain how the source verified information accuracy.</p> <p>Villager B--- said that the KPF military unit started an iron mining business that destroyed the hill farm and the betelnut plantations.</p>
	<p><u>Part 3 – Incident Details</u></p>
	<p>Describe the Incident(s) in complete detail. For each incident, be sure to include 1) <u>when</u> the incident happened, 2) <u>where</u> it happened, 3) <u>what</u> happened, 4) <u>how</u> it happened, 5) <u>who</u> was involved, and 6) <u>why</u> it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.</p>
	<p>In February 2010, the KPF and the Chinese Company GSM, which are doing business together, set up a construction site at the border beside A--- village, in the eastern part of the Poh Theh cliffs.</p> <p>Before they started [the mining project], they told the villagers that if the land was destroyed, they would compensate [the community with] half the price of the land to each person. The villagers agreed because they were afraid. They started mining in February 2010 and, as of 2013, the villagers whose lands were destroyed have not received any compensation yet.</p> <p>The betelnut plantation and hill farm of the landowner [Ta Kha Meh] was destroyed and the area that was destroyed is pretty large and could produce over three big tins³⁹⁶ of paddy.</p> <p style="text-align: right;">Incident Report written by a KHRG researcher, Kawkareik Township, Dooplaya District (Received in September 2013)</p>

Source document #106

Internal log#:	12-78-S1
-----------------------	----------

³⁹⁵ In Burmese, ‘betelnut’ and ‘betel leaf’ are referred to as *konywet* and *konthih*, as if they are from the same plant. The Burmese names are also commonly used by Karen language speakers. betelnut is the seed from an areca palm tree, areca catechu; "betel leaf" is the leaf of the piper betel vine, belonging to the Piperaceae family.

³⁹⁶ A big tin is a unit of volume used to measure paddy, milled rice and seeds. One big tin is equivalent to 10.45 kg. or 23.04 lb. of paddy, and 16 kg. or 35.2 lb. of milled rice.

Published:	“Dooplaya Situation Update: Kawkareik Township, April to June 2012,” KHRG, (first publication)
Location:	Kawkareik Township, Dooplaya District
Issues:	Anti-personnel and other mines; Arbitrary taxation and demands; Ongoing militarisation; Access to health and education
Full text:	<p>We can say that the situation in the P’Lu area has become a lot better, but it is not [yet] to satisfaction. Even though there is no armed conflict, many landmines remain to destroy things; not all of the landmines have been removed completely and villagers are not able to find food in the areas where they spot them.</p> <p>Now, in this area, people in charge from KKO [Klo Htoo Baw Karen Organisation]³⁹⁷ released these orders: 1) drugs are not allowed to be sold; 2) human trafficking is prohibited; 3) trafficking arms is prohibited; 4) logging is prohibited; and 5) catching fish with electricity or explosives is prohibited. This information was delivered by a village head’s speech.</p> <p>The KKO requested two soldiers from each of the villages as recruits. Those recruits were to be local people, and could not be visitors; the training would take two weeks. There should be no forcing [civilians] to attend, but it should be persons who are willing to attend this training. The purpose is based on the four principles [of the KNU] outlined by president Saw Ba U Gyi [the first President of the KNU], who passed away. Among the four principles is the principle where he outlined that, “<i>We shall retain our own arms.</i>” So this training was organised.</p> <p>In Hp’Loo area, the school named T’La Ee Thay Hpyah, which was established and led by KNU’s [Karen National Union] 2nd Lieutenant Saw R Zar Nee, villagers and many other people. This school was established with the cooperation of many people. Three female schoolteachers teach at T’La Ee Thay Hpyah School and there are 48 students. Also in Hp’Loo, the village secretary told me [the KHRG researcher] that on June 17th 2012, soldiers based at Hp’Loo Camp ordered five cars to transport rations to Myawaddy and Nyi Naung.</p> <p>Regarding the mother organisation, during the KNU’s second meeting,</p>

³⁹⁷ The Klo Htoo Baw are DKBA forces in Hpa-an and Dooplaya Districts that refused to transform into Tatmadaw Border Guard battalions and which, in November 2010, began fighting Tatmadaw forces. They have been referred to as DKBA #907, Klo Htoo Baw (Golden Drum), and Brigade #5. Each of these terms refers to different configurations of DKBA units commanded by the brigadier general commonly known as Na Kha Mway, whose real name is Saw Lah Pwe. In September 2011, it was reported that the remaining DKBA forces were to be reconfigured into two tactical commands, Klo Htoo Wah and Klo Htoo Lah, and that Na Kha Mway would be the senior commander of these forces. In early November 2011, Brigade #5 signed a ceasefire agreement with the Burma government in which demands for its forces to transform into Border Guard units were removed, and the brigade has moved to re-establish its headquarters at Wah Lay, Kawkareik Township, Dooplaya District. See “[DKBA to accelerate military tactics](#),” *The Irrawaddy Magazine*, September 8th 2011; and “[DKBA Brigade 5 Reaches Ceasefire with Naypyidaw](#),” *The Irrawaddy Magazine*, November 4th 2011. For more on the origins of the current conflict and the transformation of DKBA troops into Border Guard battalions, see: “[Protection concerns expressed by civilians amidst conflict in Dooplaya and Pa’an districts](#),” KHRG, November 2010.

the villagers put the following into words:

Leaders who return should: (1) not be selfish; (2) not be people who love only their families; and (3) be people who love their people.

Among Saw Ba Oo Gyi's principles, it is stated that if Karen people allow 'their necks to be cut' [description from the principles] in Yangon, the revolution cannot end. Therefore, the [KNU] people's leaders met with military leaders [of the Tatmadaw] who used to be soldiers. *"Do you [Karen leaders] trust the new role on which you are working? If you are a little bit late, it will impact you for the rest of your life."* One proverb says that: *"Once a mistake occurs, tigers eat."* Therefore you need to be very careful.

One villager asked, *"Our leaders came back for a ceasefire talk and opened the liaison office, but why have our leaders not come back to live in their [own] country? Are they afraid of something? If not, do they still want their properties in the other country [Thailand] in which they live? They should ask themselves [these questions]."*

Another villager asked, *"How many brigades do the Karen people [the KNU] have? Have Myanmar soldiers [Tatmadaw] already withdrawn from those brigades?"* I replied that not all of them have withdrawn. *"Therefore"*, he said, *"I do not totally believe the Myanmar soldiers. How do our leaders who came back think? [To] our people's leaders who came back: did the Myanmar Army give any incentives to you and have you forgotten the honesty of the Karen?"*

A person named A---, who lives in B--- village, went to check his health at Maung Hpeh Htoo Hospital, and TB [tuberculosis] was diagnosed. Going to the hospital for treatment would have costed 15,000 baht (US \$467)³⁹⁸, which is very expensive. To access cheap treatment costs, a doctor from Maung Hpeh Htoo Hospital wrote a referral for him, and the doctor asked him to go to the Mae Tao Clinic [which is located in Mae Sot, Thailand]. The male medic from Mae Tao Clinic told him that there were no medicines, therefore he asked the grandfather [the patient] to go to Wah Hpa Clinic. At Wah Hpa Clinic, people checked his health; it took three weeks [to determine] that it was certainly TB, after which he had to take medicines for six months. The distance between SMRU's [Shoklo Malaria Research Unit] Wah Hpa Clinic and Hp'Loo Hpoh is quite far and it would have costed more money, so the patient was transferred to the P'Lu River bank, SMRU's Meh Kaw Kay Clinic. Medics from Meh Kaw Kay Clinic had the medicines for this grandfather ready, but they asked him to wait for three or four days and [he] did not get to access [to any medication]. He again waited for one or two weeks. After that, he [the patient] could no longer wait, therefore he had to seek treatment at Myawaddy Hospital. That was why this grandfather said that SMRU's Shoh Kloh medics

³⁹⁸ As of March 18th 2014, all conversion estimates for the Baht in this report are based on the official market rate of 32.16 baht to US \$1.

	<p>perpetrated a human rights abuse as well.</p> <p>Medics should feel pity for their patients, love their patients and love poor people. They should not be people who care about the money. Their work is social work. If the people in charge of SMRU Shoh Kloh consider their work and staff members this way, results will come.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Kawkareik Township, Dooplaya District (Received in June 2012)</p>
--	--

Source document #107

Internal log#:	12-18-12
Published:	“Dooplaya Incident Report: Kyainseikgyi Township, December 2011,” KHRG, (first publication)
Location:	Kyainseikgyi Township, Dooplaya District
Issues:	Arbitrary arrest and detention
Full text:	<p>On December 12th 2011, Battalion Commander A--- and around 100 soldiers from IB [Infantry Battalion] #---,³⁹⁹ came to B--- village and arrested every villagers that they saw, both men and women. 25 villagers were then detained in C--- church. They questioned each villager for an hour. They [Tatmadaw] suspected ten villagers [of being Karen National Liberation Army (KNLA) soldiers]. This included one revolutionary [a member of the KNLA] but he escaped that night. The next morning, they released five villagers but continued to detain four.⁴⁰⁰</p> <p>On December 13th 2011, these four villagers were interrogated and seriously tortured. Saw D--- was tortured until his shins were <i>boh mu boh pa</i> [burnt]. He suffered greatly. The person who tortured [these people] was Aung E---, who is an investigator from the Military Operation Command [MOC]⁴⁰¹ #---.</p> <p>Since January 13th 2012, village leaders have tried to <i>lu</i> [literally, ‘catch’ meaning that they followed the case to get the villagers released] and have informed Operations Commander F--- [from MOC #---] that these four villagers really are villagers. However, the Operations Commander told them, “<i>They confessed that they are revolutionaries. You guys are</i></p>

³⁹⁹ This incident was detailed in the previously-published report, “Incident Report: Arbitrary detention and violent abuse in Dooplaya District, December 2011,” KHRG, March 2012, where two Tatmadaw Infantry Battalions are cited as involved in the incident. Here, however, it should be noted that the villager who wrote the report only provided the number of one Infantry Battalion.

⁴⁰⁰ This incident has also been described in a previously-published report, in which the four villagers were identified as 29-year-old J---, 27-year-old K---, 24-year-old L---, and 28-year-old M--- from N--- village, see: “Incident Report: Arbitrary detention and violent abuse in Dooplaya District, December 2011,” KHRG, March 2012.

⁴⁰¹ Military Operations Command; made up of ten battalions for offensive operations. Most MOCs have three Tactical Operations Commands (TOCs), made up of three battalions each.

	<p><i>liars.</i>" On January 21th 2012, the Operations Commander sent these four people to G--- [jail]. The H--- village elders, colleagues and Border Guard Battalion Commander Saw I--- <i>lu teh ser</i> [literally, 'chase tell for' meaning that they went to negotiate for the villagers' release] and they said that they would release the villagers. However, the [Myanmar Government] Division Commander [South-East Commander Htet Naing Win] submitted this case to [be reviewed by a court in] Nay Pyi Taw,⁴⁰² so the four villagers have not been released yet. It has already cost at least 600,000 kyat (US \$607.90)⁴⁰³ [to try to] release these four villagers. This money has come from the parents of the victims and from the church.</p> <p style="text-align: right;">Incident Report written by a KHRG researcher, Kyainseikgyi Township, Dooplaya District (Received in February 2012)</p>
--	---

Source document #108

Internal log#:	12-20-D2
Published:	Dooplaya Situation Update: Kawkareik Township, January to March 2012," KHRG, (first publication)
Location:	Kawkareik Township, Dooplaya District
Issues:	Anti-personnel and other mines; Forced labour
Full text:	In Dooplaya District, from January 19 th 2012 onwards, four villages in Kawkareik Township faced repeated demands by government and supporting EAGs [ethnic armed groups] to use their own hand tractors to transport rations and carry water to military camps. According to the villager in Kawkareik Township who provided this information and took the photos included in this report, as of February 24 th 2012, the Tatmadaw IB [Infantry Battalion] ⁴⁰⁴ #24 soldiers under the control of LID [Light Infantry Division] ⁴⁰⁵ #22 from Thaton, continued to issue orders to A--- villagers to carry water to the Tatmadaw camp in Aungmingalar. The same villager raised further concerns about ongoing landmine contamination in Kawkareik Township, and highlighted two cases of landmine casualties, as well as instances in which the mines were marked, but not yet removed, and one instance of mine removal.

⁴⁰² *Nay Pyi Taw* is the capital city of Burma. In 2005 the military regime moved the capital from Rangoon to a greenfield at its present location, 320 kilometers (200 miles) north of the city. See "[Nay Pyi Taw now less of a ghost town](#)," *Bangkok Post*, December 11th 2013.

⁴⁰³ As of January 13th 2013, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

⁴⁰⁴ Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

⁴⁰⁵ Light Infantry Division (Tatmadaw); commanded by a brigadier general, each with ten light infantry battalions specially trained in counter-insurgency, jungle warfare, "search and destroy" operations against ethnic insurgents and narcotics-based armies. LIDs are organised under three Tactical Operations Commands, commanded by a colonel, (three battalions each and one reserve), one field artillery battalion, one armoured squadron and other support units. As of 2000, each LID has its own organic field artillery units.

On January 19th 2012, the village heads of A---, B---, C--- and D--- were ordered by the Democratic Karen Buddhist Army (DKBA) *Klo Htoo Baw*⁴⁰⁶ to supply hand tractors to transport military rations for the Tatmadaw. The order stated that the rations had to be transported from Aungmingalar to Htee K'Pler and, to comply with the Tatmadaw's order, 115 handtractors were provided by four villages. The order came from DKBA's Office Manager Kyaw Pa Pun and required villagers to start complying [to the order] by January 21st 2012. The table below shows the four villages and the number of hand tractors that each had to provide to transport Tatmadaw rations.

No.	Village	No. of hand tractors demanded
1	B---	25
2	A---	40
3	C---	25
4	D---	25
Total		115

Following the completion of the rations transport to Htee K'Pler, A--- villagers were ordered by soldiers from Tatmadaw IB #24 to daily send two hand tractors to carry water from the bottom of the hill to their camp at E--- village and to comply with other *ad hoc* demands, including traveling to E--- to purchase food for soldiers. According to the villager who reported this information, the IB #24 soldiers did not pay any money for the cost of the petrol used by the hand tractors, so the villagers had to spend their own money to purchase petrol every day in order to comply with the demands. The villager noted that these demands were occurring on a daily basis as of February 24th 2012.⁴⁰⁷

⁴⁰⁶ DKBA forces in Hpa-an and Dooplaya districts that refused to transform into Tatmadaw Border Guard battalions and which, in November 2010, began fighting Tatmadaw forces have been variously referred to as DKBA #907, *Klo Htoo Baw* (Golden Drum), and Brigade #5. Each of these terms refers to different configurations of DKBA units commanded by the brigadier general commonly known as Na Kha Mway, whose real name is Saw Lah Pwe. Na Kha Mway left the KNU/KNLA in 1997 and became the commander of DKBA Battalion #907; in 2007 he was promoted to head four DKBA battalions (#901, #906, #907 and a security battalion) as the commander of the *Klo Htoo Baw* [Golden Drum] Tactical Command. In May 2009 this unit was reconfigured as DKBA Brigade #5, with Na Kha Mway commanding Battalions #901, 905, 906, 907 and 909; Brigade #5 was active in the Kya-In Seik Kyi, Kawkareik and Myawaddy areas of Dooplaya and Hpa-an districts. In September 2011, it was reported that remaining DKBA forces were to be reconfigured into two tactical commands, Klo Htoo Wah and Klo Htoo Lah, and that Na Kha Mway would be the senior commander of these forces. Most recently, in early November 2011, Brigade #5 signed a ceasefire agreement with the Burmese government in which demands for its forces to transform into Border Guard units have been dropped, and the brigade has moved to reestablish its headquarters at Wah Lay, Kawkareik Township, Dooplaya District (Sone Seen Myaing, Myawaddy Township); see: "DKBA to accelerate military tactics," *The Irrawaddy*, September 8th 2011; and "DKBA Brigade 5 Reaches Ceasefire with Naypyidaw," *The Irrawaddy*, November 4th 2011. For more on the origins of the current conflict and the transformation of DKBA troops into Border Guard battalions, see: "Protection concerns expressed by civilians amidst conflict in Dooplaya and Pa'an districts," KHRG, November 2010.

⁴⁰⁷ Demands for the transportation of military rations by the Tatmadaw have also been reported in Toungoo District between November 2011 and February 2012, with five villages being forced to provide a total of

Forced labour demands are often backed by implicit threats of violence in the case of non-compliance.⁴⁰⁸ Furthermore, where villagers are required to not only provide their own vehicles, but also drive them and pay for all expenses incurred, depletes their financial resources and prevents the tractors from being used for other agricultural purposes. It also constitutes a serious incursion into time that villagers would otherwise be able to spend in pursuit of their own livelihoods activities to support their families.

Landmines

The villager who provided information for this report raised concerns that some landmines planted during armed hostilities between the DKBA⁴⁰⁹ and government troops [the Tatmadaw] after the November 7th 2010 election have not yet been removed from the Waw Lay and U Kray Hta areas following the November 4th 2011 DKBA ceasefire agreement with government troops.⁴¹⁰

In March 2012, the villager photographed the removal of landmines along the vehicle road in F--- village by three bulldozers owned and operated by the Tatmadaw. In February 2012, the same villager also photographed the marking of mines with warning signs in Burmese, Karen and the English languages in a forested area of Kawkareik Township called Aoh Koh Nee, located between G--- and F--- villages. According to local sources, the DKBA's Klo Htoo Baw Warrant Officer Maw Keh Keh, now the Company Second-in-command, informed the villagers that he had ordered the warning signs to be posted in January 2012.

77 motorcycles for ration transport in February 2012 alone. See: "Ongoing forced labour and movement restrictions in Toungoo District", KHRG, March 2012.

⁴⁰⁸ Further analysis of implicit and explicit threats backing forced labour demands, as well as 207 written forced labour orders, several of which include explicit threats that villagers would be treated as 'enemies' and 'punished' accordingly for non-compliance, are included in the recent KHRG report *Civilian and Military order documents: March 2008 to July 2011*, KHRG, October 2011; see particularly Orders #123, #201 and #202.

⁴⁰⁹ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

⁴¹⁰ Waw Lay village was a focal point of armed activities during post-election conflict in Dooplaya District in 2011 and 2012, due to the fact that it was the previous base of Brigadier-General Na Kha Mway. Between November 7th 2010 and November 2011 when DKBA [Democratic Karen Benevolent Army] signed a ceasefire agreement, KHRG published a total of 24 short updates that dealt with fighting between armed actors, displacement of civilians and human rights violations, including arbitrary arrest, detention, and sexual violence; see "Displacement Monitoring: Regular updates on protection concerns for villagers in Dooplaya and Pa'an districts and adjacent areas in Thailand," October 2011. For more on the origins of the post-election conflict, see: "Protection concerns expressed by civilians amidst conflict in Dooplaya and Pa'an districts," KHRG, November 2010.

	<p><i>However, while mines have been removed from the vehicle road near F---, not all mines planted since November 2010 have been removed inside F--- village. According to his [the villager's] estimate, "At least three landmines still remain on the school compound", preventing villagers from entering the compound to re-build the school and that constitutes an ongoing disruption to children's education.</i></p> <p><i>According to the villager, "Residents of F---have asked DKBA's Klo Htoo Baw to remove the landmines that remain inside the village, but the DKBA soldiers have not yet done so because the landmines were planted by many different soldiers, some of whom have since died, and the exact locations of the mines planted were not noted or marked at the time".</i></p> <p>The villager noted that the existing landmines continue to create movement restrictions that prevent local villagers from traveling safely and pursuing livelihoods activities, as well as presenting a serious physical security threat to villagers. Underlining this, the villager provided information about two landmine casualties in the Kawkareik Township area, in which new landmines were planted during post-election conflict. Naw H---, a 47-year-old, was injured in March 2011 by a landmine in the Aoh Koh Nee area before the warning signs photographed below were posted. Her left leg was destroyed and she received treatment in Thailand. In January 2012, the villager also photographed Saw I---, a 36-year-old logger and resident of Lay Ghaw, who was injured by a landmine on Lay Ghaw hill when he went to cut wood. Lay Ghaw was one of the four villages that were ordered to provide hand tractors to transport rations to Aungmingalar in January 2012.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Kawkareik Township, Dooplaya District (Received in April 2012)</p>
--	--

Source document #109

Internal log#:	12-20-D3
Published:	"Villagers return home four months after DKBA and Border Guard clash, killing one civilian, injuring two in Pa'an," KHRG, June 2012, http://www.khrq.org/2012/06/12-20-d3/villagers-return-home-four-months-after-dkba-and-border-guard-clash-killing-one
Location:	Paingkyon Township, Hpa-an District
Issues:	Attacks on civilians and extrajudicial killing; Forced labour; Ongoing militarisation

Full text:	<p>Border Guard and DKBA <i>Kloh Htoo Lah</i> troops clash in February</p> <p>On February 19th 2012, three trucks carrying Border Guard Battalion #1015⁴¹¹ soldiers came to the Democratic Karen Buddhist Army (DKBA) <i>Kloh Htoo Lah</i>'s⁴¹² base in A---, village and stole a cache of weapons.</p> <p>During the return to their headquarters in Myaing Gyi Ngu town, two of the Border Guard trucks travelled together along one road and the third truck travelled on a different road. The truck travelling alone reached a junction where the road from Pa'an, the road constructed under the command of U Thuzana,⁴¹³ and the road to the Salween riverbank at Mae Th'Waw meet. At that point, DKBA soldiers who were waiting near Myaing Gyi Ngu, attacked the truck with rocket-propelled grenades and other small arms in retaliation for the theft of the weapons.</p> <p>Several villagers lived near to this junction, where they had built houses, and some had set up small shops. One unmarried woman, approximately 17 or 18 years of age, and one man were injured in the attack. Another woman, about 24 years of age, was killed during the skirmish. She was married with two kids and her husband was working in Bangkok at the time of the incident. The man injured in the attack received medical treatment at Pa'an Hospital. According to a member of a local media organization who spoke to DKBA soldiers in the area, the man who was injured is not only a villager, but is also a member of the Border Guard.</p> <p>Movement restrictions after the attack</p> <p>The Burma government sought to prevent further conflict between the DKBA and the Border Guard by prohibiting armed groups in possession of weapons from coming within three miles of Myaing Gyi Ngu town. If any group wishes to travel there, they must adhere to this prohibition and refrain from carrying weapons. For approximately one week at the end of February 2012, the Border Guard prevented DKBA troops from travelling to Myaing Gyi Ngu and the DKBA also prevented the Border Guard from coming within areas under their control, closer to the Moei River on the Thailand-Burma border. Myaing Gyi Ngu is where the DKBA's headquarters were formerly located, and some DKBA soldiers wished to go back and regain control of the area.</p>
-------------------	---

⁴¹¹ It should be noted that a report on this incident by the Karen Information Center (KIC) states the units of the Border Guard Battalions involved as being #1011, see "Killings and attacks between DKBA and BGF drives villagers from their homes," *Karen News*, February 24th 2012; and "Two women killed in fighting between the DKBA and Government's militia," *Karen News*, March 2nd 2012. KHRG's information is provided by a community member in the local area.

⁴¹² *Kloh Htoo Lah* is one of two DKBA Battalions, the other being *Kloh Htoo Wah*, created following a reconfiguration of *Kloh Htoo Baw* in September 2011, and is under the command of Battalion Commander *Bo* (Officer) Bee. DKBA forces in Pa'an and Dooplaya districts that refused to transform into Tatmadaw Border Guard battalions and which, in November 2010, began fighting Tatmadaw forces have been variously referred to as DKBA #907, *Kloh Htoo Baw* (Golden Drum), and Brigade #5.

⁴¹³ U Thuzana is an influential Buddhist monk based in Myaing Gyi Ngu who was instrumental in the formation of the DKBA in 1994; see: "Inside the DKBA," KHRG, March 1996.

	<p>Impacts on villagers</p> <p>As a consequence of the attack on February 19th 2012, villagers living close to the Border Guard Battalion #1015 and DKBA <i>Kloh Htoo Lah</i> camps, including those from the villages of B---, C---, D---, E---, F--- and G---, moved away from their homes, as they were afraid of being injured during fighting between the two groups. Villagers were also reported to be concerned that the situation could deteriorate if the ceasefire agreed on January 12th 2012 between the Karen National Union (KNU) and the Tatmadaw is broken.</p> <p>Current Situation in Myaing Gyi Ngu</p> <p>As of June 6th 2012, a local community member described the Border Guard and DKBA as no longer active in Myaing Gyi Ngu town or in villages nearby, with the result that villagers were not being ordered to perform forced labour and there had been a reduction in looting of livestock and other belongings. All villagers who fled the fighting between the Border Guard and DKBA have now returned to their villages. The two villagers who were injured by the fighting have recovered and are living in their village now. The community member described increased freedom of movement for villagers to travel and earn their livelihoods.</p> <p style="text-align: right;">Short Update written by a KHRG researcher, Paingkyon Township, Hpa-an District (Received in April 2012)</p>
--	--

Source document #110

Internal log#:	12-26-S1
Published:	Hpa-an Situation Update: Hlaingbwe Township, January to March 2012," KHRG, (first publication)
Location:	Hlaingbwe Township, Hpa-an District
Issues:	Forced labour
Full text:	On January 14 th 2012, I went to Lu Pleh [Hlaingbwe] Township, as I am a [KHRG] researcher. The things that I heard about took place last year, in 2011, when the Myanmar [Tatmadaw] ⁴¹⁴ soldiers were very active. In 2012, the Myanmar soldiers were less active, even though they were still

⁴¹⁴ In Karen, the Burmese phrases Na Ah Pa (SPDC) and Na Wa Ta (SLORC) are commonly used to refer to the Burmese government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase Na Wa Ta (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase Na Ah Pa (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "Mission Accomplished as SPDC 'dissolved'," Myanmar Times, April 4-10th 2011. The term Na Ah Pa was used by the villager who wrote this conducted this interview and interviewee and "SPDC" is therefore retained in the translation of this interview.

	<p>present. As of February 31st 2012, the Burmese army LID [Light Infantry Division]⁴¹⁵ #77 was active in Hpa-an District.</p> <p>The trip started on January 14th 2012, when I went to Kwee Law Hploh, Daw K'kya, Hkler Day, Klaw K'tee and Meh T'moo village tracts⁴¹⁶. I came back home on March 5th 2012.</p> <p>Forced labour</p> <p>On January 15th 2012, the Myanmar army gave the Border Guard Force (BGF)⁴¹⁷ soldiers training at the bottom of Htee La Neh Mountain. They [the Tatmadaw soldiers] ordered the villagers to go to their base, cook rice and bring them firewood. Villagers from the villages in the area, such as A---, B---, C--- and D---, had to go [to the Tatmadaw army base] until the training was finished. The training took two months. Five people from each village had to go for five days [at a time].</p> <p>Fighting</p> <p>On February 19th 2011, the BGF and the DKBA [Democratic Karen Benevolent Army]⁴¹⁸ were fighting in the Kaw Taw area.⁴¹⁹ The villagers</p>
--	--

⁴¹⁵ Light Infantry Division (Tatmadaw); commanded by a brigadier general, each with ten light infantry battalions specially trained in counter-insurgency, jungle warfare, "search and destroy" operations against ethnic insurgents and narcotics-based armies. LIDs are organised under three Tactical Operations Commands, commanded by a colonel, (three battalions each and one reserve), one field artillery battalion, one armoured squadron and other support units. As of 2000, each LID has its own organic field artillery units.

⁴¹⁶ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

⁴¹⁷ Border Guard battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalized ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. Border Guard battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three digit battalion numbers. For more information, see "DKBA officially becomes Border Guard Force" Democratic Voice of Burma, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

⁴¹⁸ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

⁴¹⁹ See Source #109. Note that despite the fact most DKBA units have now been transformed into Border Guard units, the notable exception being DKBA forces commanded by the brigadier general commonly known as Na Kha Mway which have rejected the Border Guard transformation proposals, many Karen villagers continue to refer to current Border Guard configurations as DKBA. The term DKBA has been used in this report/interview by the villager who wrote this report/both the villager who conducted this interview and interviewee to refer to DKBA units and soldiers prior to their incorporation into Border Guard units and to those DKBA units which now form Border Guard forces. "DKBA" is therefore retained

were afraid. One villager died and two villagers were injured.⁴²⁰ Following the fighting between the BGF and the DKBA, Myanmar army officers came and solved it [the problem] between them [the DKBA and the BGF]. [The Tatmadaw soldiers said] that people who hold guns had to stay three furlongs (0.375 miles / 0.6 kilometres) away from the Kaw Taw area.⁴²¹ If they would want to visit Kaw Taw, they would not be allowed to bring guns. At present, the BGF and the DKBA have not yet completely resolved the issue. The reason that the BGF and DKBA fought was because the BGF took the DKBA's guns from Wah Klueh Koh and T'Hkaw Hpoh Treh [army camps]. As a consequence, fighting occurred. One female villager died, while one young female and one male villager were injured.

Stone mining

On December 1st 2011, at the mouth of the Meh T'Moo River in Meh K'moo village tract, Lu Pleh [Hlaingbwe] Township, Hpa-an District, people [from the Green Life Company Limited] saw that an area between the Meh T'Moo [River] mouth and Ma K'Law River contained valuable stones that they could sell. On December 1st 2011 [that same day], they started examining the area and had the stones valued. Then, companies started mining the stones. Villagers who own farms that are near [the stone mining area], such as the farms from the villagers in Meh K'Moo, worry that their farms will get damaged [due to the pollution] if those companies [will continue to] mine for many months and many years. In addition, the places where the stones can be found are at the end of the Meh T'Moo River, where it joins with the Ma K'Law River. Because people dig the stones in the Ma K'Law River, the water in the Ma K'Law River is always dirty. The villages beside the Ma K'Law River, such as Kwee Lay, Th'Bluh Klah and Maw Hploh Klah, are located in an area that is downstream from where the mine is, so the water is not as fresh as in the past years.

Villagers forced to clear vegetation in rubber plantations

From 1995 until 2012, the DKBA worked with the SPDC⁴²². When they transformed into the BGF⁴²³, they continued to work with the SPDC; the

as such in the translation of this interview/report. For further background on the formation of Border Guard battalions in Pa'an District, see also "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

⁴²⁰ This incident was also described Source #221.

⁴²¹ The camp was reported to be three miles from the Kaw Taw area; see Source #221.

⁴²² State Peace & Development Council of the military junta ruling Burma at the time, which was officially dissolved March 30, 2011 by Senior General Than Shwe following the election of a quasi-civilian government in Burma in November 2010.

⁴²³ While Tatmadaw and DKBA units had operated together for years, this operational hierarchy became formalised with the DKBA's transformation into a 'Border Guard Force' under control of the Tatmadaw and containing a fixed number quota of Tatmadaw officers. This transformation dates to at least May 2009, when commanding officers stated in high-level meeting of DKBA officers that the DKBA would transform itself into a 'Border Guard Force;' unpublished leaked minutes from the May 2009 meeting are on file with

instances in which villagers have to clear the vegetation on rubber plantations have not decreased. They have still not finished clearing the vegetation. The rubber plantations that the villagers have to clear belong to DKBA and BGF officers. Most of the rubber fields are located in Meh Thay, La Nay and Yaw Poh villages. The villagers in those places cannot feed their cows, buffalos and goats [due to the decrease in available grazing land and due to the villagers' lack of time to feed the animals because of an increase in forced labour demands]. The villagers who have to clear the rubber fields are [from] the villages that are near [the rubber plantations]. Villagers from each village [near the plantations] have to go. [Villagers from] Kwee Law Hploh, Meh T'Moo, Kloo Taw and Meh K'Too village tracts have to go, and each person has to bring food that will last for five five days.

Logging

Most villagers in Kwee Law Hploh village tract, Lu Pleh Township, Hpa-an District farm on hill fields, where they grow and sell betel leaves and betelnut.⁴²⁴ Since September 11th 2011, logging owner U Tin Shway [from the Daw K'kya village] has been cutting the trees in Kwee Law Hploh village tract, at Th'May hill and around Daw K'Kya village, in Daw K'Kya village tract, which are both located in Lu Pleh Township. These are the two village tracts where people do logging. They are Daw K'Kya village tract and Kwee Law Hploh village tract.

In most villages in Daw K'Kya village tract, people grow betel leaves and [collect] betelnut to sell. Over the past two years, in which the logging workers have been cutting the trees, they [logging workers] have also cut down a lot of the villagers' betelnut trees and betel vineplants. The villagers told me that if the people would do this for many months or years, the betelnut trees and betel vine plants would all disappear.

The Th'May hill villagers' occupations involve selling betelnut and selling betel leaves. There are no flat farms because their village is on the mountainside. There are also not any flat farms in Daw K'Kya village tract. There are people who work on hill farms and they can sell a lot of the betel leaves. All the betel leaves that the people who buy them in Lu Pleh city utilise come from Daw K'kya and Kwee Law Hploh village tracts. In Meh T'Ree, [a village in] Thailand, all betel leaves also come from Daw K'Kya and Kwee Law Hploh village tracts.

KHRG. Ceremonies attended by Tatmadaw commanders officially announced the transformation of large portions of the DKBA into Border Guard Forces in September 2010; see, for example: "Border Guard Forces of South-East Command formed in Paingkyon of Kayin State," *New Light of Myanmar*, August 22nd 2010; and "Border Guard Force formed at Atwinkwinkalay region, Myawady Township, Kayin State," *New Light of Myanmar*

⁴²⁴ In Burmese, "betelnut" and "betel leaf" are referred to as "konywet" and "konthih," as if they are from the same plant. The Burmese names are also commonly used by Karen language speakers. "Betel nut" is the seed from an Areca Palm tree, areca catechu; "Betel leaf" is the leaf of the Piper betel vine, belonging to the piperaceae family. See "Attacks on cardamom plantations, detention and forced labour in Toungoo District," KHRG, May 2010.

Villagers sell taro root

Most villagers from the villages in Kler Day and Kwee Law Hploh village tracts, Hpa-an District, work on hill farms. In 2011, even during the summer, there was rain, so some villagers could not burn their hill fields well and they could not clear them [for farming]. The paddies⁴²⁵ also have more empty husks, so they did not get enough rice. In order to be able to support themselves, they dig and sell *kher mee tee* [taro root]. They sell *kher mee tee* in the jurisdiction of Meh T'Ree, on the bank of the Thoo Mweh [River]; one kilo [of taro root] is sold for 12 baht (US \$0.37)⁴²⁶ [in Thailand] and sold for 300 kyat (US \$0.30)⁴²⁷ on the Myanmar side. So the villagers earn money [to buy] rice, salt and chillies by digging for *kher mee tee* and selling it.

Demands for money from workers

Name: A---

Age: 35

Village: B--- [village], Bee Lay village tract, Bilin Township

A--- is a person who herds and sells cows and buffalos. He lives in Bee Lay village tract and he sells cows in Meh T'Ree village, Thailand. When he goes on the trip [from B--- village to Thailand], his travel costs [in bribes to officials] for a pair of cows are listed in the table below.

Table 1: Tax demanded [in kyat] from travellers.

1. Village head (Sa Ah Pa) and armed groups	8,500 (US \$8.64)
2. Crossing the area from Brigade #1 [Thaton District] to Brigade #7 [Hpa-an District]	2,500 (US \$2.54)
3. T'Reh Hkee, KNU Brigade #1	5,500 (US \$5.59)
4. Thay La Baw, BGF	8,000 (US \$8.13)
5. Kaw Loo, BGF	6,000 (US \$6.10)
6. Paw Taw, BGF	5,000 (US \$5.08)
7. Kwee Lay, BGF	10,000 (US \$10.16)
8. See Hpa Day Hkee, DKBA	10,000 (US \$10.16)
9. Kwee Law Hploh, Brigade #7, KNU soldier	1,000 (US \$1.02)
10. Kler Day army camp, SPDC	10,000 (US \$10.16)
11. Thoo Mgeh Nee, Border Guard and SPDC	10,000 (US \$10.16)
12. Cross Thoo Mgeh River, Thai soldiers	500 (US \$0.51)
13. Cross into Thailand	3,000 (US \$3.05)

Tax demanded from cow traders

⁴²⁵ Paddy is rice grain that is still in the husk.

⁴²⁶ As of March 18th 2014, all conversion estimates for the Baht in this report are based on the official market rate of 32.16 baht to US \$1.

⁴²⁷ As of January 13th 2013, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

	Name: C---	
	Age: 40	
	Village: D---, Kwee Lay village tract, Lu Pleh Township, Hpa-an District	
	1. Kwee Lay, BGF	10,000 (US \$10.16)
	2. See Hpa Day Hkee, DKBA	10,000 (US \$10.16)
	3. Kwee Law Hploh, KNU	1,000 (US \$1.02)
	4. Kleh Day army camp, SPDC soldier	10,000 (US \$10.16)
	5. Thoo Mgeh [River] bank, BGF	10,000 (US \$10.16)
	6. Cross Thoo Mgeh River, Thai soldiers	500 (US \$0.51)
	7. Cross into Thailand	30,000 (US \$30.49)
	Name: U E---	
	Age: 36	
	Address: F--- village	
	Cows	8 cows
	Taxed cows	2 cows
Left	6 cows	
Price	6 cows = 30,000 <i>kyat</i> (US \$30.39)	
Situation Update written by a KHRG researcher, Hlaingbwe Township, Hpa-an District (Received in March 2012)		

Source document #111

Internal log#:	12-29-11
Published:	Dooplaya Incident report: Kawkareik Township, February 2012," KHRG, (first publication)
Location:	Kawkareik Township, Dooplaya District
Issues:	Anti-personnel and other mines; Forced labour; Restrictions on freedom of movement or trade
Full text:	This incident happened on February 29 th 2012. [Villagers from] the two villages of Ta Auh Hta and Kwee Ler Hsgu had to fence the DKBA Democratic Karen Buddhist Army] ⁴²⁸ Klo Htoo Baw ⁴²⁹ camp, which is

⁴²⁸ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

⁴²⁹ The Klo Htoo Baw are DKBA forces in Hpa-an and Dooplaya Districts that refused to transform into Tatmadaw Border Guard battalions and which, in November 2010, began fighting Tatmadaw forces. They

	<p>based in Ta Auh Hta village. The people who suffer are the villagers in the area. This is happening because the Tatmadaw is using their power [by ordering villagers to do what they request]. [The village head said that] the villagers complain because of this. The village head added that, “<i>After the incident [fighting between DKBA and Tatmadaw] happened, no one knew how many landmines [were planted around] these two villages, so it presents big difficulties for villagers who go out to search food.</i>” To protect themselves, villagers advise each other to be aware when they go out to find food or work. The village head said that it would be a blessing for the villagers if there were peace. However, if the incident [fighting between the DKBA and the Tatmadaw] happens again, problems will arise concerning shelter, work and health. The village head said it would be good for the villagers and civilians if there were no armed groups.</p> <p style="text-align: right;">Incident Report written by a KHRG researcher, Kawkareik Township, Dooplaya District (Received in March 2012)</p>
--	--

Source document #112

Internal log#:	12-29-S1
Published:	“Dooplaya Situation Update: Kawkareik Township, February 2012,” KHRG, (first publication)
Location:	Kawkareik Township, Dooplaya District
Issues:	Arbitrary arrest and detention; Torture and violent abuse; Religious and ethnic discrimination
Full text:	<p>Arbitrary arrest and abuse</p> <p>On February 15th 2012, a person named A--- [also named B---], who is Muslim and Buddhist and comes from Moe Kont, was arrested.</p> <p>On February 16th 2012 at around 7:00 am, I asked about what had happened [to that man]. He is Muslim and Buddhist. He is from Moe Kont in Myint Kyi Na. He left that village to work in Baw Ko, Thailand, where he ended up living for 12 years. There have been many [instances of] police arresting people, so he decided to move to Myawaddy, Myanmar [in February 2012]. He arrived at Ma Nge Nyaunglebin Restaurant and</p>

have been referred to as DKBA #907, Klo Htoo Baw (Golden Drum), and Brigade #5. Each of these terms refers to different configurations of DKBA units commanded by the brigadier general commonly known as Na Kha Mway, whose real name is Saw Lah Pwe. In September 2011, it was reported that the remaining DKBA forces were to be reconfigured into two tactical commands, Klo Htoo Wah and Klo Htoo Lah, and that Na Kha Mway would be the senior commander of these forces. In early November 2011, Brigade #5 signed a ceasefire agreement with the Burma government in which demands for its forces to transform into Border Guard units were removed, and the brigade has moved to re-establish its headquarters at Wah Lay, Kawkareik Township, Dooplaya District. See “[DKBA to accelerate military tactics](#),” *The Irrawaddy Magazine*, September 8th 2011; and “[DKBA Brigade 5 Reaches Ceasefire with Naypyidaw](#),” *The Irrawaddy Magazine*, November 4th 2011. For more on the origins of the current conflict and the transformation of DKBA troops into Border Guard battalions, see: “[Protection concerns expressed by civilians amidst conflict in Dooplaya and Pa’an districts](#),” KHRG, November 2010.

	<p>people threatened him because he did not have a [Myanmar] citizen ID card. He felt afraid and fled to the foot of the Taw Naw Mountain. There he was arrested by the KNLA [Karen National Liberation Army] soldiers and sent to Hp'Loo village where he was handed over to the village head. Before the village head asked him questions, Border Guard Force soldiers⁴³⁰, which are based in Hp'Loo and led by Zaw Oo and Kyaw Kah and a soldier named Anno, <i>ma der</i> [physically assaulted] him until his head and back were wounded. I asked him [about what happened] and [found that] he is an ordinary person. He is not a person who is against his country.</p> <p>I looked at him and felt pity for him. I gave him a medical injection and treated his wounds. He wanted to go back to his village, but he did not have money so I gave him 6,000 kyat (US \$6.01)⁴³¹ so he could go back to Moe Kont in Myint Kyi Na. Then I wrote Hp'Loo a recommendation letter and I sent him to Myawaddy.</p> <p style="text-align: right;">Short Update written by a KHRG researcher, Kawkareik Township, Dooplaya District (Received in March 2012)</p>
--	---

Source document #113

Internal log#:	12-29-S2
Published:	"Dooplaya Situation Update: Kawkareik Township, March 2012," KHRG, (first publication)
Location:	Kawkareik Township, Dooplaya District
Issues:	Arbitrary taxation and demands; Impact of infrastructure and commercial development
Full text:	I met villagers from Kwee Ler Hsgu and Ta Auh Hta. I asked them about their livelihood situation and they told me the following. The DKBA [Democratic Karen Benevolent Army] ⁴³² leader Na Kham Mwe gave

⁴³⁰ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "DKBA officially becomes Border Guard Force" Democratic Voice of Burma, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

⁴³¹ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

⁴³² The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining

	<p>orders to the Kwee Ler Hsgu and the Ta Auh Hta villagers to build houses and he gave [orders to the villagers] to log [to provide wood] to build their homes. The officer under Na Kham Mwe, who is taking duty in Kwee Ler Hsgu, demanded 4,000 kyat (US \$4.05)⁴³³ and 1,500 planks per month from every villager who set up a log sawmill. The KNU Forest [Ministry], demanded 2,000 kyat (US \$2.03) per month. The villagers and people who do logging reported that, for the people that set up a sawmill at Meh K'Ya, the DKBA demanded 30,000 kyat (US \$30.40) from them to construct the hospital in Ta Auh Hta village. For the trucks that carry the logs and come back from the Thai side, the DKBA demands 200 kyat (US \$0.20) at every checkpoint. For the passengers' car, they demand 50 kyat (US \$0.05) per car. The Border Guard Force soldiers also demand [money for the road between] P'Lu and Myawaddy. Every checkpoint demands 500 kyat (US \$0.51), but they do not demand [any money] from a passengers' car. They do not demand [money] from drivers, but they demand 500 kyat (US \$0.51) from every passenger. For the villagers' livelihood situation, the Myanmar army [Tatmadaw] demands food from the villagers and they will also demand tax on the villagers' livelihood [tax on livestock or farm]. There are four DKBA checkpoints from P'Lu to Waw Lay and there are six checkpoints from P'Lu to Myawaddy. If there will be more logging in the future, the area will become deforested, the river will run dry, the [number of] trees will decrease, the temperature will increase and [the number of] animals in the forest will decrease. Because of a decreasing [amount of] water and <i>ta ka du</i> [shadow], it is very important to be aware. It is very important for the armed groups to maintain the forest.</p> <p style="text-align: right;">Short Update written by a KHRG researcher, Kawkareik Township, Dooplaya District (Received in March 2012)</p>
--	--

Source document #114

Internal log#:	12-63-A7-I1
Published:	"Hpa-an Interview: Ma A---, May 2011, KHRG, (first publication)
Location:	Nabu Township, Hpa-an District
Issues:	Anti-personnel and other mines
Full text:	<p>Ethnicity: Karen Marital Status: Married</p> <p>How long ago did you step on the landmine? Whose landmine did you step on?</p>

independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

⁴³³ As of January 13th 2013, all conversion estimates for the Kyat in this report are based on the official market rate of 987 Kyat to the US \$1.

[It was] a Border Guard Force (BGF)⁴³⁴ landmine.

A Border Guard's landmine?

Yes, a Border Guard's landmine.

What did you look for [when the incident happened] and what did you do?

I was cutting firewood, which people do every day, and I thought to look for some vegetables on my way back.

When you came back?

Other people, such as Maung B--- and his son in-law, travel back and forth along this path everyday, but they didn't step on them [the landmines]. When I went to the riverbank [along the path], I also saw a man who wore a *longyi* [male sarong] on his waist without a shirt and with a beard.

Was it when you looked for charcoal?

While [I] was looking for firewood. In the past, soldiers planted landmines when they stayed around here [the place around Pler Baw Kee area], but people didn't step on them [the landmines]. I thought that people were used to travel back and forth along this path, so I walked on it and I hit it [the landmine] on the way home. I hit a landmine, but I didn't realise it myself [she didn't realise that she stepped on a landmine].

Was your leg blown off right away?

No, but I saw people that cried a lot, including my nephew.

Were there many people?

[I was] with my aunt and my nephew.

Were you pregnant at that time?

I was seven months pregnant. I didn't know the reason why they [her nephew and aunt] cried a lot, because [I thought that] the landmine blew up very far away [from us]. I was wrong, because when I looked at it, my

⁴³⁴ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "DKBA officially becomes Border Guard Force" Democratic Voice of Burma, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

	<p>leg had in fact hit it [the landmine].</p> <p>Didn't you realise it? [Did it] not hurt?</p> <p>No, it didn't hurt until I was back. I couldn't do anything when it [the landmine explosion] happened, because the blood splat out <i>ra ra</i> [she imitates the sound of her blood that splat out].</p> <p>Did it hurt?</p> <p>No, it didn't. I came back to the village with the help of the other people [her nephew and aunt].</p> <p>Could you come back?</p> <p>I came back....came back ... it [her leg] hurt after it was hit.</p> <p>Was it [your leg] hit [by something]?</p> <p>Yes.</p> <p>[Did your leg] blow off?</p> <p>No.</p> <p>Which part of your leg was hurt?</p> <p>I lost all of my toes. When I touched it with my hand, there was no more flesh. None of my toes blew off and all toes remained, but people [doctors] operated [amputated] them.</p> <p>Which hospital did you go to?</p> <p>I went to Kawkareik Hospital. I asked people to send me to the <i>kyaw thah</i> [student] clinic [Mae Tao Clinic], but people didn't dare to send me.</p> <p>How did people help you?</p> <p>A Border Guard [soldier] helped [gave me] 50,000 kyat (US \$50,66).⁴³⁵</p> <p>Who was that soldier? Maung Ngway Heh?</p> <p>Hpah⁴³⁶ Naw Poo gave it [the money] to me, but I don't know the exact person who gave it to me.</p> <p>Did they give [you] 50,000 kyat (US \$50,66) for medicines [treatment fee]?</p>
--	--

⁴³⁵ As of January 13th 2013, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

⁴³⁶ *Hpah* is an informal S'gaw Karen title used for men, which appears before the person's name.

It wasn't for the medicines, it was just for food.

Did people help you when you went there [to Kawkareik Hospital]?

Their teacher [an Border Guard Force officer] gave me 100,000 kyat (US \$101.32).

Did you have to spend you own [money] to cover the rest of it [the treatment fee]?

I had to spend [my own money] to cover the rest of it.

How much did it cost?

Almost 700,000 kyat (US \$709.21) was spent on the round trip fee and the food. People [doctors] didn't give me many medicines due to my pregnancy. They said that it would affect my baby, so people had to [look after] me the whole night...the whole night [she repeats this word twice]. Four people stayed at the hospital.

Four people?

Yes, four of us stayed at the hospital.⁴³⁷ I stayed at the hospital for two weeks; the people [doctors] operated it [her injured leg] twice, then we came back.

Did they cut your leg off?

Don't speak about cutting it off. I had to hire people to throw part of my leg [the toes that were cut off] away by paying 10,000 kyat (US \$10.13). If I didn't hire [someone] for 10,000 kyat, nobody would have thrown it away.

The part of your leg?

I had to hire a person for 10,000 kyat. If I wouldn't have hired [someone], nobody would have thrown it away and people [doctors] didn't allow me to throw it away myself.

You were at Kawkareik Hospital at that time?

Yes.

Which part of your leg was cut off?

The part of my leg that was thrown away by people [her toes].

The part of your leg that was thrown away by people?

⁴³⁷ It is unclear to which four people the interviewee is referring to.

	<p>Yes, I had to hire a person to throw my leg away by paying 10,000 kyat (US \$10.13). My son's father [her husband] said, <i>"Don't throw it away. If we need [are required] to hire [someone and pay for it] I will eat it"</i>, because he was angry.</p> <p>Because he had no money?</p> <p>We had no money. We didn't have money because people just lent us [some] money urgently. My older sister sent me money when I was recovering from my injury. I said, <i>"We are lucky because we have a sister [who sends her money], otherwise I would die"</i>.</p> <p>Where did you step on it [the landmine]?</p> <p>Pler Baw Kee [a name of a plantation].</p> <p>Is it close to the flat field?</p> <p>It is quite far away from the flat field, but people go there everyday.</p> <p>Is it located on the plantations?</p> <p>Yes, it is located on the plantations. I used to go there everyday. The person who planted the landmine is Kyaw Wah.</p> <p>Kyaw Wah?</p> <p>Yes, he committed suicide using a gun.</p> <p>Thank you.</p> <p style="text-align: right;">Ma A---, (female, 33), Nabu Township, Hpa-an District (Interviewed in May 2012)</p>
--	---

Source document #115

Internal log#:	12-63-A12-I1
Published:	"Hpa-an Interview: Saw A---, April 2012," KHRG, (first publication)
Location:	Nabu Township, Hpa-an District
Issues:	Anti-personnel and other mines; Forced recruitment; Restrictions on freedom of movement or trade
Full text:	<p>Ethnicity: Karen</p> <p>Position: Village tract⁴³⁸ head</p> <p>How do people address you?</p>

⁴³⁸ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

	<p>People called me A---.</p> <p>How old are you?</p> <p>I'm 63 years old.</p> <p>Where do you live?</p> <p>I live in B--- village.</p> <p>What are the problems in the village as a village tract head?</p> <p>The problem is that some villagers don't have enough food. I want them to have enough food. Because [if] they don't get enough food, they have to work for other people. Some villagers don't even have a flat field [farmland].</p> <p>What is the problem for the villagers who have flat field, but also have to work for others?</p> <p>The problem is that people [the Border Guard Force soldiers (BGF)]⁴³⁹ planted landmines [around] here. They planted them on the fields beside the well and the houses.</p> <p>Who planted the landmines?</p> <p>The BGF soldiers planted them beside our flat fields and our houses.</p> <p>Which Border Guard Force is it?</p> <p>They are Dee Kyaw Naw's soldiers. Dee Kyaw Naw is the highest ranked soldier out of all the soldiers who came.</p> <p>What is his rank?</p> <p>I'm not sure about his rank. I think he is the battalion commander at the <i>Taung Thone Lone</i> [Three Mountains camp].</p> <p>Didn't you tell them [the BGF soldiers] not to plant them [the landmines] beside your flat fields and houses?</p> <p>We told them [the BGF soldiers]. They said that they had dug out their</p>
--	---

⁴³⁹ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

landmines, but that others [the Karen National Liberation Army (KNLA)] hadn't dug them out yet. So, we are not sure whose landmines the remaining ones belong to. They [BGF soldiers] planted them and others [the KNLA soldiers] also planted them.

Were they [the BGF soldiers] also afraid to remove the landmines that they planted?

Yes. They know that the other group [the KNLA] didn't remove them, so they didn't feel good about it. They only removed some of the landmines that they planted.

Do you think that the cows and buffalos will hit the landmines later [in time]?

Yes, for sure, in this situation, they'll definitely hit the landmines.

How can the cows and buffalos hit the landmines? I saw that you tied them up?

That's the reason why we tie up our cows and buffalos. Otherwise they will hit the landmines. We are worried about the cows and buffalo that are untied.

Did they [the BGF soldiers] warn you not to go to the places where landmines are planted?

They warned us. They told me to tell the villagers. I told them, "*Even though you see that they dig out some landmines, don't be so happy because they just dug out some of them.*" We heard that they [the armed groups] planted a lot of landmines. As villagers we want to go into the forest to hunting or to search vegetables.

What do you think of their [motivation behind the] planting of the landmines? Do you think they [BGF soldiers] planted them for their enemy or for the villagers?

In my opinion, I don't think they planted them for their enemy. I think they planted them for the villagers.

I heard that the villagers are a bit naughty?

Yes, villagers from Noh Kay are a bit naughty. They also lie to me. When you ask them something, they won't tell you.

Did you see anything that the BGF do to support you?

They [the BGF soldiers] also asked us this [question]. We answered that we have schools, that the roads are repaired and that we have a monastery because of them. We just said what they wanted to hear.

	<p>Did they really build the school and the monastery or did the villagers build it?</p> <p>The villagers built it. The DKBA [Democratic Karen Buddhist Army]⁴⁴⁰ soldiers also helped us.</p> <p>Did they help with labour or with money?</p> <p>They gave us money.</p> <p>Where did [BGF] Boh [Officer] K'Doh get the money?</p> <p>I don't know that. They planted the plantation and asked the villagers to help, so I think they got money from the plantation.</p> <p>I heard that Boh K'Doh recruits many soldiers and that he has now become a rich man. Is it true?</p> <p>I don't think that he has become rich, because we give the recruitment fees to the soldiers who are being recruited. We don't give it to him.</p> <p>Did you have to give him fees?</p> <p>No, we just have to give [fees to] the soldiers who we hire [to go as recruits].</p> <p>Does the Border Guard Force also recruit soldiers [in the villages]?</p> <p>No, they don't. Actually, they asked us once, but we didn't give send any villagers.</p> <p>Do you think that the KNU [Karen National Union, or: Karen Naitonal Liberation Army (KNLA)] benefits you and the villagers?</p> <p>Yes, they have. Sometimes, we also sent them food secretly. [BGF Officer] Boh K'Doh also ordered us once, but we didn't send him any [food]. They [the KNU/KNLA] told us, "<i>If you want to give food to the KNU [KNLA], give it when they [the BGF] don't see [it].</i>" If they see us giving food to the KNLA, we will not be able to live here anymore.</p>
--	--

⁴⁴⁰ Note that many Karen villagers continue to refer to current Border Guard configurations as DKBA, the Democratic Karen Buddhist Army, despite the fact most DKBA units have now been transformed into Border Guard units. While Tatmadaw and DKBA units have for years operated together, this operational hierarchy became formalised with the DKBA's transformation into a 'Border Guard Force' under control of the Tatmadaw and containing a fixed number quota of Tatmadaw officers. This transformation dates to at least May 2009, when commanding officers stated in high-level meeting of Tatmadaw and DKBA officers that the DKBA would transform itself into a 'Border Guard Force.' Leaked minutes from the May 2009 meeting are retained by KHRG on file. Ceremonies attended by Tatmadaw commanders officially announced the transformation of large portions of the DKBA into Border Guard Forces in September 2010; see, for example: "Border Guard Forces of South-East Command formed in Paingkyon of Kayin State," *New Light of Myanmar*, August 22nd2010; and "Border Guard Force formed at Atwinkwinkalay region, Myawady Township, Kayin State," *New Light of Myanmar*, August 25th2010.

	<p>So you also have to be afraid when you send food to the KNU/KNLA?</p> <p>Yes, we are afraid and we have to give it [the food] to them [KNLA] secretly.</p> <p style="text-align: right;">Saw A---, (male, 63), Nabu Township, Hpa-an District (Interviewed in May 2012)</p>
--	---

Source document #116

Internal log#:	12-63-A16-I1
Published:	"Hpa-an Interview: A---, May 2012," KHRG, (first publication)
Location:	Nabu Township, Hpa-an District
Issues:	Anti-personnel and other mines; Restrictions on freedom of movement or trade
Full text:	<p>Ethnicity: Karen Marital Status: Married Occupation: Farmer</p> <p>What is your name?</p> <p>I am called A---.</p> <p>How old are you?</p> <p>I am 51 years old.</p> <p>Where do you live?</p> <p>In B--- village.</p> <p>I heard that the village has problems, what are they?</p> <p>The village problems are that the villagers don't dare to go out [due to the landmines that are planted near the village] and they don't dare to let their cows or buffalos out. People also don't dare to search for food or vegetables in the forest. Everyone faces the [same] problems.</p> <p>Why can't they search for food in the forest?</p> <p>Pwar! You have to be afraid of the landmines.</p> <p>Just try to [make a] guess: how many cows or buffalos have already hit landmines? Ten?</p> <p>I guess up to two. I am not sure because I didn't record it.</p>

How many landmines have already exploded? How many landmine explosions have you heard all together, involving both people and animals?

I think more than ten.

20?

Yes, that could be. It won't be [much] different.

Who planted the landmines? The BGF [Border Guard Force]⁴⁴¹ or the KNLA [Karen National Liberation Army]?

Both are involved. The KNLA planted landmines in the jungle, while the BGF planted [them] beside the village.

What do you think that they [the BGF] planted landmines for?

I think they planted the landmines for the KNLA.

Did the KNLA stay around this area?

They just come sometimes.

Didn't they [the BGF] think that [the landmines] would cause problems for the civilians?

I don't think that they care about that. If they would, they wouldn't have planted [the landmines]. They might think that it will not cause any problems for the villagers. They only think to defeat the KNLA.

Right! What I would like to know: did any of the KNLA soldiers stay beside the village?

The KNLA just stays in the jungle, maybe they expected the KNLA to return to find something to eat in the village.

How many times does the KNLA come back in a year?

I don't know about that.

And in the past? Did the KNLA return more often to find something

⁴⁴¹ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "DKBA officially becomes Border Guard Force" Democratic Voice of Burma, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

	<p>to eat?</p> <p>They just returned beside the village to find something to eat.</p> <p>What about the villagers? In comparison to the KNLA, do they more or less often go beside the village to find things to eat?</p> <p>The villagers go more [often] than the KNLA because all the villagers go beside the village.</p> <p>Did you see anyone from the KNLA step on a landmine?</p> <p>No.</p> <p>How about the villagers, are any of them, or their properties affected? How many?</p> <p>I saw people (who were injured). I know A--- and Ma C---.</p> <p>Are they injured?</p> <p>Yes, they stepped on a landmine.</p> <p>Do you want to say anything else that could improve the situation?</p> <p>I need, but don't dare to. Nobody dares to remove those [landmines].</p> <p>Anything else?</p> <p>No more.</p> <p style="text-align: right;">Saw A---, (male, 50), Nabu Township, Hpa-an District (Interviewed in May 2012)</p>
--	---

Source document #117

Internal log#:	12-63-A17-I1
Published:	"Hpa-an Interview: A---, May 2012," KHRG, (first publication)
Location:	Nabu Township, Hpa-an District
Issues:	Anti-personnel and other mines; Restrictions on freedom of movement or trade
Full text:	<p>Ethnicity: Karen Marital Status: Married Occupation: Farmer</p> <p>What is your name?</p>

	<p>I am called A---⁴⁴².</p> <p>How old are you?</p> <p>I am 56 years old.</p> <p>Where do you live?</p> <p>I live in B--- village.</p> <p>I heard that landmines are a huge problem for the villagers in B--- village. Could you tell me more about that?</p> <p>Pwar! Landmines are a big problem for this village because the villagers don't dare to go out. Your cows, your goats and the villagers can hit [landmines], so we don't dare to go beside the farm. We just stay in the hut in the farm and even inside the hut, we are still afraid. They told me that they planted landmines in the area that I cultivated. We have to stay in the hut or on the road, so it is a big problem.</p> <p>Who planted the landmines, the BGF [Border Guard Force]?⁴⁴³</p> <p>Yes. The BGF soldiers.</p> <p>You said they planted [the landmines] beside your farm.</p> <p>Beside the area I cultivated.</p> <p>How about [the situation] for the villagers with a livelihood that requires hunting?</p> <p>It is not easy anymore. We don't even dare to go beside the farm and the road. [If we] only follow the road, we can't find sufficient firewood. We have to go somewhere else.</p> <p>Where do you plan to find firewood to make charcoal?</p> <p>I don't dare to do that [go out to find firewood], but by only working in the garden beside our house, without trees, we can't make charcoal.</p> <p>What about the cows or buffalos? How many of those have already</p>
--	---

⁴⁴² *Pa* is the S'gaw Karen title to denote a person's father, and is used after the person's name.

⁴⁴³ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

hit [landmines]?

Maybe 60, some people lost ten, some two. I sold them all. I couldn't do anything [with them]. There is no reason in keeping them, because we are the villagers who face difficulties and we know the difficulty of our situation well.

Have you heard about the planting of landmines?

The one [BGF soldier] who returned to the village informed the villagers that he planted 300 landmines. He told many people. At first, I didn't believe it. The (BGF soldier's) brother told [me] that he also asked [and there are really] 300 landmines.

In how many places?

In Tha Waw Thaw village and Noh Kyaw village opposite this road [and at the] start of Htee Klay village and Gho Toh village.

What do you think their objectives are? Do they plant for the KNLA [Karen National Liberation Army] or the villagers?

I think that they planted them for everyone, because they plant as many as they like. They consider the villagers and the KNLA both as their enemy, because the villagers don't cooperate with them.

Didn't the villagers cooperate with them when they [the BGF soldiers] came?

We gave them [the BGF] things when they asked something from us, but people didn't care much about them.

You told me that some villagers hit landmines. How about the KNLA; how many of them hit landmines?

I heard one or two, but nothing bad happened to those two soldiers. We are no experts, while the KNLA knew about the landmines very well. They hit some, but no one died, [the victims] just went blind.

Do you want to tell me anything else?

I want to tell the one who planted the landmines to remove all the landmines, so we can farm using cows or buffalos. If you keep goats, they will also hit [landmines]. They [the landmines] are planted all around the village.

Do you think that many more [villagers or animals] will hit landmines if they don't remove them?

Sure there will be more. Many already hit [the landmines].

	<p>How many landmines already exploded?</p> <p>[Do you mean whether] things hit them?</p> <p>I mean that something, even a branch of a tree, hits [the landmine], after which it explodes. How many explosions [combined]?</p> <p>60 to 70 explosions. Not even one third of the [total amount of] landmines.</p> <p>So there are over 200 [landmines left]?</p> <p>That's the quantity [of landmines that] one man planted; other people planted landmines too.</p> <p>Anything else you would like to discuss?</p> <p>Nothing else. I don't want to say anything else [because] this is a discussion that never ends.</p> <p>We can talk the whole day about things you want to share.</p> <p>[There are] many difficulties; travelling, careers and properties are all affected. We never let children move [around the village]. Sometimes, I have to go alone, but no one knows where they [the landmines] were planted. You can't move around blindly.</p> <p>To how many farm fields do the villagers not dare to go?</p> <p>People don't dare to go to most places.</p> <p>How many?</p> <p>Probably around 20-30 farm fields.</p> <p>[All the] Betelnut⁴⁴⁴, durian, rubber, and other farms [plantations] together; how many do you think?</p> <p>20 or 30.</p> <p>Can you make a list of people that are afraid to go to their garden or farm?</p> <p>Uh..</p> <p>OK, thanks.</p>
--	--

⁴⁴⁴ In Burmese, 'betelnut' and 'betel leaf' are referred to as *konywet* and *konthih*, as if they are from the same plant. The Burmese names are also commonly used by Karen language speakers. "Betel nut" is the seed from an areca palm tree, areca catechu; "betel leaf" is the leaf of the piper betel vine, belonging to the Piperaceae family.

	A---, (male, 56), Nabu Township, Hpa-an District (Interviewed in May 2012)
--	---

Source document #118

Internal log#:	12-63-A26-I1
Published:	“Pa’an Interview: Saw Ht---, March 2012,” KHRG, May 2012, http://www.khrq.org/2012/05/12-63-a26-i1/paan-interview-saw-ht-march-2012
Location:	Nabu Township, Hpa-an District
Issues:	Anti-personnel and other mines
Full text:	<p>Ethnicity: Karen Marital Status: Married</p> <p>How do people call you? People call me A---.</p> <p>Where do you live? I live in B--- village.</p> <p>Whose bomb did you get hit by? I got hit by the Border Guard’s bomb.</p> <p>Why did you get hit by the bomb? I was hit when I was on the way to burn wood to make coal.</p> <p>Was it very far from your village to the place where you went to burn wood for coal? They planted the bombs beside the flat field.</p> <p>Did your cows and buffalos also get hit? No, they didn’t. But other people’s cows and buffalos got hit. One of the cows belonging to my mother-in-law got hit.</p> <p>Are you married? Yes, my wife just passed by here a minute ago.</p> <p>How many children do you have? I have two children, but one died so only a girl is left.</p>

	<p>Did anyone help you when you got hit by the bomb?</p> <p>Yes.</p> <p>Did the villagers carry you to the hospital when you got hit by the bomb?</p> <p>No, I went back by myself to the village and my friends sent me to the hospital.</p> <p>Can you tell me about the process of how you got hit?</p> <p>I got hit when I came back from burning wood for coal. They planted it beside the road, not on the road. I didn't know it [was planted there] while I was walking, so I got hit. It also hit one of my testicles.</p> <p>Did you have to pay the hospital bill by yourself?</p> <p>No, they [a local humanitarian organization] paid the hospital bill for us.</p> <p>Did you also spend any money for the hospital bill?</p> <p>Yes, but I don't have any money, so I borrowed from others. I have debt, so I have to pay it back.</p> <p>Did the Border Guard [soldiers] come and give any support to you?</p> <p>No, I didn't see any of them come.</p> <p>So, they didn't help you?</p> <p>Yes, they didn't. They didn't help anyone who got hit by their bombs. It was so boring to stay in the hospital for 23 days.</p> <p>How many wounds did you get?</p> <p>I got hit on my whole body, so the wounds are everywhere on my body. Now, some of the wounds have already healed. If you had seen [the wounds] when I got hit, you wouldn't have dared to look at them.</p> <p style="text-align: right;">Saw A---, T'Nay Hsah Township, Hpa-an District (Interviewed in March 2012)</p>
--	--

Source document #119

Internal log#:	12-63-A27-I1
Published:	"Hpa-an Interview: Saw A---, May 2012," KHRG, (first publication)
Location:	Nabu Township, Hpa-an District

Issues:	Restrictions on freedom of movement or trade
Full text:	<p><i>[Beginning of interview not audible]</i></p> <p>Dee Kyaw Naw [Border Guard Force (BGF)]⁴⁴⁵ planted the landmines.</p> <p>Did the Dee Kyaw Naw group plant all landmines in this area?</p> <p>Yes, if he had planted them [the landmines] in the forest, it couldn't hit the cows and buffalo and I wouldn't complain.</p> <p>Did he plant the landmines around the flat fields?</p> <p>Yes. They didn't even plant them around the flat fields. They just planted them under our tent and even in the stove. Later they [the BGF] said that the KNLA [Karen National Liberation Army] soldiers came to cook in our tent, so they planted them. How could that be? None of the KNLA soldiers cooked here.</p> <p>Did the KNLA soldiers ever come back here?</p> <p>No, they didn't.</p> <p>When did they plant the landmines?</p> <p>Before the season when we finished reaping the paddy.⁴⁴⁶</p> <p>When the villagers were reaping the paddy?</p> <p>Yes, it was when the villagers were reaping the paddy.</p> <p>Which month was it?</p> <p>I don't know. I don't know in which month we reap the paddy. Probably in October. They also planted so many landmines in the forest.</p> <p>Did the villagers reap the paddy earlier or later [than usual]?</p> <p>They reaped it later. We didn't even finish reaping and we had to rush to finish it. Later, we didn't even dare to go to our flat fields because they planted the landmines around the flat fields.</p> <p>How many people guided them [the BGF] the way?</p>

⁴⁴⁵ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see “DKBA officially becomes Border Guard Force” Democratic Voice of Burma, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

⁴⁴⁶ Paddy is rice grain that is still in the husk.

	<p>I also don't know, but I saw that they came into our village only once.</p> <p>Did they plant all the landmines that they have?</p> <p>Yes, they [the BGF] planted all. They even ordered other soldiers to bring them more.</p> <p>Did you see that?</p> <p>No, I didn't.</p> <p>Did the people who guided them [the BGF] see those landmines?</p> <p>They let the person who guided them [to the flat fields] in front of them. The guide didn't need to carry anything.</p> <p style="text-align: right;">Saw A---, Nabu Township, Hpa-an District (Interviewed in May 2012)</p>
--	---

Source document #120

Internal log#:	12-92-S1
Published:	<p>“Papun Situation Update: Northern Lu Thaw Township, March to June 2012,” KHRG, September 2012, http://www.khrg.org/2012/09/12-92-s1/papun-situation-update-northern-lu-thaw-township-march-june-2012</p>
Location:	Lu Thaw Township, Hpapun District
Issues:	Ongoing militarisation
Full text:	<p>In Lu Thaw Township, there are altogether 12 village tracts and there are two SPDC [Tatmadaw]⁴⁴⁷ vehicle roads that go across the township. One goes from Ler Doh to Saw Hta. The other one forks from the border of Der Kyoo, which is from the third Brigade and the fifth Brigade, and goes to Saw Muh Plaw and Hkay Poo, then on to the second Brigade. The civilians live separately and the village tracts are separated into two sides; two sides which are Saw Muh Plaw and Ler Muh Plaw village tracts, then Hkay Poo and Hpya Hkoh village tracts. The difficulty that the villagers</p>

⁴⁴⁷ In Karen, the Burmese phrases *Na Ah Pa* (SPDC) and *Na Wa Ta* (SLORC) are commonly used to refer to the Burmese government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase *Na Wa Ta* (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase *Na Ah Pa* (SPDC) to refer to the Burmese government or to the Tatmadaw; see: “Mission Accomplished as SPDC ‘dissolved’,” Myanmar Times, April 4-10th 2011. The term *Na Ah Pa* was used by the villager who wrote this report and “SPDC” is therefore retained in the translation of this report.

face is that when they travel to find food, they have to cross the SPDC vehicle road. If the home guard⁴⁴⁸ doesn't accompany them, they dare not travel. Even though the ceasefire was made, they dare not face the SPDC soldiers as the SPDC military repairs their places [camps] and sends more rations.

The SPDC military's locations (villages)

A. Hkay Poo village tract

- i.* Hsa Law Kyo
- ii.* Khaw Daw Hkoh
- iii.* Htee Htaw Per

B. Ler Muh Plaw village tract

- i.* Htoh Loo Pleh Meh- Htaw Muh Pleh Meh

C. Saw Muh Plaw village tract

- i.* Way Klay Too
- ii.* Koh Kaw Day
- iii.* Der Kyoo Hkoh
- iv.* Paw Khay Hkoh
- v.* K'Ser T'Kwe
- vi.* Maw Kyaw Hkoh

D. Hpla Hkoh village tract

⁴⁴⁸ 'Home guard' or *gher der* groups have been organized locally in parts of northern Karen State threatened by Tatmadaw operations targeting civilians, and the resulting acute food insecurity. Villagers interviewed by KHRG have reported that *gher der* were established with the objective of providing security for communities of civilians in hiding, particularly when those communities engage in food production or procurement activities, and when other modes of protection are unavailable. For more on the *gher der* see: *Self-protection under strain: Targeting of civilians and local responses in northern Karen State*, KHRG, August 2010, especially pp.88-95.

- i.* Kuh Hkoh
- ii.* Keh Deh Kyo
- iii.* Dweh Ahoh Thih Kyo
- iv.* Kaw Thway Kyo
- v.* Hpya Hkoh
- vi.* K'Baw Too

E. Kaw Loo Der village tract

- i.* Plaw Ka Muh Loo
- ii.* Kaw Way Kyo
- iii.* Moh Loh Day
- iv.* Ler Kyay

F. Tay Muh Der village tract

- i.* Maw Phoo
- ii.* Maw Kyoh Hkoh
- iii.* Kyu Loo Thay.

The SPDC activities

On May 3rd, 2012, the SPDC military LID (Light Infantry Division) #66, which is based in Hsa Law Hkoh, came and repaired a bridge on Hploh Loh River, which runs from the Ta May Hta area in Hkay Poo village tract, they built it with bamboo.

On May 20th, 2012, the SPDC military repaired a bridge in Toh Loo Hkoh, Ta Hkeh Der zone in Hkay Poo village tract, on the Pweh Loh River.

On March 6th, 2012, an SPDC military bulldozer "D4" and petrol truck arrived in Hsa Law Kyoh, Hkay Poo village tract, at 3 pm.

On March 11th, 2012, 12 six-wheeled tractors, which carried rations, arrived in Khaw Daw Hkoh; small cars and motorcycles also arrived, later. Some of the people estimated that there would be 60 small cars. Many monks were also in the vehicles and they went back sooner.

In Northern Lu Thaw Township, the SPDC Military Operation Command #4 (three groups) is responsible for Paw Khay Hkoh to Ler Klay Kyoh and Ler Muh Plaw. For LID #55, it is responsible for Ta'Khaw Hta to Thee Muh Hta, and Saw Hta to the site of Plaw Ka Muh School. For LID #66 and IB (Infantry Battalion) #11, they are responsible for Hkler La to Hkaw Daw Hkoh, which is in the 5th Brigade in Hkay Poo village tract. All of the places where the SPDC military is based, are being repaired; there are also preparations with rations and bullets. The villagers who have their own radios, or the radios that they receive from KHRG, listen to the radio but they are still wondering whether they have to move or not.

The civilians' Livelihood situation

In this year, 2012, the civilians face difficulty mostly with the staple food: rice. The reason for this is that during last year, 2011, there was heavy rain and flooding which destroyed the trees. People couldn't burn their fields for cultivation, so the civilians faced difficulties, mostly with food. Some of the people couldn't do their hill farming, and some could only get one or two baskets⁴⁴⁹ of paddy grain. It was only enough for them for two or three months, then their rice was gone; this mostly happened to the hill farmers.

In the present situation, [villagers] are worried about insufficient food so, they have to porter. When they get money for one tin of rice, they have to go and buy [it] in Ta'Hkaw Hta, and it costs 300 baht for one big tin⁴⁵⁰. This takes two days, but for some of the people, it takes three days to go and come back. After they come back two or three days later, their rice runs out and they have to go again. They are not even free to do their jobs. They also face food [problems] for the coming year. If one family has a lot of family members, some do their own [farming] and some work as porters, and it [survival] is easier. For the ones who have lots of little children, it is very difficult for them to face a food problem. [The villagers] keep a paddy store in A--- area in Naw Yoh Hta village tract, where there are 500 baskets (10,450 kgs / 23,040 lbs) of paddy. Because four villages have to rely on it now, there is no paddy in the paddy store; all is gone. To get to the time for the paddy to be ripe in November, there are still five months left. There is a paddy store of the villagers, with 300 baskets (6,270 kgs / 13,824 lbs) of paddy, in a place next to B---, but only half is left now. Therefore, it is a really sorrowful situation. Most of the sections in the villages express that they have to search for food. They report it to the regional authorities and, because the number of the people [civilians] is a lot, the regional authorities can't help them.

Healthcare Situation

⁴⁴⁹ A Basket is a unit of volume used to measure paddy, milled rice and seeds. One basket is equivalent to 20.9 kg. or 46.08 lb. of paddy, and 32 kg. or 70.4 lb. of milled rice. A basket is twice the volume of a big tin.

⁴⁵⁰ A big tin is a unit of volume used to measure paddy, milled rice and seeds. One big tin is equivalent to 10.45 kg. or 23.04 lb. of paddy, and 16 kg. or 35.2 lb. of milled rice.

	<p>For health, now, the diseases that often occur are malaria, coughing, diarrhoea, cholera, gammy and sore eyes. These diseases occur a lot and the information is according to what the head of the Health department mentioned. There are four clinics, which are: (1) C---, (2) D---, (3) E---, and (4) F---. However, there is not enough medicine, so it is also a problem. [The villagers] also have to go a long distance [for the clinic].</p> <p>Education Situation</p> <p>For education, it goes as well as possible. The students can learn in a better [situation] as the SPDC military activities have become less. The students also receive distributed books, pencils and educational materials, sports equipment and [other] learning materials. The students do not need to buy books, pens or sport equipment because the schools receive these things; there are only a few schools that do not receive [them]. For the teachers, they receive 200 baht each as a stipend, however, ones with a family cannot rely on this.</p> <p>Villagers' strategy</p> <p>They [villagers] do not have a desire to live under military [rule]. They do not have enough clothing or food, but they go together, work together and live together. After the SPDC entered the ceasefire, when they see villagers on Ler Muh Plaw vehicle road, they tell the villagers, "<i>Come back and work in your own place. You fled and are spreading so you can't get sufficient food or clothes. We will give you food and we will not take any money. We are human beings; we will help each other.</i>" However, the villagers do not listen to them. They also talk to the people in a nice way on the walkie-talkie. They also said that the KNU has already entered the ceasefire, so they will not shoot each other again. However, the villagers do not listen to them.</p> <p>Conclusion</p> <p>This report is a report for March to June. The report is about the Lu Thaw Township K'Lee region, Papun District, and the situation is as mentioned above.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Lu Thaw Township, Hpapun District (Received in June 2012)</p>
--	--

Source document #121

Internal log#:	12-63-D1
Published:	"Hpa-an Short Update: Nabu Township, December 2011 to March 2012," KHRG, (first publication)
Location:	Nabu Township, Hpa-an District

Issues:	Anti-personnel and other mines
Full text:	<ol style="list-style-type: none"> 1) On December 15th 2011, a Border Guard Force (BGF)⁴⁵¹ soldier demanded a hand tractor in Kwee Maw Law village. If the villagers had not given it to them, they [the BGF soldiers] would have burned the village down. 2) On December 14th 2011, at around 03:00 pm, one of Nee Kyoh Bee's buffalos hit a landmine in Kwee Maw Law. 3) On January 14th 2012, at around 10:00 pm, one of A---'s buffalos hit a landmine in Kwee Maw Law. 4) On January 15th 2012, at around 08:00 pm, one of Naw B---'s cows hit a landmine in Kwee Maw Law. 5) On January 10th 2012, at around 09:00pm, one of C---'s cows hit a landmine in the upper flat field. 6) On January 23rd 2012, at around 10:00 pm, one of B---'s cows hit a landmine in Htee Klay Hkee. 7) On January 28th 2102, at around 6:00 pm, Saw D--- hit a landmine in the upper the flat field. 8) On January 28th 2012, at around 12:00 pm, one of E---'s cows hit a landmine at Doh Ner Plaw. 9) On February 1st 2012, at around 9:00 pm, one of Ma F---'s cows hit a landmine at Htee Klay Hkee. 10) On February 6th 2012, at around 9:00 pm, one of G---'s buffalos hit a landmine at Htee Klay Hkee, Kwee Maw Law. 11) On February 7th 2012, at around 11:00 pm, one of Ma H---'s cows hit a landmine at Htee Klay Hkee. 12) On February 19th 2102, at around 9:00 pm, a cow of Naw I--- hit a landmine beside Law Nyoh Luh Lake. 13) On March 12th 2012, at around 6:00 pm, Pah Tha Kyuh hit a landmine on the hill of Kwee Maw Law. 14) On March 12th 2012, at around 11:00 pm, J--- hit a landmine at Kwee Lay, Pah Hpoh River. 15) On March 12th 2012, at around 12:00 pm, three cows hit a landmine at Noh Kyaw. 16) On March 12th 2012, at around 03:00 pm, in K--- village, a cow and an ox that belong to L--- hit a landmine at around 3:00 pm. After that, in M--- village, one of N---'s cows hit a landmine. Both accidents happened on the same date. Both the cows and the ox hit a BGF landmine. 17) On March 25th 2012, at around 1:00 pm in village O---, one of P---'s cows hit a BGF landmine beside Meh Boh Hkee flat field. <p style="text-align: right;">Short Update written by a KHRG researcher,</p>

⁴⁵¹ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "DKBA officially becomes Border Guard Force" Democratic Voice of Burma, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

	Nabu Township, Hpa-an District (Received in May 2012)
--	--

Source document #122

Internal log#:	12-63-D7
Published:	"Hpa-an Short Update: Nabu Township, May 2012," KHRG, (first publication)
Location:	Nabu Township, Hpa-an District
Issues:	Forced labour
Full text:	<p>On May 9th 2012, the LIB [Light Infantry Batallion on the Tatmadaw]⁴⁵² #548 wrote a letter [an order letter] to the A--- village head, who is called Saw B---. He [the village head] visited me very early in the morning, at around 5:30 am. I asked him, "<i>Kwa, you visit me very early this morning; what happened to you?</i>" This village head told me, "<i>Look at this letter! We have to do forced labour [like] every year. We have to work for them [the LIB #548], plough, sow rice, harvest the paddy⁴⁵³ and collect the paddy in the place. Therefore, if you can help me I want you to report these abuses to the international organisations [to let everyone know how much we suffer]. Every village tract⁴⁵⁴ and every village in T'Nay Hsah [Nabu] Township has to do forced labour every year. Therefore, if you can do something, please help us.</i>"</p> <p style="text-align: right;">Short Update written by a KHRG researcher, Nabu Township, Hpa-an District (Received in May 2012)</p>

Source document #123

Internal log#:	12-63-D8
Published:	"Hpa-an Short Update: Nabu Township, May 2012," KHRG, (first publication)
Location:	Nabu Township, Hpa-an District
Issues:	Forced labour
Full text:	On May 4 th 2012, the LIB [Light Infantry Battalion of the Tatmadaw] ⁴⁵⁵ #548 wrote a letter to Noh Kay village tract ⁴⁵⁶ leader to order [the

⁴⁵² Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

⁴⁵³ Paddy is rice grain that is still in the husk.

⁴⁵⁴ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

⁴⁵⁵ Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

⁴⁵⁶ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

	<p>villagers] to plough their [LIB # 548] farm in T’Nay Hsah [Nabu] Township army camp. They [the villagers in the Noh Kay village tract] had to arrive at the workplace on May 6th 2012 at 6:00 am. I asked the Noh Kay village tract leader, “<i>Is it possible for the villagers who have to plough [the lands of] the Burmese [the Tatmadaw] not to go?</i>” The village tract leader explained me that villagers have to work “<i>Once per year. Once during ploughing, once during sowing and once during the harvest. When they go, they have to bring their own food and their own stuff. One village tract is responsible to plough ten acres. They [the Tatmadaw] provide three litres of petrol per day but three litres of petrol are not sufficient for one day. When the villagers go back [to their village] they have to [pay and] refill the petrol by themselves because they do not receive enough petrol to go back to their homes. The villagers have to do forced labour once during ploughing, once during sowing and once during the harvest. The villagers have to work for them [the Tatmadaw] from the beginning until the end. They use the paddies as the Tatmadaw’s ration. From the beginning until the end of the year, [villagers] do not have the opportunity to get payed for food and expenses</i>”.</p> <p style="text-align: right;">Short Update written by a KHRG researcher, Nabu Township, Hpa-an District (Received in May 2012)</p>
--	--

Source document #124

Internal log#:	12-63-I1																						
Published:	“Hpa-an Incident Report: Nabu Township, May 2012,” KHRG, (first publication)																						
Location:	Nabu Township, Hpa-an District																						
Issues:	Anti-personnel and other mines; Restrictions on freedom of movement or trade																						
Full text:	<p><u>Part 1 – Incident Details</u></p> <table border="1" style="width: 100%;"> <tr> <td>Type of Incident</td> <td colspan="2">Villagers suffer from landmines that were planted by armed groups.</td> </tr> <tr> <td>Date of Incident(s)</td> <td colspan="2">-</td> </tr> <tr> <td>Incident Location (Village, Township and District)</td> <td colspan="2">Nabu Township, Hpa-an District</td> </tr> </table> <table border="1" style="width: 100%;"> <tr> <td colspan="2">Victim Information</td> </tr> <tr> <td>Name</td> <td>A--- Moh [mother]</td> </tr> <tr> <td>Age</td> <td>60</td> </tr> <tr> <td>Sex</td> <td>Female</td> </tr> <tr> <td>Nationality</td> <td>Karen</td> </tr> <tr> <td>Family</td> <td>Yes</td> </tr> </table>		Type of Incident	Villagers suffer from landmines that were planted by armed groups.		Date of Incident(s)	-		Incident Location (Village, Township and District)	Nabu Township, Hpa-an District		Victim Information		Name	A--- Moh [mother]	Age	60	Sex	Female	Nationality	Karen	Family	Yes
Type of Incident	Villagers suffer from landmines that were planted by armed groups.																						
Date of Incident(s)	-																						
Incident Location (Village, Township and District)	Nabu Township, Hpa-an District																						
Victim Information																							
Name	A--- Moh [mother]																						
Age	60																						
Sex	Female																						
Nationality	Karen																						
Family	Yes																						

Occupation	Farmer			
Religion	-			
Position	-			
Village	B---			

Perpetrator Information				
Name(s)	Rank	Unit	Base	Commander's Name
Maw Kyoh	Company	#999	-	Maw Ngway Heh

Part 2 - Information Quality

1. Explain the specific manner in which you collected this information.

-

2. Explain how the source verified information accuracy.

-

Part 3 – Incident Details

Describe the Incident(s) in complete detail. For each incident, be sure to include 1) when the incident happened, 2) where it happened, 3) what happened, 4) how it happened, 5) who was involved, and 6) why it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.

Landmines that hit livestock [and villagers] beside Noh Kyaw pond, above Thee Wah village, Noh Kay village tract⁴⁵⁷, 3rd Township [Nabu Township].

No	Date	Name	livestock
1.	November 11 th 2011	<i>Muh Ghah</i> [aunt] A--- Moh [mother]	buffalo
2	November 20 th 2011	<i>Muh Ghah</i> [aunt] A--- Moh [mother]	bull

⁴⁵⁷ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

	3	November 27 th 2011	<i>Muh Ghah</i> [aunt] A--- <i>Moh</i> [mother]	bull	One cow	
	4	February 9 th 2012	<i>Muh Ghah</i> [aunt] A--- <i>Moh</i> [mother]	bull	One cow and o	
	5	November 14 th 2011	B---	bull	One small cow	
	6	November 15 th 2011	Hpah ⁴⁵⁸ C---	bull	one ox	
	7	October 5 th 2011	<i>Muh Ghah</i> [aunt] A--- <i>Moh</i> [mother]	bull	one young cow	
	8	February 9 th 2012	Kyaw D---	bull	one young ox	
	9	March 20 th 2012	Hpah E---	bull	one young ox	
	10	April 6 th 2012	Hpah F---	goat	One young goat	
	11	March 19 th 2012	Naw B---	goat	One young f goat	
	12	[Day is missing], April 2012	G---	buffalo	Old female buff	
	13	April 5 th 2010	H---, 43 years old, villager, hit a landmine, male			
	14	March 2011	I---, 23 years old, villager, hit a landmine, male			
	15	March 14 th 2011	B--- village, J--- [buffalo owner], beside Noh Boh Kloh village [the place where this buffalo stepped on a landmine]	buffalo	One female [bu	
	<p>We knew that Saung Tak planted 300 landmines [around the] upper [part] of B--- village, near the bottom of the mountain. As far as we know, about 50 landmines already exploded. Two men, cows, buffalos and goats hit the landmines, as reported above. These cases are true and all the information that the villagers have collected.</p>					
	<p style="text-align: right;">Incident Report written by a KHRG researcher, Nabu Township, Hpa-an District (Received in May 2012)</p>					

Source document #125

Internal log#:	12-63-I2
Published:	"Hpa-an Incident Report: Nabu Township, April 2012," KHRG, (first publication)
Location:	Nabu Township, Hpa-an District
Issues:	Anti-personnel and other mines; Restrictions on freedom of movement or trade
Full text:	<u>Part 1 – Incident Details</u>

⁴⁵⁸ *Hpah* is an informal S'gaw Karen title used for men, which appears before the person's name.

Type of Incident		The Border Guard Force (BGF) ⁴⁵⁹ and the KNLA [Karen National Liberation Army] planted landmines next to the villages and they [the landmines] hit buffalos, cows and (some) villagers				
Date of Incident(s)		April 10 th 2012				
Incident Location (Village, Township and District)		A---, B---, C---, D--- and E--- village, Noh Kyaw village tract, ⁴⁶⁰ Nabu Township, Hpa-an District				
Victim Information						
Name	F---	G---	H---	I---	J---	K---
Age	38	40	55	32	57	35
Sex	M	M	F	M	M	M
Nationality	Karen	Karen	Karen	Karen	Karen	Karen
Family	Married	Married	Married	Single	Married	Married
Occupation	Farmer	Farmer	Farmer	Monk	Farmer	Farmer
Religion	T'La Koo [animist]	Buddhist	Buddhist	Buddhist	Buddhist	Buddhist
Position	-	-	-	-	-	-
Village	B---	B---	A---	C---	D---	E---
Perpetrator Information						
Name(s)	Rank	Unit	Base	Commander's Name		
Htwee Heh Gay	Sergeant	#999 Battalion #3	K'Lah Koh	Mya Kan and Maung Ngwin Hen		
Part 2 - Information Quality						

⁴⁵⁹ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "DKBA officially becomes Border Guard Force" Democratic Voice of Burma, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

⁴⁶⁰ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

1. Explain the specific manner in which you collected this information.

On April 10th 2012, when I arrived in T'Nay Hsah [Nabu] Township, I saw many villagers who were complaining. Some [villagers] do not dare to go to their paddy⁴⁶¹ or plantation farms, because the Border Guard Force (BGF) planted landmines near their farms. Some of the villagers were injured and some of the villagers' farm animals, such as cows, buffalo and goats, were killed [because they stepped on a landmine].

2. Explain how the source verified information accuracy.

The people who gave me this information are F--- from B--- and G--- from B--- village, P--- from A--- village, I--- from C--- village, J---, D--- village and K--- from E--- village. The villagers cannot mention all the villagers' and their children's names. The six villagers that I reported about are from different villages and they all faced landmine problems. They complain that they need help to remove these landmines.

Part 3 – Incident Details

Describe the incident(s) in complete detail. For each incident, be sure to include 1) when the incident happened, 2) where it happened, 3) what happened, 4) how it happened, 5) who was involved, and 6) why it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.

This incident report covers a period from 2011 until 2012. The landmines often explode once per day or once per two days. The villagers who have suffered the most are from A--- village, B--- village and C--- village. The villagers who hit the landmines have lost their legs and some of their buffalos and cows also lost their limbs. Some villagers who hit the landmines also lost their legs and killed themselves by firing the *Peh Ploh* [the gun that they use to hunt wild animals. Some villagers hang themselves using a rope. The perpetrators are the Border Guard Force (BGF) and the KNLA [Karen National Liberation Army] - we can say that they are the perpetrators because the two armies fight each other. As a consequence of this fighting, they planted landmines, which they did not remove yet. Therefore, the villagers do not dare to travel and look for firewood outside their village or near their farm, so they mostly [have to] look for firewood in their village. Ropes tie up their buffalos, cows and goats. As long as the landmines are not removed, the villagers have to protect themselves by hiring other

⁴⁶¹ Paddy is rice grain that is still in the husk.

	<p>people's farms that contain no landmines. They also have to buy people's rice to be able to survive. As there is no other way [solution] for their livelihood, they make charcoal, produce alcohol [through a fermentation process] and breed buffalos, cows, goats, pigs and chickens but not in a large number, just for their daily survival. Moreover, they send their children to Bangkok and ask them to send money back to their parents. The children do not have any prospects and they cannot build a proper school. The young girls work for their livelihood by weaving bags and they get 7,000 kyat (US \$7,09)⁴⁶² per bag.</p>
	<p>Incident Report written by a KHRG researcher, Nabu Township, Hpa-an District (Received in May 2012)</p>

Source document #126

Internal log#:	12-69-D1
Published:	"Forced labour and extortion in Pa'an District," KHRG, June 2012, http://www.khrg.org/2012/06/12-69-d1/forced-labour-and-extortion-paan-district
Location:	Nabu Township, Hpa-an District
Issues:	Forced labour
Full text:	<p>In the last four months, residents of five village tracts in T'Nay Hsah Township, Pa'an District faced demands for forced labour, including demands to plough and sow paddy crops and construct a water well, and the extortion of arbitrary fees in lieu of forced labour, for damage to crops and for participation in card games, from Tatmadaw, Border Guard and DKBA troops.</p> <p><i>May 2012</i></p> <p>On May 23rd 2012, Tatmadaw Border Guard Battalion #1017 soldiers under the command of Battalion Commander Dih Dih⁴⁶³ based at Za Ya Phyu Camp, ordered villagers from Htee Wah Blaw village, Htee Wah Blaw village tract to hire six porters in lieu of forced labour.⁴⁶⁴ The camp is</p>

⁴⁶² As of January 13th 2013, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

⁴⁶³ Further information on land confiscation and forced labour ordered by Commander Dih Dih can be found in "Pa'an Situation Update: T'Nay Hsah Township Sept 2012," KHRG, May 2012, and, "Pa'an Situation Update: Nabu Township September 2011 to January 2012," KHRG May 2012.

⁴⁶⁴ Border Guard battalions of the Tatmadaw were established in 2010; they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA that concluded ceasefires with the Burmese government and agreed to transform into Border Guard battalions within the Tatmadaw. Border Guard battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three digit battalion numbers; "DKBA officially

based between Meh Pleh and Kway Hgah villages. It costs 100,000 kyat (US \$122.25)⁴⁶⁵ to hire a porter for two months of work, meaning that each household had to contribute 3,000 kyat (US \$3.67) in order to raise the 600,000 kyat (US \$733.50) demanded in lieu of six porters.

April 2012

According to a local village head, during April 2012, Tatmadaw soldiers from LIBs #358, #547 and #548 ordered residents of Htee Hpoh Kyaw, Mya P'Deh and Noh Ta Pweh village tracts in T'Nay Hsah Township to bring 12 hand tractors from each village tract in order to plough a paddy field owned by the Tatmadaw.⁴⁶⁶ The villagers from Htee Hpoh Kyaw village tract brought 12 hand tractors, the villagers from Mya P'Deh village tract came with nine tractors, while, the villagers from Noh Ta Pweh village tract came with only two hand tractors, making the task of ploughing the paddy field difficult.

Each village tract was ordered to plough ten acres of land, and they were required to work until they had completed the task without fail. Three villagers were required to drive and operate each hand tractor and only three bottles of petrol for each of the hand tractors were provided by the Tatmadaw soldiers per day. The Tatmadaw soldiers did not provide any food for the villagers while the work was being done, so the villagers had to bring their own food every single day until the work was completed.

After ploughing was completed, the Tatmadaw soldiers also ordered villagers to sow paddy. When the seedlings had grown and the paddy plants had become larger, the Tatmadaw herded cattle, which were grazing nearby, into the paddy field, and the cattle ate some of the paddy plants. According to a villager, this was carried out deliberately by Tatmadaw troops in order to extort money from the owners of the livestock, who were subsequently fined 30,000 kyat (US \$36.67) per animal to compensate for the damaged crops.

The paddy field in which villagers were ordered to work is located near T'Nay Hsah village, beside the camp where LIB #547 and #548 are based. According to a community member, at one time Muslim villagers and Karen villagers used to live on this site, but about 20 years ago, the Burma government confiscated around 2,000 acres of land from the

becomes Border Guard Force” Democratic Voice of Burma, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

⁴⁶⁵ As of April 5th 2012, all conversion estimates for the kyat in this report are based on a rate of 818 kyat to US \$1. This reflects new measures taken by Burma's central bank on April 2nd 2012 to initiate a managed float of the kyat, thus replacing the previous fixed rate of 6.5 kyat to US \$1.

⁴⁶⁶ In order to increase the transparency of KHRG methodology and more directly communicate the experiences and perspectives of villagers in eastern Burma, KHRG aims to make all field information received available on the KHRG website once it has been processed and translated, subject only to security considerations. As companion to this, a redesigned website will be released in 2012. In the meantime, KHRG’s most recently-published field information from Hpa-an District can be found in the interview “Hpa-an Interview: Saw Bw---, September 2011,” KHRG, June 2012.

villagers, and this flat field comprises part of the land that was confiscated.

Older villagers explained that forced labour at this site is part of a predictable pattern of abuse, and that they have been forced to work on this paddy field every year for the past 20 years. One villager, Maung A--- from B--- village, T’Nay Hsah Township, predicted that villagers will again be ordered to harvest the paddy during the harvesting period in November 2012. He explained that villagers will again be forced to bring their own food and sickles for the purpose of harvesting the paddy crop. Maung A--- told the community member working with KHRG that he did not want his voice to be audio-recorded and did not want to be photographed.

According to that community member, villagers from Htee Hpoh Kyaw, Mya P’Deh and Noh Ta Pweh village tracts were likely to face further demands for forced labour following the completion of the ploughing and sowing of the paddy field described above. Villagers were informed that after the ploughing (pictured above) was complete, the villagers would be required to plough another paddy field, this time for the Border Guard.⁴⁶⁷ According to that community member, villagers have been forced to plough this field every year since the formation of the Democratic Karen Buddhist Army (DKBA)⁴⁶⁸ in 1994. The paddy field is located at the base of Noh Hta Baw cliff, close to Noh Hta Baw village. Border Guard Battalion #1015 owns the field and is based in K’Lah Koh camp, under Battalion Commander Mya Hkaing and Battalion Deputy Commander Maung Ngway Heh.

March 2012

In C--- village, T’Kaw Bee village tract T’Nay Hsah Township, the DKBA donated money for the building of a well in March 2012. However, they did not construct it by themselves, but instead ordered local villagers to work on it from the beginning of the construction process until the well was completed.

⁴⁶⁷ While Tatmadaw and DKBA units have for years operated together, this operational hierarchy became formalised with the DKBA’s transformation into a ‘Border Guard Force’ under control of the Tatmadaw and containing a fixed number quota of Tatmadaw officers. This transformation dates to at least May 2009, when commanding officers stated in high-level meeting of DKBA officers that the DKBA would transform itself into a ‘Border Guard Force.’ Leaked minutes from the May 2009 meeting are retained by KHRG on file. Ceremonies attended by Tatmadaw commanders officially announced the transformation of large portions of the DKBA into Border Guard Forces in September 2010; see, for example: “Border Guard Forces of South-East Command formed in Paingkyon of Kayin State,” *New Light of Myanmar*, August 22nd 2010; and “Border Guard Force formed at Winkwinkalay region, Myawady Township, Kayin State,” *New Light of Myanmar*, August 25th 2010. For further background on the formation of Border Guard battalions in Pa’an District, see also “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

⁴⁶⁸ The DKBA was formed in December 1994, led by Monk U Thuzana and with the help and support of the State Law and Order Restoration Council (SLORC), which was the name of the Military Government in Burma at that time. For more information on the Formation of the DKBA, see “Inside the DKBA,” KHRG, March 1996.

	<p>Although the DKBA provided all of the materials for the construction of the well, the villagers were required to transport the materials from Kawkareik town by hand tractor, which is an hour's journey from the site of the well.</p> <p>After the construction of the well was complete, the DKBA held an opening ceremony in celebration, where they gambled with villagers. By charging locals to enter card games, they were able to collect fees and replenish some of the money they had spent on providing materials to build the well.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Nabu Township, Hpa-an District (Received in June 2012)</p>
--	---

Source document #127

Internal log#:	12-71-S1
Published:	Hpa-an Situation Update: T'Nay Hsah Township, September 2011 to April 2012," KHRG, July 2012, http://www.khrq.org/2012/07/12-20-d3/paan-situation-update-tnay-hsah-township-september-2011-april-2012
Location:	Nabu Township, Hpa-an District
Issues:	Anti-personnel and other mines; Forced labour; Restrictions on freedom of movement or trade
Full text:	<p>The suffering of villagers as a result of landmines planted beside their village, their farms and their plantations by the Border Guard</p> <p>On September 21st 2011, Border Guard Battalion #999 Commander Dee Dee and some of the Government [Tatmadaw] soldiers gathered together and went to fire at the KNLA [Karen National Liberation Army] Battalion #101 in A--- place, [which is between] B--- village [and C--- village], Htee Wa Plaw village tract, T'Nay Hsah Township. The Border Guard and the Government soldiers conquered the KNLA Battalion #101's base in D--- place. After they conquered the base, the Border Guard started to plant landmines beside E--- village, beside the villagers' farms, and beside C--- village. They [landmines] hit many villagers, and many of the villagers' cows and buffalos were also hit.</p> <p>Later on, KNLA Battalion #101 withdrew to the other side of a heavily forested mountain. The forests are called P'Keh Hkee forest and Htee Klay Hkee forest. This place is next to Noh Kay village tract, and near to the villages of F---, G---, H--- and I---. These villages are in T'Nay Hsah Township. Border Guard Battalion #3, [commanded by] Battalion Commander Mya Hkaing and Battalion Deputy Commander Maung Ngway Heh, gathered with LIB [Light Infantry Battalion] #358, LIB #547 and LIB #548, and went again to attack KNLA Battalion #101. From November to December 2011, they fought by the P'Teh stream, which is next to G--- village.</p>

Then, the Border Guard started to plant landmines beside the village, beside the villagers' farms, beside the well, on the boundaries of the farms, in betelnut⁴⁶⁹ plantations, durian plantations and rubber plantations, and on the road that the villagers use for traveling. The villagers have been hit by landmines, and their buffalos and cows have also been [hit], so the village head went and asked the Border Guard soldiers, "Why didn't you tell the villagers that you planted landmines?" The Border Guard [soldiers] replied, "Village head, we didn't plant the landmines, they were planted by the KNLA." One of the village heads responded, "The KNLA soldiers planted landmines in the forest and they told the villagers where they had planted them. You [the Border Guard] planted landmines in our farms and in our plantations; why didn't you tell us?" Border Guard Company Commander Hpah Maw Hkoh replied to the village head, "You are disobedient and assist the KNLA soldiers, so we have to do things like this to you." Another village head replied, "We do not only assist the KNLA soldiers, we assist any troops that come into our village, and if they need something, we help all of them." Border Guard Company Commander Hpah Maw Hkoh told the village leader, "Ask the KNLA soldiers to remove all the landmines that they have planted and we will also remove all of our landmines."

On January 11th 2012, the KNU [Karen National Union] held a meeting about a cease-fire [with the Tatmadaw], and on January 12th 2012, they signed an agreement in Pa'an Town.⁴⁷⁰ In February 2012, KNLA Battalion #101 and Border Guard Battalion #3 worked together following an order to remove the landmines. Those who came and removed the landmines were Border Guard Company Commander Hpah Maw Hkoh, with Sergeant Kee Kyaw, Private Htwee Heh Kay and Battalion Deputy Commander Maung Ngway Heh, and they managed it with 20 of their soldiers. With regards the KNLA, 2nd Lieutenant K'Loo Koo and Hpah Htwee Maw managed it with about 15 soldiers. Some of the village heads accompanied them. They were able to remove 30 landmines altogether. At 3:00 pm on that same day, February 11th, a Border Guard soldier

⁴⁶⁹ In Burmese, "betelnut" and "betel leaf" are referred to as "konywet" and "konthih," as if they are from the same plant. The Burmese names are also commonly used by Karen language speakers. "Betelnut" is the seed from an Areca Palm tree, areca catechu; "Betel leaf" is the leaf of the Piper betel vine, belonging to the piperaceae family. See "Attacks on cardamom plantations, detention and forced labour in Toungoo District," KHRG, May 2010.

⁴⁷⁰ The ceasefire agreement signed between the KNU and RUM officials on January 12th 2011 in Pa'an Town was an agreement in principle on '11 key points', to be followed by more in-depth talks after 45 days. Senior KNU officials have since announced that the deadline of 45 days is unlikely to be met; see: "KNU ceasefire meeting with government behind schedule," *Karen News*, February 23rd 2012. Meanwhile, as-yet-unpublished KHRG information received on February 19th 2012, suggests that there have been clashes between government forces and non-state armed groups in Pa'an District in February 2012 and that recent re-supply operations carried out by Tatmadaw forces in Nyaunglebin District exceeded the amount of supplies usually sent, and included heavy artillery. Local media sources have also reported ongoing fighting in Pa'an and Nyaunglebin Districts since January 12th 2012; see: "Killings and attacks between DKBA and BGF drives villagers from their homes," *Karen News*, February 24th 2012; "Ceasefires, Continued Attacks and a Friendly Encounter Between Enemies," *Free Burma Rangers*, February 3rd 2012.

named Htwee Heh Kay was hit by one of their own landmines; because of that, the removal of landmines was stopped. The places where they removed landmines were in G--- and I--- in T'Nay Hsah Township. The landmines have caused a big problem for the villagers.

On April 10th 2012, when I arrived in T'Nay Hsah Township, I saw many villagers who were complaining differently in many villages. Some [villagers] do not dare go to their paddy farms or to their plantation farms. A reason for this, is that the Border Guard had planted landmines in their plantations, so some of the villagers were injured and many of the villagers' farm animals, such as cows, buffalos and goats were killed.

The people who gave [me] this information are Saw S--- from G--- [village], Uncle J--- from G--- village, J---s' mother from I--- village, Saw K--- from H--- village, Maung L--- from M--- village and Saw N--- from O--- village. The villagers cannot identify all the villagers' names, including children. The six villagers whose names I reported are from different villages, and they all have to face the landmines problem. So, they complained that they need help from people to remove these landmines.

Since the [landmine] incidents started [to happen] in 2011 and 2012, landmines have detonated once a day or once every two days. The villagers who have suffered the most are from I---, G--- and H--- villages. The incidents [include] villagers who were hit by landmines and lost their legs, and some of their [I, G--- and H--- villagers'] buffalos and cows also lost their legs. Some [of the villagers who] were hit by landmines and lost their legs, killed themselves, [some] by shooting [themselves] with "Peh Ploh", which is the [type of] gun that they use for hunting wild animals, and for others, by hanging themselves with a rope to die.

The perpetrators are Border Guard and the KNLA, and we can say that they are perpetrators because the two armies tried to fight against each other. This is a consequence of not removing the landmines, after they had planted them. Therefore, the villagers do not dare to travel and to find firewood outside of the village or near their farm, so they mostly find firewood in their village. Their buffalos, cows and goats are also tied up with ropes. As long as the landmines are not removed, the villagers have to protect themselves by renting farmland from other villagers in areas where there are no landmines, and helping other people plant paddy in order to get rice to be able to survive. As they have no other way [to earn] their livelihood, they have to make charcoal, produce alcohol and breed buffalos, cows, goats, pigs and chickens, but not in a large number, just for their daily survival. Moreover, they have sent their children to Bangkok [Thailand], and asked them to send their parents money. There has not been any improvement to the education system for the children and they cannot build a good school. The young girls work for their livelihood by

[using] their vocational skills weaving bags; they [can] get 7,000 kyat (US \$8.56)⁴⁷¹ per bag.

Forced labour in T’Nay Hsah Township

The villagers have to do forced labour every day. The forced labour is ordered by the Government army [Tatmadaw], which stays in P--- village. They are LIB #358, LIB #547 and LIB #548. Twenty years ago, in P--- village, most of the population was Muslim and there were also villagers who were Pwo Karen and Sgaw Karen. When the government army arrived and set up their camp, they got rid of all the Muslim and Karen [villagers]. They invaded all the farms, the plantations, and the villagers’ land. They turned farms that they invaded into *a so yah naing myin* [government appropriated land]. On April 26th 2012, I went and took photos of their camp located in P--- village, and [photos] of where the government got rid of the villagers, and where the villagers now have to go and do *loh ah pay*⁴⁷² such as ploughing the confiscated farms.

The villagers had to go and plough every day. After they ploughed, they had to sow paddy [seeds], and after they had sowed them, the villagers had to harvest for them [the Tatmadaw]. The villagers had to do everything until the paddy [that the villagers carried] arrived at the place where they store rice. When the villagers went and worked for them, they had to bring their own materials such as hand tractors and enough [farming] materials. One village tract had to take responsible for ten acres, ploughing, sowing and harvesting them until the paddy arrived at the place where the rice is stored. When the villagers went and ploughed, they [the government] gave them just three bottles of petroleum per day. When the villager worked for them the villager had to bring their own food each day. Moreover, the soldiers who were guarding the farm drove the cows that were eating nearby into their farms where they then detained them. After that they ordered the owner [of the cows] to come, they demanded money from them – 30,000 kyat (US \$36.67) for one cow. During my journey this time, I saw and heard the villagers complain that there were still many instances of forced labour and oppression by the government army.

Border Guard forced villagers

I would like to report what a monthly village head from I--- village told me, included below. On April 1st 2012, I went to I--- village. I met a female monthly village head and we talked about the forced labour. She told me that last year, in 2011, she had the responsibility of being the monthly village head. That was the time when people were planting paddy, and

⁴⁷¹ As of June 21st 2012, all conversion estimates for the kyat in this report are based on the official market rate of 851 Kyat to US \$1. This reflects new measures taken by Burma's central bank on April 2nd 2012 to initiate a managed float of the Kyat, thus replacing the previous fixed rate of 6.5 Kyat to US \$1.

⁴⁷² *Loh ah pay* is a Burmese term now commonly used in reference to forced labour, although traditionally referring to voluntary service for temples or the local community, not military or state projects.

Border Guard Battalion Commander Mya Hkaing, who at that time was a member of the DKBA, ordered the villagers to plant paddy. Ten villagers from I--- were ordered to plant paddy. Ten villagers were ordered from each of the villages in Noh Kay village tract. There are four villages in Noh Kay village tract, including Q---, H---, R--- and G--- villages. Moreover, [villagers from] the other village tracts that are in the village tracts of Yaw Kuh, Htee Klay, and Htee Hpoh also had to go on the same day. When they went they had to bring their own food. Each village tract was responsible for planting ten acres of paddy. They had to plant [the field] until it was finished.

In the past, [Border Guard Battalion Commander] Mya Hkaing was in the DKBA but now he is the commander of Border Guard Battalion #3. The [Border Guard] Battalion Deputy Commander is Maung Ngway Heh and their Battalion is located S--- village, K'Lah Koh camp in T'Nay Hsah Township. In the past, Muslim people lived in K'Lah Koh but they got rid of the Muslims and built their camp there. The place where Mya Hkaing ordered villagers to plant the paddy was near to Noh Hta Baw Mountain in P--- [village]. Now, the Battalion Commander Mya Hkaing has built an office near to Noh Hta Baw Mountain. The mountain has a big cave and he has opened several games such as cards, *Ah K'Loh Wine* and *A'Nee Htaw Wine* [types of Burmese gambling which are similar toroulette and slot machines] everyday. The Battalion also has a machine for *Yaba*⁴⁷³ at the top of Noh Hta Baw Mountain. Nobody can go to the place where they produce *Yaba* because their soldiers are always guarding it. The villagers who go and play [gamble] use it [*Yaba*], and the soldiers [asked] the villagers who [they] trust to sell *Yaba*, but in villagers who sell *Yaba* report it.

When the villagers who go and gamble, use *Yaba* and drink, they pawn their farms and cows. Battalion Commander Mya Hkaing invaded about 20 farms in the area including other properties as well. Many villagers became poor because of this. Mya Hkaing ordered the villagers to do *Loh Ah Pay* in which they ploughed, harrowed, sowed, and harvested rice, until the rice arrived at the rice store. This year, after the villagers worked for the Burmese [Tatmadaw], they had to work for the Border Guard. The villagers who were not free to go had to hire a person to work instead of them. They have to pay 4,000 kyat (US \$4.76) for ploughing, 4,000 kyat for harrowing and 3,000 kyat (US \$3.57) for harvesting per day. Therefore, I see that this oppresses the villagers. The government gave the Border Guard a place to build their camp. They got rid of the villagers and built their camps. The Border Guard built their camps in 2011. One camp required 500 acres [of land]. This land was the villagers', but the villagers did not get any compensation.

The Government army confiscated villagers' land for building camps

⁴⁷³ *Yaba*, which means 'crazy medicine' in Thai, is a tablet form of methamphetamine. Introduced to East Asia during World War II to enhance soldiers' performance, methamphetamine has become increasingly popular in Thailand, Laos, Cambodia Vietnam, and in Burma where it is typically manufactured; see *Yaba, the 'crazy medicine of East Asia*, UNODC, May 2008.

	<p>for the Border Guard</p> <p>In 2011, when the Government army transformed the DKBA into the Border Guard⁴⁷⁴, they set up four camps for them [Border Guard] in T'Nay Hsah Township: K'Lah Koh [camp] is located in S--- village, under the control of Battalion #216 Commander Mya Hkaing; Za Ya Phyu Koh [camp] is located in T---village, under the control of Battalion #217 Commander Saw Dih Dih; Bu Gaw <i>Kloh</i> [river] is located in U--- village, under the control of Battalion #218 Commander Saw Maung Win; Battalion #220 Commander Sah Lay and his Battalion are located in V--- village. The Battalions that are located here have damaged all the villagers' plantations. The Government army gave an order that their compound should be 500 acres. Therefore, the villagers who places are damaged complained but they could not do anything and dare not do anything.</p> <p>The village tract which was affected the most is where Mya Hkaing, Battalion #216 is based because they got rid of all the Muslim people and set up their camp there. Moreover, they did not get any compensation for the 500 acres of farmland and the plantations land that they had inherited from their ancestors. This is in Kyeh Poh village tract, T'Nay Hsah Township. Another one is Saw Dih Dih, Battalion #217 which is set up in W--- [village], Za Ya Phyu Koh [camp], and the 500 acres included all of the villagers' land. The villagers also did not get any compensation. Even though the villagers complained, they could not do anything. The Border Guard, Saw Maung Win, Battalion #218 is also set up in U---village, Buh Gaw <i>kloh</i> [river] and that also is on the villagers' farm land and plantation land; they took all the land. Battalion #220, Commanded by Saw Sah Lay, was located in V--- village in such a way that the camp took up all of the villagers' land. Looking back, the government ordered them to take 500 acres, which is all of the villagers' land.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Nabu Township, Hpa-an District (Received in May 2012)</p>
--	---

Source document #128

Internal log#:	12-77-S1
-----------------------	----------

⁴⁷⁴ While Tatmadaw and DKBA units have for years operated together, this operational hierarchy became formalised with the DKBA's transformation into a 'Border Guard Force' under control of the Tatmadaw and containing a fixed number quota of Tatmadaw officers. This transformation dates to at least May 2009, when commanding officers stated in high-level meeting of DKBA officers that the DKBA would transform itself into a 'Border Guard Force.' Leaked minutes from the May 2009 meeting are retained by KHRG on file. Ceremonies attended by Tatmadaw commanders officially announced the transformation of large portions of the DKBA into Border Guard Forces in September 2010; see, for example: "Border Guard Forces of South-East Command formed in Paingkyon of Kayin State," *New Light of Myanmar*, August 22nd 2010; and "Border Guard Force formed at Atwinkwinkalay region, Myawady Township, Kayin State," *New Light of Myanmar*, August 25th 2010.

Published:	Dooplaya Situation Update: Kawkareik Township and Kya In Township, April to June 2012, http://www.khrg.org/2012/09/12-77-s1/dooplaya-situation-update-kawkareik-township-and-kya-township-april-june-2012
Location:	Kawkareik and Kyainseikgyi townships, Dooplaya District
Issues:	Anti-personnel and other mines; Forced labour; Arbitrary taxation and demands; Land confiscation; Restrictions on freedom of movement and trade; Religious and ethnic discrimination
Full text:	<p>The affiliation between Burmese soldiers and the DKBA</p> <p>On April 25th 2012, I went and met with a 38-year-old DKBA Democratic Karen Buddhist Army⁴⁷⁵ Headquarter Commander named Saw A---. I asked him about the affiliation between Burmese soldiers [Tatmadaw] and the DKBA. He told me that they [DKBA soldiers] get better opportunities,⁴⁷⁶ but they have to reside under the control of the Tatmadaw. If they need something, they order it from us, then we have to organize [it] for them. For instance, if they need hand tractors for transportation, they order us to find one for them.</p> <p>As for my point of view regarding the affiliation between the Tatmadaw and the DKBA, I went amongst the villagers, listened to what they had to say and thought about it. Then, I realized that it seems like the Tatmadaw try and convince the DKBA to act the same as the Burmese [Tatmadaw]. The DKBA travel back and forth meeting many people and have a close relationship with the Tatmadaw, and the way they live is not the same as <i>Kaw Thoo Lei</i>⁴⁷⁷ soldiers [Karen National Liberation Army (KNLA)].</p> <p>The landmine predicament after the January 2012 ceasefire⁴⁷⁸</p> <p>On April 29th 2012, I followed a route where I travelled from Kaw Hser to</p>

⁴⁷⁵ The DKBA was formed in December 1994, led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), which was the name of the military government in Burma at that time. For more information on the formation of the DKBA, see “Inside the DKBA,” KHRG, 1996.

⁴⁷⁶ The “opportunities” which the community member is referring to here relate to monetary gain, from being able to tax villagers and work on development projects.

⁴⁷⁷ The term “Kaw Thoo Lei” refers to Karen State as demarcated by the Karen National Union (KNU), but the exact meaning and etymology is disputed; see: Jonathan Falla. *True Love and Bartolomew: Rebels on the Burmese border*, Cambridge University Press: 1991.

⁴⁷⁸ The ceasefire agreement signed between the KNU and RUM officials on January 12th 2011 in Pa’an Town, was an agreement in principle on ‘11 key points’, to be followed by more in-depth talks after 45 days. Senior KNU officials had since announced that the deadline of 45 days was unlikely to be met; see: “KNU ceasefire meeting with government behind schedule,” Karen News, February 23rd 2012. Meanwhile, as-yet-unpublished KHRG information received on February 19th 2012, suggests that there have been clashes between government forces and non-state armed groups in Pa’an District in February 2012 and that recent re-supply operations carried out by Tatmadaw forces in Nyaunglebin District exceeded the amount of supplies usually sent, and included heavy artillery. Local media sources have also reported ongoing fighting in Pa’an and Nyaunglebin Districts since January 12th 2012; see: “Killings and attacks between DKBA and BGF drives villagers from their homes,” Karen News, February 24th 2012; “Ceasefires, Continued Attacks and a Friendly Encounter Between Enemies,” Free Burma Rangers, February 3rd 2012.

Htee Ther Leh and then followed a trail onto K'Law Ghaw. I saw that DKBA soldiers had stuck two red warning signs to two separate trees along the way, the warning signs were to signal that landmines had been placed there. The signs and landmines were put there by DKBA Battalion #907 soldiers, who are under the control of general Na Kha Mwe. On April 29th 2012, I met with 42-year-old Saw B---, from C--- village. I saw two signs along the path from Htee Ther Leh to K'Law Ghaw village, so I asked him whether landmines definitely existed under the two signs. He replied to me that landmines were definitely placed there, plus, that landmines also existed at the source of the water channel on the Wah Hsguh Poo Mountain as well.

Between Htee Ther Leh and Waw Lay, and Waw Lay and U Kray Hta, there are smaller amounts of landmines; this is due to the fact that these places are situated close to the Tatmadaw Phyu Ha Kon army camp. If someone were to say, 'landmines are not there,' this would not be true. DKBA Battalion #907 and *Kaw Thoo Lei* planted those landmines whereas Burmese soldiers [Tatmadaw] just plant landmines around their camp. Htee Ther Leh, Waw Lay and U Kray Hta are close to the Tatmadaw army camp named Phyu Ha Kon.

There are more landmines between U Kray Hta village and Wa Mee Hta village. Between these two places there are *t'la aw la* trees.⁴⁷⁹ Since 2010, villagers, especially from Shwe Aye Myaing and U Kray Hta have dared not go there to gather *t'la aw la* leaves due to the placement of landmines by DKBA Battalion #907.

It can be said that landmines are planted around almost the entire area of Kawkareik Township. Landmines exist in the KNLA Battalion #18-held area, situated to the east of the Dawna mountain range, or *Taw Naw Muh Htaw*,⁴⁸⁰ and the KNLA's Battalion #103-held area, which stretches from Kya K'Wa village to Per Kler village. The Battalion Commander for #18 is called Khoh Htoo.

The consequence of landmines

I reported that landmines exist in *Taw Naw Muh Htaw* because I met with a D--- villager in Noh Poh Refugee Camp on May 13th 2012. I asked him whether or not villagers dare travelling back and forth through the forest along the path from Kaw Hser [village] to Ta Uh Hta village. Saw E--- told me, "*Not yet, landmines are there. Landmines exist under the path, beside the path and on the mountains. People have not dared travelling back and forth because of these dangerous landmines.*" The Landmines were put there by DKBA soldiers and KNLA soldiers.

Villagers' views on the ceasefire

⁴⁷⁹ The leaves of these trees are traditionally collected by villagers and used to make thatch for the roofs of houses.

⁴⁸⁰ *Taw Naw Muh Htaw* is the Karen traditional name for what is commonly known as the "Dawna" Mountain Range.

On May 2nd 2012, I met with a 60-year-old F--- village head named Saw G---. I asked him what he thought about the ceasefire between the KNLA and the Tatmadaw. He replied that, *“The SPDC [State Peace and Development Council] has untied the political problem which they have tied only a little bit. If they don’t do this, foreign countries pressure them in many ways.”*⁴⁸¹ On May 5th 2012, I met with a 50-year-old refugee named Saw D--- from section #9, H--- Refugee Camp. I asked him what he, as a refugee, thought about the ceasefire, he replied, *“This would be very good, if it was real and stable, but the previous cease-fire was nothing”*. On the same day, I met with a 45-year-old *thara* [teacher], Saw I--- from J---, a man who I met near to K'Ma Kler village. I asked him about the same issue. He said, *“We can’t say this ceasefire is real, we still have to wait and see whether or not in the future it is stable, and whether it will be good for the public.”*

Land confiscation

Concerning land confiscation, there are no hot issues regarding land confiscation in my area. Since 2011, the Burmese police have been based between Waw Lay and Htee Ther Leh, at Aung May K’La Camp. They are *La Wa Ka* [Immigration Police] police who have started making Burmese ID cards since 2011 to make sure that everyone is registered. The Burmese police gave an order to the villagers who had fled over the border to Thailand during fighting between the Tatmadaw and the DKBA in 2010, that if they do not come back and start living in their homes once more then they would be forfeiting the ownership of the properties in question to the government. Some people have returned, others have asked other villagers to occupy their dwellings, whereas as some are yet to return.

In 2010, villagers fled to the Thai side, then, most of them came back in late 2011 and early 2012. If the government takes over the houses, they will also confiscate the land on which they are built. The Tatmadaw informed the village head of K---, named Saw G---, about this proposal.

Education

Education is very important. Thousands of children have lost their right to an education as a result of the conflict that happened between the DKBA and Tatmadaw in 2010. I will not mention about other people on this issue, instead, my own daughter, who was studying in one standard at — K---- high school during the period, close to the end of the 2010 academic year, was again forced to study at one standard at Thoo Mweh Hkee Post-Ten school in 2011 due to the fact that we had to flee during the time close to the end of 2010. Some people could only study up to four and

⁴⁸¹ U Htun Yin is referring here to the fact that the Tatmadaw are only doing enough on paper for International propaganda purposes. Historically they have sought to control or *“tie up”* the political situation in Burma, now they are only slightly relinquishing or *“un-tying”* this power to alleviate International pressure.

five standards because their parents fled to Thailand and Karen schools do not exist at every place in Thailand, so some of the children have to start studying from kindergarten.

On April 20th 2012, [censored for security] organization held a meeting in Thoo Mweh Kee Thai village, which I joined. The wife of the Kawkareik Township leader who passed away, lives in Bweh Klah and she told me that in L---village Burmese soldiers do not allow people to teach in the Karen language to students, and how this is a human rights abuse, so she asked me, “Where is a group that can collect the information about human rights?”

Healthcare

Regarding health care, responsible people should be aware of the situation in the field. Yet, [censored for the security] organization has not been in many villages. As far as I know, about 50% of children and pregnant women have not been immunized against diseases. Villages such as M---, N---, O---, P---, Q---, R--- and K--- are situated in places where [censored for the security] organization cannot go to them due to the fact that they are so close to Tatmadaw army camps. The villagers do not trust the Burmese soldiers’ prevention medicines. There are a lot of difficulties for them because they have no Thai ID card to be able to go to a Thai hospital, and also cannot speak Thai and do not have enough money anyway. We just have to live day-by-day, and see what our fate brings; if we are lucky, we will be alive and if we are unlucky, then we will die.

Villagers’ livelihood

Along the border, people mostly farm corn plantations, do logging or sell things. People who farm corn plantations encounter many obstacles. Firstly, they have to pay a tax for the plantation. If the plantation is of the width that a big tin⁴⁸² of corn seeds can be grown, then the tax is 100 baht. For larger plantations, the tax will increase. If a plantation is wide enough for five big tins of corn seeds, then the tax will be 500 baht. A further tax also has to be paid after harvesting the corn. Villagers must pay 10 baht for one big tin of corn and 20 baht for one big tin of ground nut. The plantation tax is paid only to the *Ko Per Baw* [DKBA].⁴⁸³ As for the corn tax, this has to be paid to three groups: the KNLA, *Ko Per Baw* and the Tatmadaw. The *Ko Per Baw* collect 10 baht per big tin of corn, whereas the KNLA take 3 baht for one big tin of corn. Villagers have to pay too much tax.

The DKBA and *Kaw Thoo Lei* provide permission letters for hand tractors and each hand tractor must have two permission letters; one from the

⁴⁸² A big tin is a unit of volume used to measure paddy, milled rice and seeds. One big tin is equivalent to 10.45 kg. or 23.04 lb. of paddy, and 16 kg. or 35.2 lb. of milled rice.

⁴⁸³ *Ko Per Baw* or “Yellow Scarves” is a term commonly used by villagers to denote the Democratic Karen Buddhist Army (DKBA), in reference to the yellow scarves that form part of their uniform.

DKBA and one from the *Kaw Thoo Lei*. Each villager on one hand tractor must have one permission letter. Villagers have been writing for this permission since 2009. People who do logging have to write a permission letter as well, so they have to pay money to both the KNLA soldiers and the DKBA. For those who use their hand tractors to transport logs, they must also pay tax at Tatmadaw and DKBA checkpoints. Therefore, this is harmful for people who work as loggers. As for setting up the logging mills, a tax needs to be paid once a month, plus soldiers often demand money at will from each logging mill.

As for those people who run shops, the DKBA *Ko Per Baw* demand 100 baht for small size shops and 500 baht for large size one. The information that I would now like to report, is an incident that I saw myself, I did not hear it from anyone else. On May 3rd 2012, as I was coming back from Kya In Township, I saw a troop of Tatmadaw soldiers, around 60 to 70 strong. They had with them five villagers' hand tractors and maybe there were some more hand tractors that I did not see. I saw a Ta--- villager named Saw N--- at Ser Ya *kloh* [river] bank. I asked him about the troop of soldiers I had seen and the hand tractors in their possession in Ma--- village, Kawkawreik Township, and where they were going with them. He told me that they were going back to Kya In Seik Gyi [Town]. I asked him whether or not people are paid to provide these hand tractors. He told me that they did not receive payment. On May 5th 2012, I again saw the Tatmadaw soldiers. Along the way between Ma--- and Seik Gyi; you cannot go and reach back to Kyaik Doh within a day. On May 5th 2012, I again saw this kind of incident, and again I recorded it.

Burmese soldiers, those based between K--- village and E--- village, which is called Ye--- village, only around ten households are there but the soldiers had gathered there filling the whole road, and stayed along it [they had not made camp], it seemed like they were heading somewhere. Three villagers' hand tractors were with them. I asked the K--- village head and he told me that the troop which I saw were on their way back to Ra M'Tee [Myawaddy] but he did not know about the hand tractors. I then saw a E--- villager named Saw S---, I asked him and he told me, "*Among the three hand tractors you saw, one hand tractor of mine was included there I had to send it to T--- village.*" I asked him about the payment as well, he told me that no payment was given. I then asked him what the Burmese troops did by the time they reached T---. He told me that their officer wanted to speak to the village head; they again ordered the village head to find hand tractors. I assume that they will not give any payment for hand tractors from T---.

The other information is about KKO [Klo Htoo Baw Karen Organization]; it is the organization which was formed by Officer Saw Lah Pweh called General Hpuh Hka Hsoo. The public does not understand this organization at all, and do not like it anymore either. The KKO is the organization that acts as the mother organization to the KNU; it has a management role, a separate administration, committees, education, health care, forestry section, women's organization and youth organization. People who stay close to KKO soldiers think it is good and

they are proud of it. In only my opinion, it is not so good to me because all the roles, those I reported above, the mother organization [KNU] already has all of them.

In my area, K---, there are two Karen women organization leaders, two health care leaders and two forest rangers. The public does not know whose rules they should follow. The villagers have complained about one forest ranger especially, as he controls things so badly. The KKO forest ranger is the T--- village head and most people call him Htaw Ploh. He is a businessman, so he only cares about his own business interests. Two villagers named Saw U--- and Saw V---, from W--- village met with me on April 27th 2012; they told me *“the KKO forest ranger does harmful things to us.”* I asked them about what they had done. They explained to me that, *“both of us feed our families by burning charcoals during the period when there is no daily work to do. We have to write a letter of permission once a month and pay 300 baht. If we sell charcoal on the Thai side, then at the Moei River bank, he again collects 20 baht per packet, the packets contain three big tins of charcoal within it. This kind of activity by the forest ranger does not match up with any rules.”*

After the ceasefire, we saw that villagers were happy and they came back to live in their houses and tried to clear and repair their houses and gardens in the areas where they lived. As for village life, I think that even though they came to live back at their houses, it seemed like there was no certainty and stability for them to be satisfied yet. The reason is, since people come back they have seen many kinds of people from the government; *La Wa Ka* [Burma Immigration], education groups, health groups, and people who construct the roads. We heard that we had peace and unity but we have not seen any peace, plus it seems like these difficulties happening among the public but we, the public cannot do anything and dare not say anything. As for raising our family, we have to try to do the work in order to get food to eat. There are several problems with making a livelihood; we, K--- villagers, cannot do other work, so we just grow corn, ground nut, paddy and do logging. In order to make our living, we also have to pay a tax for a permission letter once per month. Sometimes, we take the permission letter with us but they still disturb us, hence this is a big problem for which we have been facing.

Regarding the relationship between the DKBA *Ko Per Baw* and the Tatmadaw, we the public do not know about this at all. We just saw that any meeting and any reasons are always related to Tatmadaw soldiers. We are aware that only rice is provided for *Ko Per Baw* families and after that they have to manage on their own to get other things.

Some villagers think that the ceasefire is good and some think it is not good because after the ceasefire, many organizations came to the area, and in the villages they have taken many kinds of opportunities from the public. For example, we saw that although road constructors constructed and repaired the road properly, they still asked the villagers for help. The villagers have to transport stones for them, the stones that will be ground down in order to repair the bridges and other roads. They always order

wood from the villagers. They always order the villagers to do forced labour and never provide them with any payment.

In K--- village, there have been no instances of land confiscation. But what usually happens is the Tatmadaw build the buildings in the places where villagers used to live because all land is owned by the government, villagers can do nothing. So in the future this could also happen here. If the situation is ongoing like this, maybe land confiscation will happen. The reason why it is happening now is that Burmese soldiers build the buildings in the places where people used to live in the past because the [land] owners are not able to come back and live there. Therefore, they built some buildings they did not buy and they said, "*This land is owned by the government,*" so we can do nothing.

Landmines

Regarding the problem of landmines, we are not be able to express it in detail and dare not think about it. I myself came back home on February 2nd 2012 and I heard that three villagers had stepped on landmines. I did not meet with them, so I did not get their photos and there is no photo for this situation report but I got their names and addresses. 57-year-old M--- village head Saw L--- heard that the situation regarding landmines had improved; he went back home and stepped on a landmine at the perimeter of his house, in his garden. The second person is a village head, Saw X---, 70 years old and he also stood on a landmine just beside his house inside the village. The third person is Saw Y---, he is a Z--- villager and I think that he met with a person who works for the KHRG office already. When he got injured I tried to meet him but it did not happen, I missed him, so I did not get a photo. Although the DKBA, mother organization [KNU] and the Tatmadaw said that removing landmines has been completed, we still see that the civilians are suffering injuries from stepping on landmines. We are the public and we need help and suggestions for the ongoing landmine problem. We need to clear and remove them in order for us to carry on our livelihoods without difficulty.

On June 7th 2012, I started riding a motorboat down the Moei River to Ler Muh Hta village when it was stopped by Tatmadaw soldiers in order to question the travellers. The boat was stopped by different Tatmadaw troops three times between Meh Ta Waw village and Mu Yu Hta village; they did not demand anything the first time, the second time they demanded 100 baht, and they demanded 50 baht the third time the boat was stopped. Mu Yu Hta and Meh T'Aaw are located in 7th Brigade and Mu Yu Hta is located in the west of Ma Ner Hplaw. As for the third time, they had the sign of LID #77 on their shoulders.

On June 16th 2012, I came back from Mu Yu Hta to Meh Ta Waw where again we were stopped. Tatmadaw soldiers stopped us three times when I went and they stopped us four times when I came back, but I do not know what to say about this issue. It seemed like it was dangerous for the motorboat owners. Because of this case, we went back to Aa--- Refugee Camp, but when questioned they [boat owner] hid the fact that of where

	<p>they were heading to. Instead, they just mentioned other places. Even though people say that it is now a peaceful country Tatmadaw soldiers still check travellers and demand taxes from people who are trying to work.</p> <p>On June 17th 2012, I went to K---, I saw five Burmese soldiers working at the perimeter of a school with about ten or twenty K--- villagers. I do not know exactly what was happening there.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Kawkareik and Kyainseikgyi townships, Dooplaya District (Received in June 2012)</p>
--	--

Source document #129

Internal log#:	13-136-S1
Published:	"Toungoo situation update: Thandaunggyi Township, November-December 2013," KHRG (first publication)
Location:	Thandaunggyi Township, Toungoo District
Issues:	Ongoing militarisation
Full text:	<p>On November 28th 2013, the Myanmar army [the Tatmadaw] sent 125 horses to Thadaunggyi Township. The army will use these horses to transport rations to and between their different camps in the mountains. There are 38 trucks that brought these horses to Thadaunggyi. There were 32 trucks that arrived and carried ration, ammunition and other military equipment. They started sending rations from Thadaunggyi Township to Ka Wai [army camp] on December 1st 2013.</p> <p>From 2006 until 2008, convicted porters [prisoners] carried the rations of the Myanmar army, but ever since 2009, they are using horses to transport rations from camp to camp, after which a truck sends the rations from the closest town.</p> <p>This year, during the period of the ceasefire⁴⁸⁴, the Myanmar army is still taking security [measures] when they are transporting rations. The Military</p>

⁴⁸⁴ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April 4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#)," *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State,

	<p>Operation Command (MOC)⁴⁸⁵ #9, subordinate Light Infantry Battalion (LIB)⁴⁸⁶ #377 led Deputy Battalion Commander Kyaw Thu Htun is in-charge of the security patrol.</p> <p>From December 1st 2013 until December 3rd 2013, the Banyaynaw training centre [Tatmadaw], which is located near Thadaunggyi Town, were shelling mortars into the forest. This shelling also occurred yearly before the [signing of the] ceasefire. This military activity did not stop. Local villagers are concerned that Min Aung Hlaing [the Senior General of the army] might pretend the ceasefire process without actually changing the military activities on the ground.</p> <p>On December 5th 2013, another 48 trucks arrived in Thandaunggyi with rations. There were also more soldiers in these trucks. Villagers are not sure whether they are rotating or not.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Thandaunggyi Township, Toungoo District (Received in December 2013)</p>
--	---

Source document #130

Internal log#:	12-101-A3-I1
Published:	"Hpa-an Interview: Saw A---, July 2012," KHRG, (first publication)
Location:	Kawkareik Township, Dooplaya District
Issues:	Arbitrary taxation and demands; Forced recruitment; Drug production, use and social impacts
Full text:	<p>Ethnicity: Karen Religion: Buddhist Marital Status: Married Occupation: Hill field farmer Position: Village head</p> <p>How many children do you have?</p> <p>I have three children.</p> <p>How many girls and boys?</p>

17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see ["Ethnic armed groups sign 11-point nationwide ceasefire draft," Myanmar Freedom Daily](#), January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see ["Safeguarding human rights in a post-ceasefire eastern Burma,"](#) KHRG, January 2012 and ["Steps towards peace: Local participation in the Karen ceasefire process,"](#) KHRG, November 2012.

⁴⁸⁵ Military Operations Command; made up of ten battalions for offensive operations. Most MOCs have three Tactical Operations Commands (TOCs), made up of three battalions each.

⁴⁸⁶ Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

	<p>One boy and two girls.</p> <p>How old is your oldest child?</p> <p>My oldest child is 25 years old.</p> <p>So you got married early?</p> <p>Yes, I got married when I was 24 years old.</p> <p>How old is your youngest child?</p> <p>My youngest child is eight years old.</p> <p>In which village tract⁴⁸⁷ and Township is Hti Po San located?</p> <p>It is located in Township #3, [known as] Kawkareik Township [the location overlaps with Nabu Township].</p> <p>Can you tell me about the problems that the Hti Po San villagers have?</p> <p>The problems are the yellow scarves⁴⁸⁸ [the Democratic Karen Benevolent Army, DKBA]⁴⁸⁹ and the BGF [Border Guard Force],⁴⁹⁰ who demand money and soldiers.</p> <p>The yellow scarves also demand [money]?</p> <p>No. It was before the yellow scarves transformed themselves into the Border Guard Force [BGF].</p>
--	---

⁴⁸⁷ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

⁴⁸⁸ “Yellow Scarves” is a term commonly used by villagers to denote the Democratic Karen Benevolent Army (DKBA), in reference to the yellow scarves that form part of their uniform.

⁴⁸⁹ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see “Inside the DKBA,” KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from “Buddhist” to “Benevolent” to reflect its secularity.

⁴⁹⁰ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see “DKBA officially becomes Border Guard Force” Democratic Voice of Burma, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

When was the period before the yellow scarves transformed [from the DKBA into the BGF]?

It was five years ago when they [the DKBA] demanded the soldiers. At first they said that they would only need them for one year, but later they asked for an extension and demanded year by year.

Why did they [the DKBA] demand money?

They demanded soldiers and we had to hire [the soldiers] for them.

They [the DKBA] demanded soldiers?

Yes, the villagers had to hire [the soldiers] for them.

How much did you have [to pay] to hire one soldier?

We had to pay 70,000 kyat (US \$70.92)⁴⁹¹ per soldier per month and there were 20 soldiers.

You mean 70,000 kyat (for one soldier)?

The 70,000 kyat were for one soldier.

So, 1,400,000 kyat (US \$1418.43) for 20 soldiers?

Yes, that was for the first year.

Did this happen five years ago?

It happened seven years [ago], when my child was [still] a kid. They punished us when people attacked them [the Tatmadaw]. Officer Ta Mway was in command at that time and it was the period before he died and [before he] transferred to the yellow scarves. We tried to ambush him during many years whenever there was a chance, [but the ambush] hit his wife.

How many years ago did that happen?

It was ten years ago. They arrested me three years later.

How many armed groups are currently active in the B--- village?

Only the yellow scarves.

Are they still called the yellow scarves?

Before they were called the yellow scarves.

⁴⁹¹ As of January 13th 2013, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

What about now?

Now they are called the BGF.

Do you know the battalion number of the BGF?

The Battalion number is #999⁴⁹² and is led by Major K'Toh based in Taung Thon Lon [army camp].

Do you know what their battalion number is?

I think that Battalion #999 and Battalion #3 are active in T'Nay Hsah [Township].

Is it Battalion #999?

Yes, it is Battalion #999 and the commander's name is Maung Ngway He.

Is he the battalion commander?

I'm not sure if he is the battalion commander or the second-in-command. I think he is the second-in-command. I saw that he has three stars like the Myanmar star [that represents the Tatmadaw].

So the Border Guard Force is there. What about the others? Is there any other group?

No. There is no other group.

What about the KNLA [Karen National Liberation Army] soldiers? Have they been there [Htee Hpoh Kyaw village]?

The KNU [Karen National Union]? They were here once during dry season.

What about the Tatmadaw? Have they been there [Htee Hpoh Kyaw village]?

I usually don't see the Tatmadaw around there.

Is there any Border Guard Force army camp around there [Htee Hpoh Kyaw village]?

No. They are based in Taung Thon Lo, because the monk and the village head cooperate with the Border Guard Force.

⁴⁹² While the villager said Battalion #999, he is actually referring to a BGF Battalion. Battalion #999 was a DKBA Battalion led by Maung Chit Thu before it was transformed into a Tatmadaw BGF Battalion in September 2010.

Has the Border Guard Force in your village pressured the civilians in 2011 and 2012?

[Unrecorded information].

You said that you paid more than 100,000 kyat (US \$101.32) the first time?

105,000 kyat (US \$106.38).

What about the second time?

95,000 kyat (US \$96.25).

Was there any other time?

There were five times altogether. One time we had to pay 75,000 kyat (US \$75.99). The amount that we had to pay was 7,000 (US \$7.09) or 8,000 kyat (US \$8.11), [at a time] when many people didn't have enough food.

How many times did you have to pay?

I had to pay them once per year.

So it depends on how much money you had to pay. Sometimes you had to pay a lot and sometimes a little?

Yes. We still have to pay the soldiers' salary for this year, 17,500 kyat (US \$17.73) per household.

When did you have to pay? How many months ago?

I think it was two months ago. They continued to hire the soldiers who remained in the army. Most of them are discharged because they already completed their three-years commitment. After they complete a five or three year's commitment, [the soldiers] that want can be discharged. But those who remain have to continue being a soldier and we have to pay them money. I believe that there are four or five people left [who remained in the military] from the Htee Hpoh Kyaw village tract.

Did you have to send other people when there were four or five left [villagers who remained in the military]?

Because there are people [certain people of the village who are trusted by the BGF, for example religious leaders] who guarantee for us, we don't have to pay.

Do they still demand?

They demanded before the raining season.

They demanded soldiers?

Yes.

How did the villagers respond when they demanded [soldiers]?

The villagers didn't want to provide them [BGF soldiers] anymore. But the village head said he already paid [BGF soldiers], so it was confusing where the money was going at that time.

The village head already paid?

Yes, the village head said that he already paid. So he couldn't collect money from the villagers anymore. The villagers told him that it was too complicated.

So the village head gave the money without discussing it with the villagers?

He advanced the money.

When they [BGF soldiers] demanded soldiers this year, did the people [villagers] provide them?

Yes, we gave them money to hire the four remaining soldiers.

Are there any other problems?

The other problem is the monk and village head's work.

Can you tell me why?

The village head collects money all the time and gives many reasons, such as, "*You have to pay the yellow scarves and [make a] donation for the monk's monastery construction.*" The monk cooperates with the BGF and if something happens in the village, he [the monk] asks them [BGF soldiers] to come here.

What about that one [the interviewer points at the school construction]. How much money did you have to pay?

For the school construction, I heard that they [village leaders] would collect 3,000 kyat (US \$3.04) per month. The villagers do not want to pay 3,000 kyat per month and they complain a lot. I think they won't collect the 3,000 kyat per month.

Has anyone paid?

No one has paid yet.

What is the name of your B--- village head?

C---

Is he Karen?

Pwo Karen.

How old is he?

Around 50 years old.

What about the monk?

His name is Neh Hpah Thee Doo. Because the villagers do not have any knowledge, they have to suffer like this. People have to pay when they [the monks] demand something. Also when people went to a meeting [the monk called], he [the monk] demanded 40 viss (64 kg./ 140.8 lb.)⁴⁹³ of pork. People [the villagers] provided 20 viss (32 kg./ 70.4 lb.) of pork to the monk and the soldiers provided 20 viss of pork. After the villagers returned [from the meeting], they calculated the expenses. The soldiers went [to the meeting] and spent more than 500,000 kyat (US \$506.58) and demanded [that sum] from the villagers.

Did the villagers pay?

The villagers from [around] here have not paid yet. I don't not know about the other four villages in which they demanded [money]. They divided the [amount] in pieces and asked 150,000 kyat (US \$151.97) from each village.

So they divided the price of 40 viss of pork?

Yes. It was [the money that] the soldiers spent.

Were they KNU soldiers?

Yes.

Do the villagers know about that?

Some of them know, but others do not know.

Can the villagers travel at nighttime?

Yes, you can travel at nighttime now. But we did not dare to travel in the past.

How long ago did the people not dare to go?

⁴⁹³ A viss is a unit of weight equivalent to 1.6 kg. or 3.52 lb

It was before the ceasefire in January 2012.⁴⁹⁴ We did not dare to go anywhere in the past and we did not dare to light a torch.

What are the villagers' views on the ceasefire?

Some people who know about the ceasefire are happy, while the people who do not know about it sometimes trust you when you tell them [about the ceasefire], but sometimes they do not trust you.

Do they say something because they do not trust [the ceasefire]?

Yes. They [the villagers] said that they [the KNU] just go for the ceasefire and they do not know [realise] how the enemy [the Tatmadaw] will bully us later. Especially the *kya khine yay* [the solidarity group that belongs to the USDP]⁴⁹⁵ is destructive.

Is there *kya khine yay* in your village?

There are more than 30 members of *kya khine yay*.

Do they set up their office?

No, their office is in Kawkareik [Township].

So they just come [to the village] like that?

They have four leaders with an office [in Kawkareik]. The rest of their members have to meet their leaders and sign when they have an event.

⁴⁹⁴ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April 4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#)," *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft](#)," *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma](#)," KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process](#)," KHRG, November 2012.

⁴⁹⁵ Union Solidarity and Development Party (*Pyi Khaing Pyo* in Burmese, *Pa Ka Hpa* in Karen) is the successor of the USDA.

Are the *kya khine yay* members Karen?

They are Pgo Karen.

What do they do when they come to Htee Hpoh Kyaw village?

They do nothing.

Do they demand money?

No, they don't demand money. There is one group which provides money for the students. I don't know their name. They bring the student books.

Do you know the name UNICEF?

Yes, it was UNICEF.

How many times have they been in Htee Hpoh Kyaw village?

They come once a month. They came once a month during this raining season.

Is there a school in Htee Hpoh Kyaw village?

Yes, there is a school.

How many standards are taught?

Last year, it extended to grade seven, but the school [only] taught [until] grade six this year. They [UNICEF] demolished the old school to re-build a new school.

How many schoolteachers are there?

There is one male teacher and [there are] four female teachers.

Only five teachers for seven grades?

Yes, there are only five schoolteachers from KGA until grade seven. There are four schools. There is one school in each section. There is one school in the Kwee Maw Teh [village] and it teaches up to grade four. There is also one school in T'Kaw Pga Ya [village] and it teaches up to grade four. The students have to go to Htee Hpoh Kyaw [village] when they are in grades five and six.

Are they [these schools] considered to be the middle school?

They are recognised as [being] bigger [schools].

What kind of livelihood do the villagers in B--- village tract have?

They work on flat farms.

Is there any other thing?

There is nothing else. They only do [work on] flat farms and plantations.

What kind of plantations?

They plant vegetables such as beans, and peanuts in summer.

Do you want to report anything that I have not yet asked you about?

No. People asked me to come here because they do not dare to come.

Is there anything that you feel unhappy about and that you have not told me yet?

We have suffered enough in the past. We have suffered when the people [armed groups] fined us. Currently, we have to suffer because of the village head. He dislikes us. He dislikes me because I tell the truth and dare to speak.

Can you tell me how that happened?

About the village head?

Yes, between you and your village head.

The case [problem] between the village head and me started because of catching fish. His people caught [all] the fish and I told them. And [since that moment] he dislikes me.

They caught fish in the river?

Yes. They blocked the river and took all the fish. In the past, when people blocked the river, they would share the fish with the [other] villagers. The money that the villagers would earn from fishing would be used for celebrations in the village. But they [the village head's people] sometimes block the river and take the fish in daytime or during the nighttime.

They [the village head's people] did not let the villagers take the fish?

No.

Then you told them.

When I told him [the village head], he said that he would cut my throat and I told him, "*Just go ahead and cut my throat.*" I'm not afraid of that village head.

	<p>Is everything okay now?</p> <p>It's just going on like this. I am doing my own thing. I don't care about that [the threatening].</p> <p>Is there any drugs use in your area?</p> <p>There are many young people... [villager paused] People sold it in the past, but not anymore. We just say that there is nothing, but I think that people still sell it secretly. I think there is a lot along the vehicle road.</p> <p>What kind of drug?</p> <p>It is <i>yaba</i>.⁴⁹⁶</p> <p>Do you know many villagers in B--- [village] that use it?</p> <p>Yes. There are a lot of adolescents who use it.</p> <p>Don't people forbid them [the adolescents to take yaba]?</p> <p>Their parents forbid them, but they cannot [make them stop using the yaba].</p> <p>What about the village [head] in charge or the Border Guard Force?</p> <p>The Border Guard Force is the group who distributes it [the yaba]. Their parents and siblings sell it. No one else dares to sell it [because they are afraid of the BGF soldiers].</p> <p>Was there not an order released that says, 'Do not sell and do not buy [yaba]'? Have you heard about that?</p> <p>I have heard [about it], but it [the warning] does not reach there [to the village]. People do sell [yaba] there.</p> <p>Who did you hear it from?</p> <p>I heard it on a radio advertisement. I heard that people were arrested along the borderline. People sell the bad things [yaba] because they produce it.</p> <p>Do they [the BGF soldiers] own [yaba] factories?</p> <p>Yes.</p>
--	---

⁴⁹⁶ *Yaba*, which means "crazy medicine" in Thai, is a tablet form of methamphetamine. First developed in East Asia during World War II to enhance soldiers' performance, methamphetamine has become increasingly popular in Thailand, Laos, Cambodia Vietnam, and in Burma where it is typically manufactured. See "[Yaba, the 'crazy medicine of East Asia'](#)," *UNODC*, May 2008.

	<p>Where are they located?</p> <p>They are located in Battalion #3, T’Nay Hsah side in Don La, which is also called Yoh Klah. Their two factories produce it [the yaba] in T’Nay Hsah and Noh Hpa Baw, and [the factories also] reach from Mya P’Teh to Kawkareik [town]. I think it [the selling] will reach to the other side of the mountain. His [BGF #1016 Battalion Commander Mya Khaing] co-workers, who make the drugs, are from Mya P’Teh [village].</p> <p>What about the village head? Doesn’t he impose a rule that the villagers cannot use and buy [drugs]?</p> <p>They do, but we can’t tell [force] the young boys nowadays. There are many adolescents and men who have two or three children and use the drug.</p> <p>Do they work well if they use it?</p> <p>I don’t know. Some people said that they took five to ten tablets [of yaba]. They use it for fun. One tablet costs 3,000 kyat (US \$3.04).</p> <p>I don’t have any [more] questions, but if you want to tell me something you can tell me now.</p> <p style="text-align: right;">Saw A---, (male, 40), Kawkareik Township, Dooplaya District (Interviewed in July 2012)</p>
--	--

Source document #131

Internal log#:	12-103-D1
Published:	"Dooplaya Short Update: Kawkareik Township, July 2012," KHRG, (first publication)
Location:	Kawkareik Township, Dooplaya District
Issues:	Ongoing militarisation
Full text:	<p>The guide, Saw A---, told the community members that, on the nights of July 6th and 7th 2012, MOC #19⁴⁹⁷, Operation Command #2, which is based in Maw L’Myeh and replaced Operation Command #1 in Waw Lay, sent weapons from Meh Koh Kay village in Thailand to the Waw Lay Operation Command on the border road with Thailand. On July 7th 2012, at around 7:30 am, the Burmese Operation Command #2 sent more than 80 soldiers on foot to replace the Operation Command in Waw Lay. Villagers are concerned that the Thai and Burmese armies have a plan to oppress the [local] minority groups.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher,</p>

⁴⁹⁷ Military Operations Command; ten battalions for offensive operations; most MOCs have three TOCs, made up of three battalions each.

Kawkareik Township, Dooplaya District
(Received in July 2012)

Source document #132

Internal log#:	12-104-D1
Published:	"Dooplaya Situation Update: Kawkareik Township, July 2012," KHRG, (first publication)
Location:	Kawkareik Township, Dooplaya District
Issues:	Forced labour; Ongoing militarisation
Full text:	<p>Today, on July 10th 2012, I [A KHRG staff member] got a phone call from a researcher and he give me a short information update about forced labour. On July 8th 2012, he met a villager named Saw A---, who is 40 years old. He lives in B--- village, Kawkareik Township, Dooplaya District. This villager told the researcher on June 30th 2012, "<i>I put ten litres of oil in my tractor and I went to my field. When I was going to my field I had to cross the Aw May K'La army camp [Way Lay army is sometimes also called the Aw May K'La army camp] and when I was crossing the camp, the Tatmadaw soldiers asked me to stop. They asked me to send weapons to the Gk'Neh Lay army camp. I had to take big guns; one was 81 mm [a mortar] and the other two were 55 mm [another type of gun]. I had to take a total of three big guns. Not only me, but also another two villagers were stopped and had to carry bullets. On that day three tractors had to go to Gk'Neh Lay army camp. One had to take the big guns and another two had to take the bullets. They [the Tatmadaw] didn't give us petrol and didn't pay anything to us. We had to put [pay] the petrol by ourselves. I already put ten litres into my tractor but it was not enough so I had to refill two more liters in Leh Khaw village</i>".</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Kawkareik Township, Dooplaya District (Received in July 2012)</p>

Source document #133

Internal log#:	12-105-D1
Published:	"Dooplaya Situation Update: Kawkareik Township, 2012," KHRG, (first publication)
Location:	Kawkareik Township, Dooplaya District
Issues:	Forced labour
Full text:	<p>On July 11th 2012, I [A KHRG staff] received a short phone update from the researcher. She told me that the Myanmar army [Tatmadaw], which is based in Waw Lay army camp, ordered two tractors per day to go to work and three people had to follow with one tractor. They [the villagers] had to carry sand to build a building. The Myanmar army told them that they would build a Pagoda. This work occurs daily and not only now. It already</p>

	<p>[occurred] for many months, but until now it [the work] was not finished. The villagers complain and they do not want to work anymore. The villagers have to go everyday because they [the Tatmadaw] order [the tractors and the people] everyday. For their army camp, they also need the tractor to transport their rations. The Myanmar army ordered the village head to arrange [their requests], but the village head could not arrange it and he [the village head] does not want to do it anymore. They [the Tatmadaw] are always ordering things, which causes problems for the villagers. Because the village head did not arrange the tractor that the Tatmadaw requested, they waited in their army camp and if a tractor would drive in front of them, they would stop [the tractor] and ordered them to work. The villagers do not dare to travel anymore, because if the Myanmar army sees them while travelling, they [the Tatmadaw] will order them [the villagers] to work.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Kawkareik Township, Dooplaya District (Received in July 2012)</p>
--	--

Source document #134

Internal log#:	12-108-A1-I1
Published:	“Hpa-an Interview: Saw A---, June 2012,” KHRG, October 2013, http://www.khrq.org/2013/10/12-108-a1-i1/hpa-an-interview-saw-n-june-2012
Location:	Nabu Township, Hpa-an District
Issues:	Land confiscation; Ongoing militarisation
Full text:	<p>Ethnicity: Karen Religion: Buddhist</p> <p>I want you to tell you how many acres of land were confiscated in there.</p> <p>Between 1995 and 1996, the Burmese [Tatmadaw] came and built two camps in a village. [They] built three camps because the other one took some part of our land as well. They built two army camps in our village. It is [Tatmadaw Battalions] #548 and #549. The two battalions built their camps and confiscated all T--- villagers' lands. Not only B--- villagers, C---, D--- and A--- [villages] as well. They confiscated all lands in this area, including all farms. They didn't confiscate the land systematically in the past. We did farming and we could pay them a percentage. They demanded 5 or 6 baskets⁴⁹⁸ of paddy from an acre. They didn't demand the same each time. Now, in 2012, they will completely confiscate the land. They came and asked us to sign</p>

⁴⁹⁸ A basket is a unit of volume used to measure paddy, milled rice and seeds. One basket is equivalent to 20.9 kg. or 46.08 lb. of paddy, and 32 kg. or 70.4 lb. of milled rice. A basket is twice the volume of a big tin.

it away. We don't want to sign and we are against them now. Since then, the B--- villagers have had to move here, in the monastery. There is no place for us. They didn't demarcate land for us. They haven't given back our farms. They said it belongs to them. It belongs to the State. B--- villagers have no rights.

How many households moved to the monastery?

One group moved to B--- Monastery. Some people also went to live beside the river, M--- village, A--- and D--- villages. Some moved to the closest village, but only a few people did this. Most people moved to the monastery. There are over 30 households.

So they don't have land to work on anymore?

We have nothing. We only worked on Burmese [Tatmadaw] land but we had to give them a percentage. This year, they will completely confiscate the land and ask us to sign it away. Here you see, they type the words as if they are the land owners. They ask us to sign but we don't sign. We discussed this and we think we will never sign. Now, they pressure us and they said if we don't sign, they will report us to the police, DKBA [Democratic Karen Benevolent Army]⁴⁹⁹ and Peace Council⁵⁰⁰ who will arrest the villagers. Some of the women said if they want to arrest us, they can come and arrest us. We have nothing.

How much of the population have you counted?

Currently, there is much [population]. There are 62 [land owners] who [will] have to sign. They have to sign it now. There will be over 100 villagers whose lands were confiscated by [Battalions] #547, #548 and #549. There are 77 people whose land was confiscated that we collected in the past. Now there are 62 people who will have to sign.

How many households are [affected]?

Now, only [Battalion] #549 has started [completely] confiscating villagers' land. Not [Battalion] #548 yet. [Battalion] #547 has already started as well.

⁴⁹⁹ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

⁵⁰⁰ The KNU/KNLA Peace Council (also called the Karen Peace Council or KPC), is an armed group based in Htoh Gkaw Ko, Hpa-an District, which split from the Karen National Union (KNU) in 2007 and subsequently refused to comply with orders from the then-SPDC government to transform its forces into the Tatmadaw Border Guard; see: "KNU/KNLA Peace Council," Mizzima News, June 7th 2010 and "KPC to be outlawed if it rejects BGF," Burma News International, August 30th 2010.

The three battalions are like a “three stones stove.”⁵⁰¹ They take for themselves all the land around the area that is close by their camps. They give us nothing. All the people, who come and live there, are guests. People never mention B--- village. People who have gone and lived there, including the village head, are not B--- villagers. They came from a low part.⁵⁰² They came and sold B--- villagers lands. They sold the land to guests. All the people who live there are guests. None of them are original B--- villagers. B--- villagers live here in the monastery compound; only a few live outside.

So the monks let you stay here.

If the monks didn't let us stay here, there would be no place where we could go and stay. So we all come and stay here together. There is no place [no other place for us to live]. Not all are included in this list. There are many [people] still left.

Can you collect it all for me later? I want it all.

I think I can collect it all [victim names].

I will come and collect it next time when I come. Is that fine?

Yes.

So, you worked your own farm, but then you had to give it back to them [Tatmadaw]?

Yes. We had to give them [Tatmadaw]

Now, it is not the same as before. They don't do the same as before. Before, they said “*we confiscate all your land. If you want to use it, you have to pay a percentage*”. They demanded we pay them 7 baskets of paddy from every acre as a tax. Even though we had to pay 7 baskets of paddy per one acre of farm, we could do this [the villager means they could afford this demand]. They didn't say that this is their farm. They just said they confiscated the land or the land belongs to the military. Now, they will completely take it. They asked us to rent the land. This year, we don't need to pay the percentage. They asked us to sign. Next year, if they give us a chance to work on [the land], we can work, but if they don't give us chance to work on it, we cannot work on it anymore. This year, they will take all the farms so they become their farms. They now act as the land owner and we have become the people who rent the land to work on the land. We have to sign.

I will bring it [the list of victim names] back and read carefully. Now I want you to report [the information on land confiscation] with your

⁵⁰¹ The villager is using the “*three stone stove*” metaphor to explain that the Battalion camps are set up in a triangular formation.

⁵⁰² The “*low part*” the interviewee is referring to here are lowland areas where larger towns and cities exist.

own voice.

Yes.

Is there anything more you want to say based on this issue?

Based on this issue, B--- villagers face serious difficulties. We are currently homeless. We can do nothing. Since our grandparents time, we have supported our livelihoods by working on farms. We can't do other things. If there are no farms in this area, all of us will die. Not many people will survive. Currently, even if we don't have land, we can still do farming. We can support our livelihood. Then, some of our children go to Bangkok and they support us so we can stay alive. But now they will completely take our land. We can do nothing. We live in a monastery compound; we can do nothing. We can do nothing with our lives.

The monks will face trouble [the monks will have no more food if the villagers who donate food for the monks cannot access their farms]. [Other villagers listening to the interview voiced this statement]

If possible, we want our [KNU] leaders to help us in the best way.

I think this is the issue that we have to consider the most.

Yes, that's right.

I will try my best as much as I can.

Thank you very much for coming and meeting us. We have no one to reply to. We have to be afraid of everything. In the past, if you go and complain to them [Tatmadaw Battalions 547, 548, and 549], they arrested us and put people in the stocks and threatened us. They *ma der* [ill-treated] people. Before they [Tatmadaw Battalions 547, 548, and 549] built their camp [Tatmadaw soldiers had to stay around the village and as a result] many lives disappeared [villagers were killed]. People who witnessed didn't dare to say anything. If you said something, they used their power and no one dared to complain to them. We saw many things in the past. Many lives disappeared before the army camps were set up. They shot [villagers] and they said it is *nga bway* [Tatmadaw blamed the shootings on KNLA soldiers]. So no one dares to do anything. When you reported things to them, they didn't agree.

Did they shoot at you?

Yes, many people died when they built their camps, and it was war time. They came and arrested people to force them to porter. If you ran, they shot you. When villagers die, they said it was the enemy [KNLA]. You couldn't say anything. We just had to suffer.

What did they tell you, related to signing the paper?

They will completely take our farms and we will become like people who

rent and work on their land. To let their leader know, they asked us to sign. They are like the land owners and we have to sign as though we are renting the land. They will take our farms, so they will not be our farms any more. It becomes their farm. We have to sign.

I came and took a photo yesterday. I saw villagers ploughing farms for them. What is that?

That is [Battalion] #548. We always have to do this. It was worse in the past. It's calmer now, but only this year. In the previous years, we have had no time to rest. We had to go and do it for them every day. They gathered villagers, and every village had to do *loh ah pay*.⁵⁰³ For this year, we don't have to do [anything] with human strength. Only people who have machines [tractors] have to go every day, but not as many people have to go as in the previous years.

I heard people said that they spread paddy seeds and then they gather villagers' cows and let the cows eat the paddy, and then they fine villagers. Is that right?

They did it in the past and it still happens now. If they don't like their paddy; they let villagers buffalos eat the paddy and they fine the buffalos' owner 60,000 kyat (US \$68.80)⁵⁰⁴ to 70,000 kyat (US \$80.27). There are many such cases like this. Villagers always have to pay. They catch villagers' cows and they tie them up. Then they fine 5,000 kyat (US \$5.73) to 6,000 kyat (US \$6.88) or 10,000 kyat (US \$11.46). Now they said if we don't sign, we can't go and do our farming. They said they will take even the paddy that is already planted.

The one that you already planted?

Yes. It is the one that villagers planted beside the river. It is the area where they asked villagers to sign over. They said we can't do our farming if we don't go and sign. They asked us to sign. If we sign, we lose everything. We don't sign. We try our best. We report it to [inaudible] group and we think the information will go further. We went and took a photo one day.

If they help us, we are very grateful. Now you come to us and we are happy.

We are happy. We wanted to meet you a long time ago.

If we have a friend like you, we will have a chance to stay as we have stayed as in the past. If no one helps us, we can't stay as we live in the

⁵⁰³ Loh ah pay is a Burmese term now commonly used in reference to forced labour, although traditionally referring to voluntary service for temples or the local community, not military or state projects.

⁵⁰⁴ As of August 16th 2012, all conversion estimates for the Kyat in this report are based on the official market rate of 872 kyat to the US \$1. This reflects new measures taken by Burma's central bank on April 2nd 2012 to initiate a managed float of the Kyat, thus replacing the previous fixed rate of 6.5 kyat to US \$1.

	<p>past.</p> <p>The difficulty reaches to B--- villagers now. They can do nothing. They can't go forward and backward [move freely] we are happy and delighted when we meet with our leaders like you. There is no one we can rely on. We try.</p> <p style="text-align: right;">Saw A---, (male, 60), Nabu Township, Hpa-an District (Interviewed in June 2012)</p>
--	---

Source document #135

Internal log#:	12-108-A2-I1
Published:	Hpa-an Interview: Naw A---, July 2012," KHRG, (first publication)
Location:	Nabu Township, Hpa-an District
Issues:	Arbitrary taxation and demands; Land confiscation; Ongoing militarisation
Full text:	<p>Ethnicity: Karen Religion: Buddhist Marital Status: Married Occupation: Farmer</p> <p>What is your name?</p> <p><i>[Censored for security].</i></p> <p>What is your real name?</p> <p>Naw A---.</p> <p>Where do you live?</p> <p>I live in B--- village.</p> <p>Are you Buddhist?</p> <p>Yes, I am a Buddhist.</p> <p>How many children do you have?</p> <p>I have five children. Two girls and three boys.</p> <p>How old are you?</p> <p>I am 54 years old.</p> <p>I heard about land confiscation; can you tell me what you know about this issue?</p>

In the past, the battalion [Tatmadaw] came and the battalion commander stayed at my house. He said, *"We have confiscated all this land. You don't own the land anymore."* We asked him, *"If the battalion confiscates our land, then where are we going to live?"* He said that the leaders from the state gave orders. *"You guys have to leave. You have to sign."* I told him, *"We will not sign. The battalion owns the land, so we don't need to sign. Because the battalion will confiscate our land and we will not get it back, we will not sign."* He said, *"You can't refuse to sign. The battalion owns the land so you have to sign"*, but we did not sign it. He said, *"These [lands] do not belong to you anymore. We own everything."* They cut down the trees and I told them not to cut. *"We own the land and we need it to eat"*. But they said they had to cut and clean it all. I told them to leave the mango and jack fruit trees so we could eat the fruit. They said that they had to cut it all down, *"We own the land and we will cut it all down. You own nothing. We will take all these [lands]"*. They said that they could do what they want to do because the battalion owns the land. We asked them where we were supposed to go and live. They [said that they] would arrange a place for us to live. They asked us to clean the land where they would place us. We cleaned the land. Finally, the [village] chairperson demarcated land for us [to live on], but he said we needed to buy the land. We can't afford to buy it. We don't have money. We didn't buy it because we lost a lot of land and we do not want to buy it [another piece of land]. He [the village chairperson] sold it [the land] and people from outside [from other place] came. No villagers of B--- village bought the land.

Did he ask you to buy the land that he demarcated?

Yes. He asked us to buy [the land]. He said, *"The Myanmar army will take our land. They will arrange a place for you to live and stay that is called section #1."* They asked us to go and stay there. They demarcated the land and sold it to villagers. We didn't want to buy it and we didn't stay there. People who did buy the land build their houses with planks and roofs using galvanised iron sheets. We can't do that. They took all our land so we can't do anything. No one from B--- village can do anything. He said that he demarcated the land but that the people didn't want it. So people from outside places bought the land and moved there. If they would give it to us for free, we would take it, but if they don't give it to us for free, we won't take it. They said that they would confiscate all the farms. All [the farms] belong to them. We have to pay them tax, 15 baskets⁵⁰⁵ for one acre. We paid them [the tax], but now they give us more difficulties. Because of this issue, one day I argued a lot with the village chairperson. He said he didn't sell the land. He said he gave it to the B--- villagers, but that the B--- villagers didn't take it. I told him, *"You tried to sell it to us, so we didn't take it."* He didn't ask the B--- villagers. I told him, *"You didn't ask the B--- villagers. If you want to know, ask the B-- - villagers"*. You asked villagers from the other village. I asked him, *"Do*

⁵⁰⁵ A Basket is a unit of volume used to measure paddy, milled rice and seeds. One basket is equivalent to 20.9 kg. or 46.08 lb. of paddy, and 32 kg. or 70.4 lb. of milled rice. A basket is twice the volume of a big tin

you know how many problems B--- villagers face nowadays? Some of them went to C--- and D---. They all live in different areas now". He said, "Only a few households". I told him it is not only a few households. "Do you know many B--- villagers that live around here? You don't, so how you can say that?" I told him, "We lost [our land]. We won't give up. Now the Tatmadaw took my [land] and they said let it be. But I told them, I won't let it be. The Burmese confiscated all my land. The Burmese took my house. The Burmese cut down all the trees. Nothing is left. All are gone". He said that he did not know about that. I told him, "You don't know anything. You are the leader. So what do you know?" Another commander came and said the same thing. They said "All this land belongs to the military. It does not belong to you at all." If any [Tatmadaw] group would come, they would say the same thing. They would say it belongs to them. If any Commander would come, they would say it belongs to them. They say all [the land] belongs to them. B--- villagers can't own the land. They said that B--- is vacant land. It is not in their list [of the land that belongs to villagers]. They said that they would build [their military base] on the vacant land. Then I told them, "We have worked on this vacant land since our grand-parents' age. Is this still vacant land?" They said it is vacant land on their map. So I told them if it is vacant land, then all the land must be vacant land. They said, "No, not all is vacant land, only the land on which you live." I told them if this is vacant land, there must also be vacant land in other places. It is very strange because all farms here are similarly vacant land. They have confiscated all [the land] around the river area and left nothing.

How many acres do the lands add up to?

There would be many acres if we would count them.

I heard that there are 2,000 acres [of land]. Is that right?

I don't know. There are already over 30 farms that belong to our grandparents, but we showed [Tatmadaw soldiers] only five or six acres. They asked us how much of our land was included. We told them two or three acres from each of us. All three of our siblings also own a part of our grandparents' farmland. Some own three and some own six acres. There are many acres in total, but the people who own the land only showed [Tatmadaw soldiers] a few acres.

How many acres do you think, including plantations and villages?

There are many acres. We never note it down. The villagers are not sure how many acres their land contains. I think there are about ten acres on my compound, not yet including the farm. I have three farms and two houses. An acre of my land was included when they built the school. Probably, there are over ten acres. My farms will have over 20 or 30 acres. The acres of the farm were not accurate when villagers submitted it to them [Tatmadaw soldiers]. They only submitted a few acres because people can't afford to pay the tax. They asked five or six baskets for each acre. For our lands, we have to pay five to seven baskets farm tax. We

have to pay this every year. This year, they asked us to sign but we didn't do it.

Does this mean you have to pay them tax on your own land?

Yes, we have to pay them to [be allowed to] farm.

[Outside]: we have to pay them tax.

You have to pay them farm tax?

Yes, we have to pay a farm tax.

But they are your own lands?

Yes, it is our land. Even on our own land we have to pay.

How much do you have to pay for each acre?

We have to give baskets of paddy grain.⁵⁰⁶ We have to pay seven baskets. This year, they asked us to sign in order to work on our farm. We didn't sign anything. My son already started to plough. They said we have to sign. If we don't sign, we can't work our farm anymore. And they said that they would not allow us to go to our farm anymore.

Why do they ask you to sign? What do they want? Do they want to take the land?

They say that the land belongs to the military. So we have to pay to work on their land. They own all the land. This is not our land anymore. If we don't pay, we can't farm anymore. Now, it's like they own all the lands. My son can't farm anymore. I have already ploughed [my land].

[Outside] There are five baskets of *bu klee* [prepared paddy to use on the farm].

Five full baskets of *bu klee* is kept stored. They said, "*You can't have access to land belonging to the military.*" They don't allow us access to land belonging to the military and no villagers from D--- come here. D--- villagers own lands in B--- as well. They can't go [on the lands] so they have to get an income through other ways. For us, there is no way we can go [to the lands]. There is no way we can go around from here. We just have to wait and listen. My son can't farm anymore.

[Outside] inaudible

I argued with Burmese [Tatmadaw]. Win Oo [the leader of section #1] pointed at me and I pointed at him. I told him, "*The Burmese, who occupy the land here, do not include [occupy] your land so you can tolerate it.*"

⁵⁰⁶ Paddy is rice grain that is still in the husk.

For me, they occupy my land so I can't tolerate it. The Burmese army [Tatmadaw commander] asked him, "*Didn't you demarcate land for Taw Ta Ka Lu [mountain people]?*" He said, "*Yes, I did demarcate, but no one takes the land.*" I told him, "*If you ask money, who will buy the land? No one will buy [it]. People from the mountains lost many things so no one will take it.*" He said, "*No, I gave it for free.*" "*There is water [possible flooding], who will live there? No one will [want to] live [there],*" I told him. He said, "*Watch your mouth when you speak. Do you know that I sold it?*" I told him, "*If you don't know, you will know people who 'eat money'. If you do know, you are the one who 'eats money'. Lands were sold and many people from section #1 bought the land, don't you know that?*" "*Aren't you the chairperson in section #1?*" I didn't know that he sold Maung E---'s land. If I knew, I would have mentioned [it] at that time. I didn't know that he sold the land. He said, "*How do you know that I sold the land?*"

[Outside] The previous year, he [Win Oo] planned to demarcate the land of the monastery compound. I asked him, "*Did you tell the monks that you are going to demarcate the land? You are the leader. You can ask the monk.*" Later, he didn't dare to do it. He told the commander that he gave [land] to the B--- villagers, but the B--- villagers didn't take the land. He also donated the land to the monks. We donated [land] to the monks and the monks sold the land.

[Outside]. It doesn't make sense.

I told him, "*We lost a large amount of our land. If we have to buy [new land], we won't buy it.*" In the beginning, when Soe Win came, we had to pay money. He would demarcate land for us. B--- villagers cleaned everything at section #1. I asked him to ask the people who live in section #1 whether they cleaned the land. No one cleaned [the land], only the B--- villagers did.

[Outside] [We had to pay] 200 kyat (US \$0.20)⁵⁰⁷ per person [to clean the land].

Yes, 200 kyat per person. He [Win Oo] said that he didn't understand it and that he didn't know who Soe Win is. I told him, "*If you don't know him, then why did you come to live in section #1?*"

[Outside] Tell him if you don't understand, fall and die.

[Outside] I heard that anyone who wants to stay there [at section #1] has to roof their house with galvanised iron sheets.

Yes [that is correct]. "*People can't stay there if they can't roof their house with galvanised iron sheets,*" he said. The B--- villagers don't have money. How can they afford a roof with galvanised iron sheets? You have to build it with cement and iron sheets. But they said that the B--- villagers didn't

⁵⁰⁷ As of January 13th 2013, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

take the land and stayed on the land. So guests [people from other places] came and stayed on the land. Now he [Win Oo] says, "*B--- villagers cause trouble.*" One day he told me that. I told him, "*Even if you give B--- villagers [the lands] only now, they would still take [accept] the land.*"

When did he tell you that?

The day he told me.

[Outside] On June 3rd.

June 3rd?

Yes, I don't remember the 'Burmese month'.

Can you tell me the 'English month'.

[Outside] When he came [it was] this month.

Yes, at that time.

On day three of this month?

Yes.

What did they tell you?

I went to the Commander. I told him, "*Commander, my son will plough. People told me that we couldn't come [to farm on the land]. Can I come?*" He said, "*No, you can't come.*" I don't speak Burmese very well. But I try to speak it. He said, "*You can't come if you don't sign [the document].*" I told him, "*This is my land. Why can't I come?*" He said, "*If you sign you can come. If a person signs, that person can come. Two people sign, two people can come.*" So, I told him, "*If only I would sign, I would not be an astute person. How can I survive now? I am just working for my livelihood. Now I have nothing so my son and daughter [have to] go and live in Bangkok. I can only eat when they send me money. If they don't send [me money], I can't eat.*" [Battalion] #549 confiscated all of my plantations and farms. The Kindergarten school was built in my house. The school was built on my land. This farm is my farm. It all belongs to me. No one knows. I have to give my land away and I feel distressed but no one knows. While we were speaking, Win Oo, the leader of section #1 arrived. The commander asked him, "*Didn't you demarcate land for the villagers?*" He said, "*Yes, I did but no one took it.*" I can't tolerate it anymore when I hear this. It is coming up. "*Who told you that we didn't take it? No one said this. You sold it, right? People from the mountains don't pay. They should stay for free. People from the mountains have to give up a lot,*" I told him. He said, "*When did I ask for money. I don't take money for the land in behind [land in the West].*" "*There is much water there. Who will [want to] live there? No one will [want to] live there. Villagers have given up a lot of*

their land, so they have to live in the front [land in the East].” He said, “Watch your mouth when you speak.” I told him, “I don’t know. You will know if someone takes money, if [it is] not you. If you don’t know, you are the one who eats money.” Then he said “Woman, watch your mouth when you speak.”

Who?

The chairperson Win Oo. He lives in section #1. He is Mon. He lives in Sa Ta Pyi. *“If you don’t know about B---, come and ask people who live in B---.”* He said, *“There are B--- villagers. Naw F--- and Naw G--- are B--- villagers. Naw F--- is a H--- villager.”* I told him to ask to make sure. She lives in H---. Naw G---’s husband is a B--- villager. The place where she lives is her parents-in-laws land. Naw F--- is from H---. *“Go and find out”,* I told him. She is not originally from B---. *“If you know B--- villagers, you must ask B--- villagers. You asked outside people [not B--- villagers]. How can they know? You asked people who are not B--- villagers. Ask me and I will explain [it] to you. I will show you how many B--- villagers have a house. I can show you all”.* I told the Commander, *“Win Oo is Mon. He is from Sa Ta Pyi. He movd to section #1 and he is proud of himself. His son in-law is a Major. People say that they are afraid of him. I’m not afraid of anything. I will tell you everything.”*

Who did you talk to?

I talked to the [Battalion] #549 Commander.

What is his name?

The [Battalion] #549 Commander’s name is Yeh Kyaw. We argued [when we met] on the road. The Commander looked at me. I argued and Win Oo told me, *“Woman, watch your mouth when you speak.”* I say things that are true. I don’t say things that are not true. I shook his hand and he also shook my hand [when we met] on the road. If Burmese [Tatmadaw] kill me, I will die there. He shook [his body] and I shook [my body] when I got angry. I told the commander that I lost my entire farm. I have no [more] land. I dare to die if people kill me. I’m not afraid of anything. I dare to die. I dare to die if people kill me. I don’t own anything. My land is here. People cut down all the bamboo trees and they gave me nothing. People took it for free. I got angry and people asked me whether I remembered what I said. I don’t know. I just continued talking. Every year I argue with almost all the Batallion #549 Commanders. I always argue with them. I’m not afraid of them. One of the Commanders asked me, *“You are good at speaking, do you dare to die?”* I told him, *“I dare to die.”* I showed him my chest and told him, *“Kill me. If you dare to kill me, kill me now.”* He fell silent for a while and asked me, *“A’Moe, what reason makes you dare to die?”* I told him, *“I lost my farm and my land. I dare to die if people kill me.”* He said that it is true [that she lost her farm and her land]. I showed him my chest. I dare to do that. I told him that I’m not afraid of anyone. Since Battalion #549 is based here, my properties are gone and no one pities me. One thing belongs to the battalion, and after that two things

belong to the Battalion. If you go back to your plantation and ask A'Moe, *"What kind of paper do you have?"*, [he will answer] *"This is military land. It all belongs to the military.* I told them that I planted these plants. But they said that they are not my plants. *"These are my grandparents plants, this is my grandparents land"* I said. These words are very painful to me and it almost makes me die [inside].

Do you know his name?

They are Tatmadaw and working for the government.

[Outside] Those people always say things like this.

The Battalion Commander Tay Soe argued with me when he was going to confiscate the land of a villager. He is the [Battalion] #549 Battalion Commander. He would plant rubber. He asked me to sign but we didn't sign anything. I told him, *"Commander, this is not my land, I can't sign. This land has an owner. Go and ask the landowner."* He said, *"You have to get involved."* I told him that I couldn't involve myself. He said, *"The battalion could take everything, but we feel pity for you so we called to meet and inform you."* I told him, *"Even if you call to meet and inform me, I can't do anything because this is not my land. The land has an owner."* He said he would inform the village head to meet him. He informed I--- village head. The village head came and signed. We didn't sign anything. Only the village head signed.

He [the village head] signed for them [the villagers]?

He asked the villagers to sign to be able to plant rubber on the land. They [Tatmadaw soldiers] asked him [the village head] to sign for them [the villagers] like he owned this land.

[Outside] Did the landowners sign?

No, the landowners didn't sign.

[Outside] Only the village head signed. Not the landowners. The landowners knew nothing. Only the chairperson and secretary signed. He is J---.

Is it the same chairperson as the one who's name you mentioned?

[Outsiders] He is called J---.

[Outsiders] No, it is not him.

[Outside] He is called K---.

[Outsider] Is he not called Saw L---?

[Outsider] Yes, he is called Saw L---.

[Outsider] He is Christian.

After [the village head signed], they planted the rubber [trees]. They planted the rubber [trees] and after a year that battalion commander was transferred. After he was transferred, the next battalion commander arrived.

[Outsider] Naw M--- said she always pulls out the rubber they plant.

[Outsider] Did they already plant [the rubber trees]?

No, they don't plant them anymore. After he went back, the rubber plants disappeared and the villagers are farming on the land and use it for the cattle to graze.

[Outsider] Do you have to pay them?

No.

Do you want to say anything else? You can say anything you like.

They said, *"This is not our land anymore."* He said, *"We pity you, so we let you stay. We own everything."*

You have lived there since the time of your grandparents' age, isn't it?

Yes, we have lived here since our grandparents' age. They [Tatmadaw] said, *"This [the land] does not belong to your parents."*

When did they come?

They came in 1995. From 1995 until now, it's already been 17 years.

At that time only persons came, right? Or was it group by group?

Three battalions came at the same time.

[Outsider] They stayed in [our] houses at the same time.

Yes, they did.

[Outsider] We had to leave our village. They stayed in our houses. *"If you don't want to stay in your house [with us] anymore, you have to leave your house"*, [the Tatmadaw soldiers told them]. They did it this way and they built their camp [in the village].

We stayed with Burmese [Tatamdaw] in the house for a year. When the summer came, they ordered us to move. Then we had to move.

Do only Karen people live in this area?

Yes, all are Karen.

[Outsider] The villages that the two battalions occupy all are Karen.

All are Karen.

What about Kaw La Thoo [who is a Muslim]?

Not Kaw La Thoo.

[Outsiders] Not Kaw La Thoo. Kaw La Thoo is [Battalion] #547.

Kaw La Thoo lives in another village.

[Outsiders] Only [Battalion] #547 occupies the Kaw La village. Here [in our villages] are [Battalions] #548 and #549. These two battalions base their two camps inside the village. [Inaudible] One or two people would be fine.

[Outsider] In the village, they built two army camps. There is no place we can stay. In the past, [Battalion] #549 stayed in the [Battalion] #548 area.

[Outsider] Now, B--- villagers don't have any land, not even a *maw keh tha* [a round seed].⁵⁰⁸ [Battalion] #547 Battalion also took B--- villagers' land. It [the land confiscation] reached to a new section.

How many households stay in the compound of the monastery?

[Outsider] Over 30 people.

Do you mean households?

[Outsider] Yes, over 30 households.

Some people moved to C---, D--- and N---. There are seven households in [Battalion] #549 occupied area. We live between [Battalion] #549 and [Battalion] #548.

[Outsider] There were about 50, 60 or over 70 [households].

[Outsider] It is more than 70. It could be 80 households.

When they established their battalion, our house...[Interviewee stops speaking].

There are over 30 households. What is the total population?

⁵⁰⁸ *Maw keh tha* is a small seed. In this context, the villager means that the amount of land that he has left is comparable to the size of the *maw keh tha* seed.

[Outsider] There are probably over 100 people including children.

Don't you have the household list?

There are household lists. There are people who live here as refugees because they don't have anything.

[Outsiders] We really are refugees. We don't even have a small piece of land. There is no place to work on. We only have to do [work] for the Burmese [on the land of the Tatmadaw]. You work and you have to pay them.

They said that the land on which we live now is their land. The farming we do; they said it is on their farm. Nothing belongs to us.

How many years ago did you move to the monastery?

[Outside] Since the Burmese came, some of villagers live in their compound.

[Outside] It has been 16 to 17 years.

The year that the Burmese came, we couldn't move because it was rainy season. We couldn't move, so we stayed together with the Burmese. We moved and stayed apart from the Burmese when summer came.

[Outside] We came here in 1996-97. In the past, we moved to the place in the back of the DKBA's [the Democratic Karen Benevolent Army]⁵⁰⁹ base, the area that was occupied by Mya Hkaing. Some people live here and some people lived there in the past. We all came together to live here [on the compound of the monastery].

[Outside] Some people live in I--- village.

[Outside] The battalions were established on July 28th 1995.

July 28th?

[Outside] Yes.

⁵⁰⁹ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

[Outside] He is the one who keeps the records.

People who live there keep records. We don't keep records.

[Outside] They came on a Saturday. They also cleared [a place to build their camp] on Saturday.

[Outside] By the time they arrived, we had already planted the paddy [fields]. We had to go and do *loh ah pay*⁵¹⁰.

So you have been staying here for 17 years?

[Outsider] Not 17 years yet. I came to this monastery compound only 15 years ago. I am the one who built the house first.

This year will be the 16th year because we stayed one year together with the Burmese. We separated [left the village] from the Burmese after one summer.

[Outside] We stayed together with Burmese for one year. The following year we didn't dare to stay with them anymore.

[Outside] We have always faced difficulties since the Burmese came.

[Outside] We are faced with difficulties. Every season I have to tie my cows up.⁵¹¹

I could not build my house, because they took all the planks that I hadn't used.

[Outside] In other words we have to say: even the cows, the Burmese fucks their ass.

Not only the cows' arses. They fuck the pigs as well and the pigs scream "goo goo". [Everyone laughs].

[Outside] You have to say all these things.

I called Tha Pa [her husband]. "*Tha Pa, the Burmese fucked the pig.*" Do you dare to stop [them]? Just let them do. "*Hey! Who fucked the pig?*" I shouted. Then they went back with a bent back [walking ashamed]. [Everyone laughs]. When your cow howls [bawww], your cow disappears. They [the Tatmadaw] go to the bushes and fuck your cow. Then they release your cow.

They fuck cows?

⁵¹⁰ *Loh ah pay* is a Burmese term now commonly used in reference to forced labour, although traditionally referring to voluntary service for temples or the local community, not military or state projects.

⁵¹¹ The villager is referring to the fact that the Tatmadaw often use villagers' cows as an excuse to tax money from villagers, as will become apparent further on in the interview.

They fuck cows and pigs. [Everyone laughs].

[Outside] You have to say everything. They will become an animal in the next life.

One of the girls told me, "*Aunt, your cow has disappeared. Did you check its legs and hands? If the cow's legs are scratched, it is true that the cow was fucked*" They [the Tatmadaw soldiers] tie the cows' legs. The cows come back after they untie the cow and the cows' legs are scratched. I think that there is no female cow, so they don't fuck in B--- village. That's why Saw O-- Pa said, "*I can't sell my female cow. I will see whether it will give birth to Burmese [a human] or a cow.*"

[Outside] Saw P---'s cow was tied up last week. You have to tell everything.

Aung Myint Sein said that the Burmese came and fucked his cow and his wife wanted to shout but he said, "*Don't scream. The Burmese will hear*". He just watched. His wife told him, "*Aung Myint Sein, I will shout.*" He said, "*Don't shout, the Burmese will know [notice] us.*" They were trembling in the house. When the Burmese was gone the next morning, he tied up his cow and said "*Cow, the Burmese fucked your ass.*" He beat the cow and said, "*The Burmese fuck your ass and you didn't move.*" He said that the cow was tame. The cow stays straight when you stroke its stomach. I saw many things. My cow disappeared and I went to ask the Burmese. My cow disappeared and I knew the Burmese would fuck my cow. I told the officer, "*Officer, my cow disappeared. Help me to find the cow. My cow moved towards the [Battalion] #548.*" He said, "*Your cow disappeared, [but] it is not Burmese, it is the Karen [people that took the cow]*". I told him it is not the Karen. "*Give me one or two of your soldiers. I will find it in the bushes. My cows will have been moved to the bushes*". He said, "*I can't give [the soldiers] to you*". He said, "*You will find your cow tomorrow*". I told him "*It is true that I will see [my cow tomorrow], but if my cow will be fucked tonight, my cow will die.*" He said, "*No one would do this.*" The next morning I called other villagers and we went to the bushes with two people in each team. Then the cow howled. I looked for the cow and I saw the cows' *na pa* [the nose of cow] in a high position and the butt of the cow in between the trees. They fucked the cow until they didn't want to anymore. You looked around and all the grass was flattened down. I asked my cow, "*You got fucked enough tonight?*" [everyone laughs].

I heard that they fine you when your cows eat their [the Tatmadaw's] paddy?

We plant paddies. Their [the Tatmadaw's] cows came and ate our paddy. We told them. They said that their cows don't eat [the paddy] and that it were the villagers' cows. Now we tie our cows, but [sometimes] our cows escape. They [the Tatmadaw] capture our cows and fine us 20,000 to 30,000 kyat (US \$20.26 to US \$30.39). They don't fence their plantation.

We fence our plantation. I tie my cows up, but he [the battalion commander] asked his soldiers to capture my cows. His soldiers couldn't capture the other cows because the [villagers'] cows didn't have a rope. So they took my cows to their commander. They said that my cows ate their plants. They ordered the cows owner and I had to go. I told him, *"Commander, I tie my cows. It is not my cows that ate your plants. There are many cows [around the paddy]"*. He told me, *"If your cows didn't eat [my paddy], then the soldiers wouldn't have taken your cows."* I told him that my cows didn't eat [the paddy]. He said, *"Give me 10,000 kyat (US \$10.13)"*. I told him, *"I can't give [that]. I tie my cows. My cows didn't eat the plants."* He said, *"If you don't give [me the money], you can't take your cows back."* I didn't take my cows and I left my cows there for two days. My cows were howling and howling, and then he [the battalion commander] asked me to take the cows back. I didn't pay them. For the D--- villagers' cows, they [the Tatmadaw soldiers] didn't give them water for two or three days. They ordered villagers to come and yway [pay money to take back the cows]. The owner has to pay between 30,000 and 50,000 kyat (US \$30.39 to US \$50.66), depending on the amount of cows. It happens every summer.

In the previous year, they captured my buffalos.

My buffalos; how much did it cost? For my female cows, I had to pay 50,000 kyat (US \$50.66) and for my buffalos 30,000 kyat (US \$30.39). The last time costed [me] 20,000 kyat (US \$20.26). I had to pay three times for my cows and buffalos. None of the B--- villagers were fined by the Burmese. Everyone [else] was fined one or two times.

Does this practice happen in the farms that were confiscated by the Burmese?

Yes, it happened in our farm that they confiscated. Sometimes we tie our cows up. Our cows escape. The cows return to the house to eat mango. They [Tatmadaw soldiers] capture the cows and say that the cows ate their plants. They capture the cows and they demand money. Sometimes they demand money and sometimes they demand bamboo and logs. Villagers have to give it to them. There are many mangos around our house. The cows go there for mangos, they [Tatmadaw soldiers] capture the cows and say that the cows ate their plants. They capture the cows and they demand money. Now they plant *kyet Su Pin* [Jatropha]. We have to buy the seeds. They plant it. If the cows go there, they say that the cows destroyed their plants. You have to pay them. You have to pay for everything. When chickens disappear and you inform them [Tatmadaw soldiers], they say that their soldiers are not involved. I told him, *"Many of my chickens have disappeared, but you never know [anything]. Many of my machetes have disappeared, but you don't know. Many of my hoes have disappeared, but you don't know. I know that some of you have taken my hoes."* But they said that it weren't true. They told me off. Since [Battalion] #549 has moved here, I lost 5 hoes, and ten machetes. *"You guys [Tatmadaw soldiers] ate rice at my home and over ten baskets of rice were gone. You asked A'Mo to lend you a bowl of rice. How much did*

	<p><i>I give you? But you didn't know and you never paid me. And now you ask for hay as well.</i>" "A'Moe, give me a little hay" I told them, "You don't save the hay? You have a large farm. You took [the farm] including the hay." Sometimes, they steal my wood. They really do it to [bully] us. They said that they would harm the Karen until there is no Karen left. [Until] you can only see Karen in the museum. They do [bully] us until we can't stay anymore. They said that the Karen have no knowledge. That they don't have a country. They stay in the Burmese country now. They will have to accept what we do.</p> <p>Who said that?</p> <p>It is the Burmese, but we don't know [who].</p> <p>Is it Burmese soldiers?</p> <p>Yes, Burmese soldiers.</p> <p>Burmese soldiers from [Batallions] #548 or #549?</p> <p>It is [Battalion] #549 because we live close to [Battalion] #549. There are seven houses in [the area of the Battalion] #549 base. We live in between the areas. They told us to be kind to them [the battalion]. If not, they would move us. We told the first battalion who came, "<i>This is our place. We will live here.</i>" He gave us [the land] and other villagers moved to the other place. They moved to the place where their relatives [already] lived. We refused to leave. We refused but we couldn't [stay]. Now they said, "<i>The Karen are useless [people].</i>" They have no understanding. "<i>One day, the Karen will be in the museum. We will continue until there is no Karen.</i>" They said that they would continue until there is no Karen.</p> <p style="text-align: right;">Naw A---, (female, 54), Nabu Township, Hpa-an District (Interviewed in July 2012)</p>
--	---

Source document #136

Internal log#:	12-124-S1
Published:	"Doopalaya Situation Update: Kawkareik Township, June to August 2012," KHRG, (first publication)
Location:	Kawkareik Township, Doopalaya District
Issues:	Forced labour; Land confiscation
Full text:	Forced labour in A--- [village]. On June 12 th 2012, the Myanmar soldiers [Tatmadaw] ordered the villagers [of A---village] to send them one tractor. They [the villagers] had to send them [the tractors] to Hkyoo K'lee [village] and wait three days before they had to send them back to A--- [village]. They [Tatmadaw soldiers] did not force them and they asked the village head politely. The villager who had to serve [for the Tatmadaw] was not available. However, he [the villager who had to serve] was ordered and

went to the village for ‘friendship sake’ [to remain in good terms with the Tatmadaw]. One villager, who is the tractor owner, went along with the seven Myanmar soldiers. The result was that the villager had to send them because the LID [Light Infantry Division] #22, under control of Hlaing Aung Khaing’s division, went back [to the head quarter] to get their salary. They did not pay the petrol cost of the villager.

Land confiscation

Since 2011, the Myanmar government has been building a new town in H’Kyoo K’Lee village. They constructed a school, a hospital and other buildings. Currently, there are 40 buildings. The place where they ploughed and built the buildings is [located at] the villagers’ land, and they [the constructions] damaged over 40 pomelo and jackfruit trees [that belong to the villagers]. The places where they ploughed include the villagers’ homes. The people planted paddy⁵¹² that is worth one big tin⁵¹³ of paddy grain and the villagers asked the village head to help them [to cover] for the damage cost. The village head helped them by negotiating [with the Myanmar government staff in charge], who said that they would support [pay compensation to the villagers]. Until now, they did not pay any compensation. At the time, they started ploughing; the person in charge in Hkyoo K’Lee is Officer Tin Maung Tun from LID [Light Infantry Division] #22. The villagers heard that people [the Myanmar government] would construct a vehicle road in the village, so they complained that, “*Many of our plants will get damaged*”, but they did not [start to] plough yet. [The villagers] are waiting to see what will happen in the future.

Villages that have to deal with food shortage:

Th’Waw Thaw (two families);
K’Neh Thay Hpoh Lay (one family);
Paw Baw Hta (six families);
Hkyoo K’Lee (15 families);
Kwee Ta Uh (seven families);
Kwee Ta Hoh (three families) and;
T’Naw Hta (six families).

These villagers are those who fled to Hser Hpoh Hkee [village] and went back [to the village] since the ceasefire.⁵¹⁴ Because they were not able to

⁵¹² Paddy is rice grain that is still in the husk.

⁵¹³ A big tin is a unit of volume used to measure paddy, milled rice and seeds. One big tin is equivalent to 10.45 kg. or 23.04 lb. of paddy, and 16 kg. or 35.2 lb. of milled rice.

⁵¹⁴ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see “[Preliminary Ceasefire Talks](#),” *Karen National Union*, April 4th 2012; “[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#),” *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see “[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#),” *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG’s proposal for a multi-ethnic federal army, the EAGs requested more time to review, and

	<p>use their hill farms in the previous year, they did not have food when they went back. In the coming years, they believe that with peace they should [be able to] have enough food. Since August 23rd 2012, they get assistance from the area-displaced committee. Every three months they get supported with three big tins of rice per person.</p> <p style="text-align: right;">Situation Update/Incident Report written by a KHRG researcher, Kawkareik Township, Dooplaya District (Received in August 2012)</p>
--	--

Source document #137

Internal log#:	12-132-D1
Published:	"Dooplaya Short Update: Kawkareik Township, September 2012," KHRG, (first publication)
Location:	Kawkareik Township, Dooplaya District
Issues:	Anti-personnel and other mines
Full text:	<p>On September 17th 2012, a KHRG staff member called a researcher and asked him, "<i>Did the KNLA [Karen National Liberation Army] Battalion #103 plant landmines on the land of the church, U Kray Kee village, Kawkareik Township, Dooplaya District?</i>"</p> <p>The researcher replied that the KNLA #103 had indeed planted landmines on the land of the church.</p> <p style="text-align: right;">Phone Call with a KHRG researcher, Kawkareik Township, Dooplaya District (September 2012)</p>

Source document #138

Internal log#:	12-133-D1
Published:	" Shooting in Dooplaya District, " KHRG, November 2012, http://www.khrq.org/2012/11/shooting-dooplaya-district
Location:	Kawkareik Township, Dooplaya District
Issues:	Torture and violent abuse; Ongoing militarisation
Full text:	<p>Shooting in Dooplaya District</p> <p>On Wednesday September 12th 2012, a 20-year-old single male resident</p>

both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement,](#)" *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft,](#)" *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma,](#)" KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process,](#)" KHRG, November 2012.

	<p>villager of A--- village, Saw B---, was shot as he was driving his tractor on the way to Waw Lay village. He was shot by the Democratic Karen Buddhist Army's (DKBA) Platoon Commander, Neh Raw. The platoon is led by Company Commander Saw Pah Dee, which is based in A---village.</p> <p>Saw M--- was driving his tractor to Waw Lay village and, on the way, the platoon commander, Neh Raw beckoned him, but Saw B--- was unable hear him due to the noise from the tractor. As Saw M--- was unable to hear anything, he continued driving the tractor. Platoon Commander Neh Raw shot at him, the bullet striking Saw B---'s leg. Due to the injury to his leg sustained from the bullet, he required medical treatment and, with the help of his family, he was cared for at Pho Pra Hospital in Pho Pra Township, Tak Province, Thailand.</p> <p>The community member who spoke with Saw B--- explained that Platoon Commander Neh Raw had requested food from Waw Lay village, and wanted Saw B--- to collect it for him. Therefore, he called out to Saw B--- while he was on his tractor, and since Saw M--- could not hear his calls, he shot at him.</p> <p>The same community member provided additional information to KHRG in October, stating that, according to a nurse who had been caring for Saw B--- since coming back from receiving treatment in Thailand had been informed by DKBA soldiers that, on September 13th 2012, Company Commander Saw Pah Dee ordered Platoon Commander Neh Raw to return to A--- village and express his apology to Saw B---. According to the community member who spoke with the nurse, Commander Neh Raw had still not fulfilled this request by October 24th</p> <p style="text-align: right;">Short Update written by a KHRG researcher, <i>Kawkareik Township, Dooplaya District</i> (Received in September 2012)</p>
--	--

Source document #139

Internal log#:	12-137-A1-I1
Published:	"Dooplaya Interview: Saw A---, August 2012," KHRG, (first publication)
Location:	Kawkareik Township, Dooplaya District
Issues:	Forced labour; Ongoing militarisation
Full text:	<p>Do you suffer from anything in your location?</p> <p>We suffered at times that they [Tatmadaw] ordered us to carry a lot of their things.</p> <p>Did they pay you?</p> <p>No.</p>

Have they still ordered things [forced labour] when the fighting stopped [after the ceasefire]?⁵¹⁵

They ordered a lot.

Do you remember on which date they ordered?

They [Tatmadaw soldiers] order continuously. Whenever they arrive, the villagers have to carry [things] for them. You don't dare to ride the tractor anymore. They put the things [in the tractor], even if it was not arranged. They [the villagers] have to carry both their own stuff and their [stuff]. Whenever their [Tatmadaw soldiers] trucks return [to the camp], the four or five trucks are filled with them. Also, when they return [to their headquarter] they bring their old stuff [rations] with them and when they came back [from the headquarter] they bring new stuff [rations].

What things do they order [the villagers] to carry? Rice?

They ordered us to carry poultry and things that they took from other people. I never saw them carrying rice. They already sent during in the summer time. If we compare the times that they go and return, they come here more often than they go back [to their headquarter]. We stay and the work is uncomfortable. We have to build two houses [for safety reasons and being able to flee]; one in Thailand and one in Myanmar. All villagers feel uncomfortable and they all build two houses on the borderline such as in Maw Keh Hter, Wah May Hta, Thay Baw Boh, Lay Ghaw and Bler Doh.

Do you know which armed groups ordered these things?

I don't know because we can't speak Burmese. We just watched them when they came. They came with a lot [of soldiers] and they carried very

⁵¹⁵ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April 4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#)," *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft](#)," *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma](#)," KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process](#)," KHRG, November 2012.

	<p>good weapons. They took all the old weapons when they return to their headquarters and brought new weapons. They brought a lot of bullets and weapons.</p> <p>How many people [villagers] did they order at once?</p> <p>People had to sent them four to five tractors at once to carry their equipment.</p> <p>Did you [villagers] have to send them [the tractors] very far?</p> <p>The villagers sent them village-by-village because they went to all villages. For example, when they arrive in Maw Keh Hter, the villagers [from Maw Keh Hter village] then carried the rations to Waw Lay and the villagers from Waw Lay carry them [further]. They order every village [to transport their rations] when they arrive.</p> <p>Do they always order people when they travel and go back?</p> <p>They do order people all the time. There is no time that they don't order people. They never carry their things by themselves. Mostly, they order people.</p> <p>How do you consider this peacetime? Is the situation stable or not?</p> <p>I work far away from my village [for safety reasons]. I feel uncomfortable. Even though people say there is peace, I feel uncomfortable.</p> <p>Do you have to suffer anything else? If so, you can say it.</p> <p>Yes, I have to suffer a lot so I got a heart disease.</p> <p>Because of what?</p> <p>Because of the yellow scarves⁵¹⁶ [Democratic Karen Buddhist Army (DKBA)].⁵¹⁷</p> <p>Do you suffer from the KNU [Karen National Union]?</p>
--	--

⁵¹⁶ "Yellow Scarves" is a term commonly used by villagers to denote the Democratic Karen Benevolent Army (DKBA), in reference to the yellow scarves that form part of their uniform.

⁵¹⁷ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

I had to suffer once when they did it [something] to me.

You can tell me the story, it is okay.

Really? They [KNU] robbed us and took our necklace and our money. At that time, they took my Myanmar money [worth] 500,000 kyat (US \$506.58),⁵¹⁸ [my] Thai money [worth] 900 baht (US \$28.02)⁵¹⁹ and one pair of necklaces. I wear the necklace around my neck. If we would know that people would do that to us [robbing], we would not dare to wear [them]. They would drag it [from our necks], but I hurried to take them off. I told them, “*You don’t need to drag it off. I will give it to you.*”

When did that happen?

When I lived in Maw Keh Hter [village]. It is many years ago. I am afraid of every side. I am afraid of the yellow scarves, I am afraid of the Kawthoolei [the KNU] and I am afraid of the Burmese [Tatmadaw].

Has a situation like that [the robbery] happened in 2012?

No.

What about the yellow scarves?

No.

What about the Burmese [Tatmadaw]?

I can’t trust the Burmese.

Why?

They [Tatmadaw soldiers] walked over and stepped on our plants, our green beans fields. All our plants got damaged. They also ate them. If they sit and rest, why don’t they sit and rest at other places? Now they are sitting at our plantations. The green beans were ready to harvest, so they [Tatmadaw soldiers] cracked a lot. They sat in many places and it [the plants] got damaged a lot. It was the same for villagers in Thay Baw Boh. It wasn’t only me. The owners of the plantations where they went complained a lot. It would be better if they would move between camps a straight away. But they moved everywhere and they damaged a lot. We don’t dare to tell them because they have guns. We just watch them.

Would they [Tatmadaw soldiers] stop if you told them?

No, we can’t tell them. We don’t dare to tell them when they eat [our

⁵¹⁸ As of January 13th 2013, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

⁵¹⁹ As of March 18th 2014, all conversion estimates for the Baht in this report are based on the official market rate of 32.16 baht to US \$1.

food]. We don't dare to tell them when they go [on our plantations].

Did this happen a few months ago?

No. They followed the vehicle road a few months ago, but we had to send [transport] them [the Tatmadaw's rations].

Is it accepted if villagers are not available to help them?

People have to go. They [Tatmadaw soldiers] order until they get [what they order]. People have to transport rations [by tractors from] place-by-place. When they arrive in one village, the villagers from that village have to further transport [the Tatmadaw's rations] to the next village.

Can't you tell them that you are not available or suggest another day?

No, we can't. Even if we are not available, we have to make ourselves available.

Does it happen that they [Tatmadaw soldiers] take villagers' chickens when they travel?

You can't trust the Burmese. They just take anything without a prior notice. If people trust them, they can do so, but I'll never trust [them].

Have other people [villagers] suffered the same?

They [the villagers] all suffer because people are afraid and don't dare to tell them [Tatmadaw soldiers].

Do they [Tatmadaw soldiers] take things from villagers' houses?

We can't trust them if the owners are not at home. When people see the Burmese [Tatmadaw], they quickly go back to their houses. If they are careless and if the Burmese enter their houses, things will definitely be gone.

So you still can't live peacefully here?

No, it is not peaceful. You can't say it is peace. As I told you, we have to live in two houses; one in Thailand and one in Myanmar. You have to work from distance because you can't eat rice [that grows on the plantation in Myanmar] when you stay in Thailand. You have to build two houses. Currently, they say that the situation is better, so we went back to work [in Myanmar]. We can't trust the situation, no one does. All people [have to] build two houses.

Do they [Tatmadaw soldiers] take good care of you and support you? For example: do they provide medicines if you're sick?

No. I have never seen that. I don't know whether that happened to other people or not.

Do they help you if you have a problem?

No way. Don't wish that they take care of you. They do [only] demand [things] from you.

So the villagers are still afraid?

The villagers are afraid. The situation is temporarily better. In their mind they all see that the situation is temporary better, [but] it is not permanent. The villagers don't trust it [the situation]. If the Burmese come, they [villagers] flee to Thailand. We prepared and built one small house for each household in Thailand. They haven't retreated or decreased the [amount of] soldiers, so we can't trust them. We can trust them if they all leave. We can't trust them because, even if they left, they would eventually come back.

I don't know about that. What have you seen?

What I have seen is that they go away and come back. I don't trust them.

You don't know the battalion number?

I don't know [it] because I can't speak any Burmese. Since we fled, we are afraid. When we fled, the Burmese [the Tatmadaw] took all of our stuff. They took many people's housewalls and sold it in town. They dismantled people's houses.

How many years ago did that happen?

It was only this summer that they did not dismantle the houses because the situation has gotten better. When they came last year, they dismantled people's housewalls, which they sold in Myawaddy [Town].

They didn't ask the owners when they dismantled the houses, right?

They didn't ask. They just dismantled it.

Did it happen after the ceasefire?

No, they do not dare to do that.

So there is only forced labour [since the ceasefire]?

Yes, there is only forced labour.

What else do you suffer from since the ceasefire?

We haven't dare to start working properly again, because we went back

[to the village] too early [and the situation was not secure]. We don't have any money. It is very bad.

What about food? Do you have enough to eat?

We do not have enough to eat, but we borrow from our siblings.

What do you do for your livelihood?

I am working on the corn [plantations]. We lose [the corn] all the time because we have to flee all the time. Last year, we did not dare to go back to collect the corn, even though the corn was ready to get collected. When we dared to go back it was raining. I can't repay my debt. I'm so sad. If I don't work I can't eat.

What about the other people?

Many of them lost [their livelihood]. This year, when the situation was better, we didn't have sufficient food from the work [the harvest]. Most of it [the food] was lost. If the situation is really good [safe], we have sufficient food. The year that the Myanmar soldiers came, we dared not to go back [to the village] and work. We just hired people from here. We asked the villagers who dared to go back to work for us because we didn't dare to go back to harvest the corn. When we dared to go back to harvest [the corn], it was raining again. You have to buy everything [if you want] to eat. But you can't eat if you don't have money.

Do many people suffer like this?

Currently, many people suffer. Around Lay Ghaw [village], many people do not have sufficient food because people [who have money] don't hire daily wageworkers. They have to look after one another with little support.

That sounds very bad.

Yes, it is very bad. Also the rice becomes expensive. In our area, one big tin of rice⁵²⁰ is worth 300 baht (US \$9.34). It is Thai rice and costs 300 baht.

How much do they pay people for daily wage work?

They hire [and pay them for] 120 baht (US \$3.74) per day. The price of all the goods has increased. Currently, we are afraid that we can't buy anything for 100 bath (US \$3.11). One kilo of pork is worth 130 baht (US \$4.05) to 140 baht (US \$4.36).

So you can't feed anyone?

⁵²⁰ A big tin is a unit of volume used to measure paddy, milled rice and seeds. One big tin is equivalent to 10.45 kg. or 23.04 lb. of paddy, and 16 kg. or 35.2 lb. of milled rice.

I do not have any [animals] to breed, because we can't breed any animals on either [the Thai or Myanmar] side. You can't breed animals when you go back to Thailand. You can go back to Myanmar, but you don't have a house yet. We stay poor and repair it [the house] ourselves. I have to live in very poor conditions. When we fled, we could not bring anything like clothes or jackets. Also, my house was [located] next to the [military] operation [ground] so we didn't have time. When I ran back to pick up my daughter-in-law, the heavy weapons were continuously falling. In my mind, I had the feeling that the Burmese would arrest me, so I ran away. I didn't bring anything. When I ran, I had to run along the road and I ran very far. I left my pigs, chickens and everything else.

Did you flee last year?

Yes, I couldn't take anything. Even though I locked [the house], the Burmese destroyed it and took everything that was inside. They also wanted to dismantle the house, but people who dared, stayed [in her house] for a while.

Did you get any of your stuff back when you returned to your home?

Nothing. I lost everything. If I had lived quite far from the Burmese [the Tatmadaw's camp], I could have taken some [of the stuff], but I was very close to the Burmese [camp].

How close were you [to the Tatmadaw camp]?

Very close, because we lived next to the operation [ground]. When I ran back to pick up my daughter-in-law, the Burmese carried heavy weapons and went up to the Htee Nya Lee River. When I returned to my house, the Burmese shelled their heavy weapons within a few minutes. The heavy weapons were continuously falling. We could not directly run to the Waw Lay [village]. We had to run around the road and hide in the bushes. I also ran with my two or three grandchildren and some clothes and blankets. Right now, I am in a very bad situation. I don't have any money but I wouldn't have worried if I didn't have to flee. I could not take any pots or spoons. I left it all. Some people here could take some of their pots and spoons, but we could not take anything when we fled. Afterwards, we could only eat rice [that lasted] for two or three months. After two or three months, our rice had finished and other people didn't share their food with us.

What did you do about that?

I couldn't do anything.

Were there many people when you fled?

Yes, there were many people when we fled.

	<p>What about the current situation? Are there many people who return [to their old village]?</p> <p>Yes, many people return [to their old village]. They go back and do [work on] hill fields. We can't eat if we don't do hill fieldwork, because noone provides us with food. We also never had a mosquito net. We could only eat rice. What I know is that I have enough eat rice for a few months, maybe for two or three months. After that, I don't have anything left. In my mind, the situation is not better yet. Everyone worries that there will be another conflict in the next three or four years. This year, there was flooding and people's corn plantations were destroyed. For some of them, the entire corn plantations were destroyed. When we work on the corn plantation, we borrow money from our boss and we eat our bosses' rice. When it was time to pay [the boss] back, it [the money] was all gone. Everyone does the same. If we lose [a harvest], we are in debt. I don't know what happened to mine, so I had to plant corn four times. Many people complain that they have to plant it [the corn] three or four times. I don't know what to do.</p> <p>Do you have many troubles?</p> <p>Many troubles. Some people who do not have food go to the people who can work, eat enough, and later work for them. You would be starving and you would die if you wouldn't act like that.</p> <p>Do you have anything else [to say]?</p> <p>I can't tell any other difficulties.</p> <p>I will keep everything you said in confidence.</p> <p>I'm scared.</p> <p>I know you are scared. Thank you so much for what you told me.</p> <p style="text-align: right;">Saw A---, (male, 48), Kawkareik Township, Dooplaya District (Interviewed in August 2012)</p>
--	---

Source document #140

Internal log#:	12-138-S1
Published:	"Dooplaya Situation Update: Kya In Seik Kyi Township, September 2012," KHRG, June 2013, http://www.khr.org/2013/06/12-138-s1/dooplaya-situation-update-kya-seik-kyi-township-september-2012
Location:	Kyainseikgyi Township, Dooplaya District
Issues:	Ongoing militarisation
Full text:	Armed Groups situation

In SPDC LIB [Light Infantry Battalion] #583, Commander of the second column is Min Naing, we do not know the Official Commander's name and they are in Thee Thah Baw. LIB #583; their Company Commander is Myo Lwin and Camp Commander is Thet Paing Ko. IB⁵²¹ [Infantry Battalion] #283 are in Kwee Lon Daing and this information is true. In Ye Tha Lauk IB #283, the Camp Commander is Zaw Lin Htun, and for LIB #583, the Company Commander is Aung Zaw Moe. In Poe Si Muh, the Camp Commander is the Battalion Commander Myo Myint Kyaw from IB #283, but we do not know the columns' name. This information was recorded on August 30th 2012. According to the information that we collected on August 19th 2012, DKBA⁵²² [Democratic Karen Buddhist Army] posted their yellow flag at Lay Law Hsaw on the borderline between Thailand and Burma. In Kyauk Hta, the Camp Commander is Adjutant Tin Myint Mon from LIB #343, MOC⁵²³ [Military Operations Command] #8 and the Operation Commander of MOC #19 in Kyeik Don is Aung Myo. There, the BGF commander is Eh Mwee. On September 5th 2012, MOC #19 branched into LIB #583 and LIB #586 and the total number of soldiers is over 290 heading to the borders. Currently, 6th brigade is controlled by LID [Light Infantry Division]⁵²⁴ #44. IB #283 and LIB #583 are based in Mae K'Ti camp [which is called] *Ler Kwa Soh* in Karen. LIB #586 lead by Commander Maung Maung Lwin with over 30 soldiers came to ask for tractors from the village head in A--- for sending food and salary of soldiers in Kyeik Don Area, but they [LIB #586] did give [the owners] the cost [payment] for hiring the tractors. They finished [sending] soldiers' salary on September 2nd 2012. They usually send salary once a month but they send food at different times. This information is given by the village head. Most of the Tatmadaw⁵²⁵ soldiers do not wear uniforms while they are going around. They usually come to buy chicken and BEC (alcohol) in A--- village. KNLA⁵²⁶ [Karen National Liberation Army] Battalion #17 controlled Per Kler to Win Lon [villages], but in Kya In, most villagers are [on] KNU side, and they only say good things about KNU. KNLA Battalion #18 controlled T' Moh Theh to Kya In Seik Kyi [villages]. KNLA soldiers are friendly with the villagers and the villagers also rely on the KNLA.

⁵²¹ Infantry Battalion (Tatmadaw); 500 soldiers but most in Tatmadaw are under-strength with less than 200 soldiers.

⁵²² The DKBA was formed in December 1994, led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), which was the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996.

⁵²³ Military Operations Command; 10 battalions for offensive operations; Most MOCs have three TOCs, made up of three battalions each.

⁵²⁴ Light Infantry Division (Tatmadaw); commanded by a Brigadier-General, each with 10 light infantry battalions specially trained in counter-insurgency, jungle warfare, "search and destroy" operations against ethnic insurgents and narcotics-based armies, and organised under 3 Tactical Operations Commands, commanded by a Colonel, (3 battalions each and 1 reserve), 1 Field Artillery Battalion, 1 Armour Squadron and other support units. As of 2000, all LID have their own organic Field Artillery units.

⁵²⁵ The Tatmadaw is the Burmese state military.

⁵²⁶ Karen National Liberation Army, which is the armed wing of the KNU.

Villagers' situation

On September 13th 2012, in B--- [village] some villagers' [had to use their] carts to carry materials such as logs and bamboo for building a bridge in Kyeik Don [Town]. Moreover, a government medic from C--- named —D--- whose husband's name is E---, charged a higher cost for her treatment of most sicknesses, especially for malaria tests. The patients have to pay 2,000 kyat⁵²⁷ (US \$2.35) for blood tests but some villagers from the other villages said sometimes they have to pay over 7,000 kyat (US \$8.22) including for the cost of medicines. However, antibiotic, pre-protections [vaccine] for kids and newborn babies are free. In Kya In, SPDC soldiers from IB #283 of MOC #19 commanded by Moe Myint Kyaw came to find chickens in the village but when they did not see the owner, they shot a chicken with a catapult then brought it back to their camp without paying the cost for the chicken. This happened in rainy season and also happens sometimes in the year. Similarly, in under [government] control areas, MOC #19, LIB #586 and IB #283 usually cross V--- and a villager has to follow with them to be a guide, and the villagers are fed-up with being guides, if are paid or not. At the same time, A--- [village] also usually has to do the same things. However, for the villagers there, they are very friendly with the Tatmadaw so they do not have a big problem with Tatmadaw. Sometimes, they are asked for 3 or 5 tractors to carry Tatmadaw [soldiers] to the place where they [soldiers] have to go, but the tractors' owners were paid 30,000 (US \$35.23) to 35,000 Kyat (US \$41.10).

Moreover, villagers in F--- pan gold beside the small stream with hand-made trays and in two or three days some villagers can get approximately 18 grams of gold. Anyway, villagers are allowed to do their own business because they do not use any huge machines, which can make the stream unclean and muddy. The villagers' main works are betel nut plantation, paddy farming and hill farming. Wonderfully, the villagers rely on herbal medicine or traditional doctors. There are a lot of eye aches, some dengue, boils or furuncles, and coughing but there are no government clinics in Mih Nar Ah. Moreover, most women have a special disease that causes itching at their inappropriate part of their body [vagina] as there was too much white fluid [vagina discharge] released from inside of lower part of their bodies as white menstruation. In Kwee K' Neh Ghaw, most women are in bad health condition, and they mostly have malaria, coughing, stomach ache and have a lot of back pain when they are pregnant. There are no medics or nurses in the village so they usually have to go to G--- B--- to get treatment. However, sometimes medics (likely M---) from Nu Poe come to treat the villagers. The health conditions of the kids from Toh Hkee are bad, such as they have ear infections and sickness and they just rely on the very experienced traditional medics in that village. There are malaria diseases in H---, and they have to go to get treatment in Seik Kyi for emergency cases; the villagers said that

⁵²⁷ As of 23rd November 2012, all conversion estimates for the kyat in this report are based on the official market rate of 851 kyat to the US \$1. This reflects new measures taken by Burma's central bank on April 2nd 2012 to initiate a managed float of the kyat, thus replacing the previous fixed rate of 6.5 kyat to US \$1.

sometimes the treatment costs 300,000 kyat (US \$352.32) and sometimes 100,000 kyat (US \$117.44), and it is also depends on the patients' conditions. It will cost more when the patients have a serious health condition. However, near H---, there was a small government clinic and there is only one medic who gives a health service. The villagers from most of the villages near the town usually do rubber plantation, betelnut plantation, lime plantation, citron plantation and paddy farms.

On September 24th 2012 the government made the villagers buy licenses for their motorbikes in Kya In Seik Kyi Township, the cost of licenses has decreased now.

Nevertheless, these days, the villagers do not have incomes yet as their rubber and betel nut are not ready to sell, so most villagers cannot afford this amount of money. Motorbikes from 1996 to 1998 have to pay over 40,000 kyat (US \$46.98); from 2000 to 2005 have to pay over 50,000 kyat (US \$58.72); motorbikes from 2006 have to pay over 70,000 kyat (US \$82.21); [motorbikes from] 2007 to 2010 have to pay exactly 98,350 kyat (US \$115.50); from 2011 have to pay 140,000 kyat (US \$164.47); and motorbikes from 2012 have to pay over 140,000 kyat (US \$164.47) for motorbike licenses. The villagers said that if it is possible, they want the date [for making licenses] to be changed to December.

Unfortunately, most of the villages only have lower education [establishments] such as Primary schools, but some villages such as I--- [village] have nearly to middle school [level], till 7th standard, in this [school] 203 students study until 5th standard. The school system is not dependent on the number of children in the village, but it depends on whether the government supports it, and the villagers' struggle to get support from different groups and organizations. The village head from I--- wants to promote their village school to middle school for the children who finished 7th standard to be able to continue their next level of education, because they do not want their children to go to study in Seik Kyi. However, most of the village heads and villagers want a higher level of schooling. I--- has a nursery school, which is supported by KWO [Karen Women's Organisation] and J--- School is supported by KSNG [Karen Student Networking Group]. In Kya In, it has two parts. Ka Rah Nih has a primary school and Kya In has a middle school and in the middle school, there are 200 students. However, Ta Kah Klo has the high school where the government pays a higher salary: 120,000 kyat (US \$140.93) for schoolteacher and 200,000 kyat (US \$234.88) for headmaster [per month]. Some people said that they want to be school teachers as the salary is higher, which is not like in the past. Most of the schools in 6th brigade get support from both sides: the Burmese government and KNU.

Development situation

The villagers complained and worry a lot about the development [projects] because development projects, which are done by private companies, can cause the villagers to have conflict with each other. In Kya In, Hkin Zaw bought a large [area of] land and then his crews planted a lot of

rubber there. The problem is that his crew did not leave any space for a small walking road. In fact, Kya In village has a rule that said that the villagers could not sell their land to outsiders, so now they are still solving this problem. Hkin Zaw also did antimony mining in K--- and his company is called Thu Wana Myay Zi Lwar That Tuh Too Paw Yay co.ltd. The biggest mine is [led by] Khin Maung and [he] works with Chinese crews and experts. There are five mining places in K--- in total, and the other three are small and private but these three only use hand tools to dig the ground and find the antimony. Antimony grade one is the best and it can be sold for over 120,000 kyat (US \$140.93) per ton. All the projects' taxes are paid to KNU. The two biggest companies like Khin Maung and Khin Zaw gave 200,000 kyat (US \$234.88) to the village school and 250 water pipes to the villagers. The mining not only affects K--- but also affects L--- because L--- is located along the same river that K--- is. The companies promise that they will dig wells for L--- [villagers]. Mining [projects] in K--- have been going on for four years already, but there is still a lot of antimony there. Because of mining, the goods and especially meat such as pork and chicken prices have increased, especially chicken; 1.6 kilo costs 7,000 kyat (US \$8.22) to 8,000 kyat (US \$9.40) but the normal price is only 4,000 kyat (US \$4.70). Therefore, the villagers there can no longer afford to have a chicken curry for meal. Moreover, there is a small company called San Mya Yadanar that does antimony mining in between A---, H--- and M---. The company found antimony grade 5 there, but they are just testing, and that company got permission from KNU. There are two or three more mining [projects] in Kya In Seik Kyi Township and they are huge.

Conclusion

Activities from both sides of the military groups did not have violent acts on each other, but sometimes their activities can affect the villagers. Villagers faced social violence; forced labour, low [insufficient] education systems, and insufficient healthcare facilities. However, the village has good business with betel nut plantation, which is starting [to be harvested] now; lime plantation which is nearly finished [harvesting], citron garden that is also nearly finished, paddy farms that are now starting to bloom, and finally the rubber businesses which are popular because they can earn more income. Development projects are everywhere in Kya In Seik Kyi Township, especially the antimony mines which are the most common [projects] and there is still a lot [of antimony] there.

Situation Update written by a KHRG researcher,
Kyainseikgyi Township, Dooطلا District
(Received in September 2012)

Source document #141

Internal log#:	12-142-D1
Published:	"Landmine death and injuries, old mines continue to make travel

	unsafe in Pa'an District," KHRG, December 2012, http://www.khrg.org/2012/12/12-142-d1/landmine-death-and-injuries-old-mines-continue-make-travel-unsafe-paan-district
Location:	Nabu Township, Hpa-an District
Issues:	Anti-personnel and other mines
Full text:	<p>Old landmines that remain below the ground surface represent a risk that restricts local villagers' ability to travel safely around Htee Klay village tract,⁵²⁸ as unexploded landmines can remain armed and explode when one steps on them.</p> <p>On November 1st 2012, at 7:00 am, a 21-year-old villager named Saw A--- was leading his cow near B--- village in order to let the animal graze, when it stepped on a <i>taing</i> bomb.⁵²⁹ Because of the impact from the landmine explosion, one of the cow's legs was destroyed. Additionally, Saw A--- was struck by shrapnel on the back his neck, the roof of his mouth and on his stomach; according to the community member who submitted this information, his bowels fell out of his body and he died one hour later.</p> <p>The KHRG community member reported that, in Htee Kyah Rah village tract, landmines have been planted by different armed groups, such as the Karen National Liberation Army (KNLA) and the Tatmadaw.⁵³⁰ These landmines have also injured members of these groups. One such incident occurred on October 31st 2012, at approximately 4:00 pm. An unknown Tatmadaw soldier from LIB #275 stepped on an existing landmine near C--- village, Htee Kyah Rah village tract, T'Nay Hsah Township, Pa'an District, while he was patrolling around. The soldier lost both of his legs from the explosion.</p> <p>Previously, on September 20th 2012, a man from D--- village, Noh Kay village tract, T'Nay Hsah Township, Pa'an District, also stepped on a landmine. The man, who is 46 years of age and named Saw B---, suffered major damage to one side of his leg and the wound has not yet healed. In</p>

⁵²⁸ On January 2nd 2012, the representatives from the KNLA Battalion #101, the DKBA, Border Guard and KPF held a meeting in Htee Klay village tract to develop a plan to remove landmines in the area. In May 2012, KHRG reported that that plan had not been implanted yet. See "Pa'an Situation Update: Nabu Township, September 2011 to January 2012," KHRG, May 2012. Although the plan should have covered the landmine that killed Saw P---, KHRG has no information as to which of these groups, if any, planted the landmine in this incident.

⁵²⁹ "Taing bomb" refers to a domestically-manufactured MM-1 Stake fragmentation mine. For more information on the use of the MM-1 mine, see *Uncertain Ground: Landmines in Eastern Burma*, KHRG, May 2012 (Pages 25 and 54); see also *Displacement Monitoring: Regular updates on protection concerns for villagers in Dooplaya and Pa'an districts and adjacent areas in Thailand, Update No: 74 "Dtaing bomb planted beside villager's plantation in Dooplaya District,"* KHRG, May 2011.

⁵³⁰ According to the KHRG community member who provided this information, the landmine that exploded in this incident was very old; additionally, the KHRG community member was unable to confirm who planted it. Thus, this bulletin does not represent that either the KNLA or the Tatmadaw is responsible for this particular landmine, because the researcher was unable to identify all the armed groups in the area.

	<p>Noh Kay village tract area, the KHRG community member reported that, landmines have been planted by the Border Guard and the KNLA.⁵³¹</p> <p>After villagers in the area became aware of the landmine incidents involving Saw A---, Saw E---, and the unidentified Tatmadaw soldier, local villagers from Htee Klay, Noh Kay and Htee Kyah Rah village tracts reported to the community member that they feel unsafe to travel and remain afraid of hidden landmines remaining in their area.</p> <p style="text-align: right;">News Bulletin written by a KHRG researcher, Nabu Township, Hpa-an District (Received in December 2012)</p>
--	--

Source document #142

Internal log#:	12-142-D2
Published:	"Hpa-an Short Update: Nabu Township, August to November 2012," KHRG (first publication)
Location:	Nabu Township, Hpa-an District
Issues:	Anti-personnel and other mines
Full text:	<p>A KHRG researcher rang me [a KHRG staff member] on November 1st 2012 at around 9:20 am and updated me about a recent landmine victim.</p> <p>On October 31st 2012 at around 4:00 pm, a Myanmar soldier from the LIB [Light Infantry Battalion]⁵³² #275 stepped on an old landmine close to Wah Kaw Law Lee village, Htee Kyah Rah village tract⁵³³, Nabu Township, Hpa-an District. He lost his two legs because of the landmine explosion. The KHRG researcher [] said that landmines were planted by different groups, such as the Karen National Liberation Army (KNLA), the State Peace and Development Council [Tatmadaw],⁵³⁴ etc.</p> <p style="text-align: right;">Short Update written by a KHRG researcher, Nabu Township, Hpa-an District (Received in November 2012)</p>

Source document #143

⁵³¹ Although these groups have used landmines in the area in the past, the KHRG researcher was not able to confirm who planted this particular landmine and this bulletin does not represent that either of these groups are responsible for this incident.

⁵³² Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

⁵³³ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

⁵³⁴ State Peace & Development Council of the military junta ruling Burma at the time, which was officially dissolved March 30th 2011 by Senior General Than Shwe following the election of a quasi-civilian government in Burma in November 2010.

Internal log#:	12-142-D3
Published:	Hpa-an Short Update: Nabu Township, August 2012,” KHRG, (first publication)
Location:	Nabu Township, Hpa-an District
Issues:	Anti-personnel and other mines
Full text:	<p>Name: Hpah⁵³⁵ A---</p> <p>Gender: male</p> <p>Age: about 40 years old</p> <p>Village: B--- village, Noh Kay village tract,⁵³⁶ Nabu Township, Hpa-an District</p> <p>Hpah A--- stepped on a landmine on August 28th 2012. In the Noh Kay village tract area, some landmines were planted by the BGF [Border Guard Force]⁵³⁷ and some landmines were planted by the KNLA [Karen National Liberation Army]. His wound has not healed yet.</p> <p style="text-align: right;">Short Update written by a KHRG researcher, Nabu Township, Hpa-an District (Received in November 2012)</p>

Source document #144

Internal log#:	12-145-D1
Published:	“Woman raped and killed in Pa’an District, October 2012,” KHRG, December 2012, http://www.khrg.org/2012/12/12-145-d1/woman-raped-and-killed-paan-district-october-2012
Location:	Nabu Township, Hpa-an District
Issues:	Rape and sexual assault; Drug production, use and social impacts
Full text:	On October 14 th 2012, a 21-year-old woman named Naw A---, who was from B--- village, was raped and killed by a 23-year-old man from C--- village, named Saw D---. The community member who submitted this information, reported to KHRG that Saw D--- had also sexually abused Naw A--- prior to the incident that resulted in her death. After this first incident of abuse, both Naw A--- and Saw D---’s parents met to agree that the two should be married, and they continued under this arrangement

⁵³⁵ Hpah is an informal S’gaw Karen title used for men, which appears before the person’s name.

⁵³⁶ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

⁵³⁷ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see “DKBA officially becomes Border Guard Force” *Democratic Voice of Burma*, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

	<p>until Naw A---'s death. After her death, she was found with blood covering her face and thighs; her sarong was completely soaked with blood.⁵³⁸</p> <p>The community member reported that the perpetrator uses a drug called <i>yaba</i>.⁵³⁹ Most of the villagers reported that, in their township, people sell it openly and it is very prevalent. The villagers in the area raise concerns about the prevalence of <i>yaba</i> in their communities and the negative effects that it has had on youths in the area. They do not want <i>yaba</i> to be sold, because it is perceived to increase incidents of rape and violence, similar to Naw A---'s. According to villagers in T'Nah Hsah, there has been irreparable harm to many children and youth because of the drug, which some villagers believe is used by youth as a form of escape from their situation; the community member reported that <i>yaba</i> is one of the biggest problems affecting the villagers.</p> <p>The person who manufactures the drug in the area, is Border Guard battalion #1016's commander, Mya Khaing. He operates a production site in T'Nay Hsah Township, and he distributes it to villages in the area. Because the source of the drug is linked to an armed group, villagers do not dare to complain about the problems they experience to them. One villager also reported to the community member that, because of <i>yaba</i>, many villagers have become even poorer, as a result of the cost of their addiction. Villagers reported to the community member that they are looking for ways to remove the drug from their communities as soon as possible, but they are also looking for assistance to accomplish this goal.</p> <p style="text-align: right;">Short Update written by a KHRG researcher, Nabu Township, Hpa-an District (Received in December 2012)</p>
--	---

Source document #145

Internal log#:	12-145-D2
Published:	"Demands for soldier salaries in Hpa-an District, October 2012," KHRG, February 2013, http://www.khrq.org/2013/02/12-145-d2/demands-soldier-salaries-hpa-district-october-2012
Location:	Nabu Township, Hpa-an District
Issues:	Arbitrary taxation and demands; Forced recruitment
Full text:	On October 19 th 2012, a community member trained by KHRG to monitor human rights conditions met with Saw A---, who is 48 years old and from B--- village; Saw C---, who is 51 years old and from D--- village; Saw E---, who is 41 years old and from F--- village; Saw B---, who is 54 years old

⁵³⁸ According to the community member, Saw Pah Thoo Lay was arrested by the KNLA, but there is no further update on the status of his incarceration.

⁵³⁹ *Yaba*, which means 'crazy medicine' in Thai, is a tablet form of methamphetamine. Introduced to East Asia during World War II to enhance soldiers' performance, methamphetamine has become increasingly popular in Thailand, Laos, Cambodia Vietnam, and in Burma where it is typically manufactured; see "Yaba, the 'crazy medicine' of East Asia," UNODC, May 2008.

and from G--- village; and Saw H---, who is 42 years old and from I--- village. All of these individuals are village heads and leaders from T' Nay Hsah Township, Hpa-an District,⁵⁴⁰ and joined together to discuss the activity of the Border Guard in their areas.

One event they discussed occurred on October 17th 2012, where three Border Guard Battalions that are stationed in T' Nay Hsah Township held a meeting for villagers from five village tracts. The meeting was conducted by Commander Mya Thein from Battalion #1016, Commander Mya Khaing from Battalion #1019, and Commander Lah Thay from Battalion #1018. The meeting was conducted from 10:00 am to 4:00 pm. Villagers from Htee Hpoh Kyaw, Noh Kay, Yaw Koo, Htee Klay, Mya P' Keh village tracts were required to attend. In total, 1,000 villagers were present at the meeting, where the subject of 'soldier recruitment' was discussed.

According to the community member who spoke with villagers in attendance at the meeting, Border Guard battalions #1016, #1018 and #1019 are instituting a new retention policy in order to curb recent losses in active duty members, where 22 local soldiers, who have completed their year-and-a-half service, will no longer go on reserve status. Instead, these soldiers will be required to extend their service tenure. The attending villagers are required to provide money to the battalions, in order to cover the cost of the new salaries. For each of these soldiers, villagers have to provide them with three million kyat (US \$3,525.26).⁵⁴¹ The community member who provided this information could not confirm the actual amount that each household is required to pay, but reported that all households will have to pay at least 50,000 kyat (US \$58.75), irrespective of ability to pay.

These soldiers were recruited when the Border Guard battalions were still the Development Karen Buddhist Army (DKBA).⁵⁴² Out of the 22 soldiers, some currently work in the Karen Peace Force (KPF),⁵⁴³ some joined the

⁵⁴⁰ As of January 2013, KHRG began to use the common spelling for "Hpa-an" District to reflect the standardized transliteration developed in 2012; past KHRG reports used "Pa'an."

⁵⁴¹ As of November 23rd 2012, all conversion estimates for the kyat in this report are based on the official market rate of 851 kyat to the US \$1. This reflects new measures taken by Burma's central bank on April 2nd 2012 to initiate a managed float of the kyat, thus replacing the previous fixed rate of 6.5 kyat to US \$1.

⁵⁴² The DKBA was formed in December 1994, led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), which was the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. Border Guard battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalized ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. Border Guard battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three digit battalion numbers. For more information, see "DKBA officially becomes Border Guard Force" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

⁵⁴³ The Karen Peace Force (KPF) was formed in February 1997 after splitting from the KNU/KNLA, and surrendering to and signing a ceasefire with the Burmese military government. The KPF controls some administrative areas in Three Pagodas Pass and operates a number of road and river checkpoints in the area

KNU-KLNA Peace Council,⁵⁴⁴ some remained in the DKBA, some deserted and went to Bangkok, and others joined the Border Guard after the 2010 transformation.

During the October 17th meeting, villagers attempted to negotiate with the commanders in order to not have to pay, but they were told that nonpayment was not an option. The villagers attempted to highlight the fact that many had other debt obligations that make this new obligation difficult to satisfy. The villagers were told: *"Now, you have to recruit our new soldiers,[because] DKBA and Kaw Thoo Lei [Karen National Liberation Army (KNLA)] soldiers are the same as BGF [Border Guard]."*⁵⁴⁵ To which, some villagers said that: *"Kaw Thoo Lei does not recruit the soldiers. A person who is interested could join. But look at you; the villagers have to hire the soldiers for you. Because you recruit the soldiers, there are many people who could not repay their debt. You will do it again now. Then, we will have more debt."* Again, the Border Guard soldiers confirmed that nonpayment was not an option for the villagers, by saying: *"Even if you cannot pay, you have to pay."*

On November 30th 2012, the community member returned and met with two villagers from B--- to ask for updates on the recruitment. The villagers reported that the J--- village and B--- village heads went to "Koh Ko", the central Border Guard base, where Border Guard soldiers ordered each of them to contribute money for the recruitment plan. Those village heads returned and began collecting money from villagers under a three-tier system: 1,000 baht from households with members that both work and do not face food problems, 800 baht from households with members that work and have some food but do not face shortages, and 500 baht from the remaining households. The villagers reported that the Border Guard distributed paper invoices with names and contribution amounts for the village heads to give to villagers, which they said is different from how collection had occurred in the past.

As of December 17th 2012, the community member reported that most villagers have refused to pay according to the collection plan requested by the Border Guard. Villagers reported to the community member that the Border Guard soldiers threatened the villagers and the village heads

of Three Pagodas Pass. After repeated rejections of Burmese government proposals to reform KPF into the Tatmadaw Border Guard, substantial elements reformed into Tatmadaw Border Guard battalions in 2010. See Mizzima Election 2010 Factsheet: KPF. However, follow-up information provided in March 2012 by the same villager who wrote this report confirmed that the branch of the KPF referred to in this report did not transform into Tatmadaw Border Guard and remains independent.

⁵⁴⁴ The KNU/KNLA Peace Council (also called the Karen Peace Council or KPC) is an armed group based in Hto Kaw Ko, T' Nay Hsah Township, Hpa-an District, which split from the Karen National Union (KNU) in 2007 under the command of Htay Maung and subsequently refused to comply with orders from the then-SPDC government to transform its forces into the Tatmadaw Border Guard; see: "KNU/KNLA Peace Council," *Mizzima News*, June 7th 2010 and "KPC to be outlawed if it rejects BGF," *Burma News International*, August 30th 2010.

⁵⁴⁵ According to the community member who submitted this information, villagers in the area believe that the Border Guard officer was attempting to gain their support for the recruitment effort by falsely stating that other armed groups in the area cooperate with the Border Guard.

	<p>that anyone who refused to pay would be arrested, but villagers told them, that <i>“It is peaceful [ceasefire is in effect], so we do not need to pay it [contributions] to you anymore.”</i> Villagers reported that a village head with a good relationship with Border Guard soldiers attempted to collect the money, but was hesitant to make this request due to opposition from the local community. Additionally, villagers reported that the Border Guard soldiers worry that news of this recruitment and collection effort will spread, and are afraid to use force. While B--- and J--- villagers have been informed they will have to support 13 soldiers throughout 2013, and paper in voices were distributed in September 2012, no payments to the Border Guard have been made yet.</p> <p style="text-align: right;">Short Update written by a KHRG researcher, Nabu Township, Hpa-an District (Received in October 2012)</p>
--	--

Source document #146

Internal log#:	12-148-S1
Published:	“Hpapun Situation Update: Lu Thaw Township, March to November 2012,” KHRG, February 2013, http://www.khrq.org/2013/02/12-148-s1/papun-situation-update-lu-thaw-township-march-november-2012
Location:	Lu Thaw Township, Hpapun District
Issues:	Attacks on civilians and extrajudicial killing; Ongoing militarisation; Peacebuilding efforts
Full text:	<p>SPDC [Tatmadaw] army activities</p> <p>This year, 2012, there are 11 places where the SPDC is based. The places where they base are:</p> <ul style="list-style-type: none"> • Hkay Poo village tract: T’Ler Hkoh, Hsa Law Daw Hkoh, Khaw Daw Hkoh and Htee Htaw Per [villages]; these places are between the boundary of Hkay Poo village tract and 2nd Brigade [Toungoo District]; • Ler Muh Plaw village tract: Htaw Muh Pleh Meh [village]; • Saw Muh Plaw village tract: Wa Klay Too and Hpah Ghaw Loh [villages]; • Hpla Hkoh village tract: Hpla Hkoh, Kuh Hkoh and Hpga Ghaw [villages]; • Kaw Loo Der village tract: Plaw Ka Muh Loo, Ler Say and T’Khaw Hta [villages]; and • Hkay Poo village tract: T’Ler Ker Hkoh, Hsa Law Daw Hkoh and Khaw Daw Hkoh [villages]. <p>In this year, 2012, the SPDC army, which is based in the places shown above, has sent more rations and they have repaired their army camp. They also repaired the bridges that cross the rivers, such as Hploh Loh and K’Hploh Loh rivers. The bridges that they have repaired are only for travelling and transporting rations, but people can travel on both levels.</p>

Their other activity is, they place food beside the vehicle road where the villagers travel in order to build up relationships with the civilians. The food that they leave includes: milk, sugar, rice, pea, tinned fish and beef. They persuade the villagers to take it, but the villagers are not interested in that, because the villagers are worried that it is a trick and [full of] poison. They put the food in four places along Ler Muh Plaw vehicle road; one place in Saw Muh Plaw, one place in Ler Muh Plaw and two places in Hkay Poo. Sometimes, they also put [the food] on the Saw Hta vehicle road.

Despite [the fact that] there is the ceasefire talk and peace talk,⁵⁴⁶ there are killings and torture. They [Tatmadaw]⁵⁴⁷ killed two people in Hkay Poo village tract. The first one is [a member of the] home guard;⁵⁴⁸ [the perpetrator was] SPDC based in Hsa Law Daw Hkoh and the column is LID [Light Infantry Division] #66. The home guard [member's] name is Saw A---, he was 30 years old. The other victim's name is Saw B---; he was 19 years old. They were killed in K'Kyay Hta on March 9th 2012, at 10:00 am. [The Tatmadaw] also took their money 160,000 kyat (US \$187.79).⁵⁴⁹ At the same time, they also shot and injured Saw C---, who is 28 years old and lives in D--- village, while they were walking together to cross the Burmese vehicle road, but [they were shot] before they crossed the vehicle road. This is when the other home guard [members] went to see the situation and found their corpses.⁵⁵⁰

⁵⁴⁶ The ceasefire agreement signed between the KNU and RUM officials on January 12th 2011 in Hpa-an Town, was an agreement in principle on '11 key points', to be followed by more in-depth talks after 45 days. Senior KNU officials had since announced that the deadline of 45 days was unlikely to be met; see: "KNU ceasefire meeting with government behind schedule," Karen News, February 23rd 2012. Meanwhile, as-yet-unpublished KHRG information received on February 19th 2012, suggests that there have been clashes between government forces and non-state armed groups in Hpa-an District in February 2012 and that recent re-supply operations carried out by Tatmadaw forces in Nyaunglebin District exceeded the amount of supplies usually sent, and included heavy artillery. Local media sources have also reported ongoing fighting in Hpa-an and Nyaunglebin Districts since January 12th 2012; see: "Killings and attacks between DKBA and BGF drives villagers from their homes," Karen News, February 24th 2012; "Ceasefires, Continued Attacks and a Friendly Encounter Between Enemies," Free Burma Rangers, February 3rd 2012.

⁵⁴⁷ The Tatmadaw is the Burma state military.

⁵⁴⁸ 'Home guard' or *gher der* groups have been organized locally in parts of northern Karen State threatened by Tatmadaw operations targeting civilians, and the resulting acute food insecurity. Villagers interviewed by KHRG have reported that *gher der* were established with the objective of providing security for communities of civilians in hiding, particularly when those communities engage in food production or procurement activities, and when other modes of protection are unavailable. For more on the *gher der* see: *Self-protection under strain: Targeting of civilians and local responses in northern Karen State*, KHRG, August 2010, pp.88-95.

⁵⁴⁹ As of November 28th 2012, all conversion estimates for the kyat in this report are based on the official market rate of 852 kyat to the US \$1. This reflects new measures taken by Burma's central bank on April 2nd 2012 to initiate a managed float of the kyat, thus replacing the previous fixed rate of 6.5 kyat to US \$1.

⁵⁵⁰ During March and April 2012, the KHRG office field Director visited the area separately from the community member who wrote this report. During that visit, it was reported to KHRG that the home guard members had discovered Saw K--- and Saw H--- on March 9th, but were unable to access their bodies until March 16th, because Tatmadaw soldiers remained in the area where the shooting occurred.

On June 15th 2012, they [Tatmadaw] also shot three shells from heavy weapons in to the Ta Hkeh Der area. The home guard gave us the news, that now they [Tatmadaw] also sent heavy weapons to Hsa Law Daw Hkoh. On October 6th 2012, their [Tatmadaw] two bulldozers came up in order to repair the road. They started [repairs] from Brigade 2 [Toungoo District], then they entered Hkay Poo village tract to Ler Muh Plaw village tract. We received the radio messages from the [identity censored for security] village tract secretary that the SPDC, which is based in Htaw Muh Pleh Meh, were ordered to send rations.

Currently, the SPDC army sends their equipment, such as wheelbarrows, gold pans and machines in order to pan gold. People saw that this equipment arrived in the Khaw Daw Hkoh area. They also cleared their airport [a helicopter landing field]. There are two bulldozers, which are always hidden in Khaw Daw Hkoh. If they need them for work, they take them out. We got this information accurately from the home guard and villagers; they are alert while they cross the vehicle road. Their purpose of sending the equipment is to pan gold in the Hkay Poo village tract area.

Civilians' situation

There are two SPDC vehicle roads in Northern Lu Thaw Township. One vehicle road goes from Hpga Ghaw to Saw Hta, and another vehicle road goes from Hpga Ghaw to Hkay Poo and also arrives in Brigade 2 areas. There are six village tracts, which are Hpla Hkoh village tract, Saw Muh Plaw village tract, Ler Muh Plaw village tract, Naw Yoh Hta village tract and Hkay Poo village tract. But, until now, these civilians dare not meet with the SPDC army. The SPDC also does not persuade them to live under their control. Even though they [civilians] have to deal with food, shelter, livelihood and health problems, they have a strong mind for their people. They never say give up or cooperate with the SPDC. The biggest thing that they usually say is that they want peace, in order to be able to go back and work in their own village. When there is no peace, they want walkie-talkies⁵⁵¹ in order to communicate with each other and to be able to avoid the SPDC army.

Civilians' livelihood

This year, 2012, the biggest thing that the civilians in Northern Lu Thaw Township have to deal with is food problems. Because there was a lot of rain in 2011, they could not burn their hill farms. The water also flooded and damaged many flat farms. People also were caught in the current and died, because they were not careful; it was [usually] a small stream, but because there was extreme rain and also it was night time [when their homes flooded]. In 2012, the civilians have to find the way by their knowledge in order to get food. Some trade [goods], some people who have pigs or chickens sell them, then [use] the money they get to buy rice. Some people hire themselves out by carrying other people's things,

⁵⁵¹ Not only the soldier use walkie-talkies but also the villagers use walkie-talkies to contact one another in order to be able to avoid the Tatmadaw.

and buy rice with the profit they get. They have to go to buy rice in Muh Theh, Wah Hkee, Moh Hkee and T'Khaw Hta [villages]; it takes three days to go and come back. In these places, some Burmese soldiers are based in some areas, but in some areas they are not based. But among the villagers, they do it [care for one another] by understanding each other; day by day, there are approximately 100 people who go to carry rice. One big tin of rice costs 10,000 kyat (US \$11.74). Some village tracts, like Hkay Poo, the whole village tract may not access the support; it is only one out of three who can access rice support for one month. Some village tracts do not have access to support, and there is also no income. In this year, 2012, the paddy insects, such as *ta wah kee baw meh* [insect that eats paddy] and mice have increased [and destroy paddy], in some village tracts.

Lu Thaw Hpaw Day *thay ghee wa seh*⁵⁵² group

This group was founded two years ago, and they have treated more than 100 patients. There are 24 members, including females and males, and there are nine committees [33 total members]. There are ten kinds of medicine [that they make], which cure diseases. The medicine is cooked and made in the Hkay Poo village tract area. The medicine that cures diseases are: two types of malaria medicine, [medicine for when] hands and feet get cold [poor circulation to extremities], and a carminative [for digestive gas]. They still need colouring agents, including black, white, green [to give medicine capsules their colour]; plastic bottles which are the same size as a medicine tin, which can fit 100 tablets of medicine, to be filled with medicine; and also support from the leaders and parents. This is one thing that supports people in the area with income. Moreover, it becomes a big advantage for the [community] health in the area. But there is no plan from the authorities for the volunteers to do farms [to cultivate medicinal plants] and they also need suggestions and guidance. One of the *thay ghee wa seh* committee reports that they need more suggestions from the parents and leaders in order to develop *thay ghee wa seh* work.

Conclusion

The situation report of Northern Lu Thaw Township is from July to the end of November. The report includes the SPDC army activities, civilians' situations, their livelihood and also about Lu Thaw Hpaw Day's *thay ghee wa seh* group.

Situation Update written by a KHRG researcher,
Lu Thaw Township, Hpapun District
 (Received in **November 2012**)

Source document #147

⁵⁵² *Thay ghee wa seh* is a Karen phrase that directly means “tree and bamboo roots,” but in this situation update *thay ghee wa seh* means traditional medicine.

Internal log#:	12-154-S1
Published:	“Papun Situation Update: Bu Tho Township, July to October 2012,” KHRG, April 2013, http://www.khrg.org/2013/04/12-154-s1/papun-situation-update-bu-tho-township-july-october-2012
Location:	Bu Tho Township, Hpapun District
Issues:	Torture and violent abuse; Forced labour; Land confiscation; Access to health and education
Full text:	<p>Introduction</p> <p>Starting from July 2012 to October 2012, there are still human rights abuses in Bu Tho Township region. The human rights abuses, such as forced recruitment, demanding money, torture, demands (<i>loh ah pay</i>),⁵⁵³ are still [in the region].</p> <p>Matter: <i>Loh ah pay</i></p> <p>Related with the <i>loh ah pay</i>, the Burma military [Tatmadaw] orders the Border Guard⁵⁵⁴ that when they [Border Guard] go and live in a place, they have to set up their place [properly]. Therefore, they demanded the bamboo and thatch from the villagers, and they required two villagers to go and live with them each day, in order to have the villagers do things for them if needed. Now, in A--- village, the Border Guard Battalion #1014⁵⁵⁵ comes and stays in the village, and they live in the villagers’ houses. [They] also asked two villagers to go and live with them. The Battalion Commander of the Battalion #1014 is Maw Hsee,⁵⁵⁶ and they are active in Meh Pree and Htee Th’Daw Hta village tracts.</p> <p>Torture</p> <p>In B--- village, Day Wah village tract, Bu Tho Township, in 2012, the</p>

⁵⁵³ *Loh ah pay* is a Burmese term now commonly used in reference to forced labour, although traditionally referring to voluntary service for temples or the local community, not military or state projects.

⁵⁵⁴ Border Guard battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalized ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. Border Guard battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three digit battalion numbers. For more information, see “DKBA officially becomes Border Guard Force” Democratic Voice of Burma, August 2010.

⁵⁵⁵ KHRG has reported on the abuses committed by Battalion # 1014, including a June 2012 attack on two elder villagers who were travelling to provide money to one of their daughters who was giving birth at the time. Both villagers were severely beaten, and one died at the site of the attack. See “Torture and killing in Thaton District,” KHRG, October 2012. See also, “Situation Update: Pa’an Township, Thaton District, June to October 2011,” KHRG, November 2011.

⁵⁵⁶ Commander Maw Hsee’s name is sometimes spelled “Maung Chit.”

Burma military Battalion [Light Infantry Battalion (LIB)] #102, Column #2, Light Infantry Division (LID) #44,⁵⁵⁷ which is commanded by Commander Hein Htet Lin, and led by Hay Tha and Aung Thura, whose position is Battalion Commander, arrested one B--- villager, a 50 year old Buddhist married man named Maung C---, who earns a living by farming. [They] asked [him] to send a letter, but because [other] people would go [to the destination], and as Maung C--- would not go, he asked other people to send the letter. Since the other people did not arrive there [at the destination], Commander Hein Htet Lin took action towards Maung C---, where he asked [his soldiers] to beat him; [they] hit both his head and face with guns, and [Maung C---] was nearly killed.

Healthcare problem

In Bu Tho Township region, related with the situation of the healthcare problem during this time, there are fewer organizations that come in and help for healthcare problems in four village tracts, starting from Day Wah, Kyaw Pa, Meh Pree, Htee Th'Daw Hta village tracts. Starting from July to October, because of the plan of the KNU [Karen National Union] and the KNLA [Karen National Liberation Army], there were two medicine distributions during these four months; once was by the *[organization name censored for security]* and once by the branch of the health department [of KNU], but it is not sufficient. The civilians hope that in the future, these kinds of programs will increase more. In the past, when the KNU and the KNLA could not come in [to the region], [villagers] just relied on the Burma government side, and also needed to give money for the cost for [medicine]. If they did not pay, they could not get medicine to take for their disease. The three village tracts, which are Pa Heh, Hkaw Puh, Bgah Der village tracts, have clinics, so they are being treated for free as much as possible.

For the four village tracts, which are Meh Klaw, Meh Nyoo, Meh Hkoo, Meh Mgeh village tracts, because the KNU leaders arrange *[organization name censored for security]*, they always come and check [villagers] once every six months. If the disease is serious, some of them [villagers] rely on the Burmese government hospitals. For the ones who go to the Burmese government hospital, if the Burma government medic told them to go and buy medicine from outside [the hospital] for their disease, they have to pay the cost with their own money to buy the medicine. The medics give treatment for them, and before they [patients] go back home from the hospital, they have to offer small amounts of money. They were told to give as they want, but all [patients] have to pay between 5,000 kyat (US \$5.87)⁵⁵⁸ [and] 10,000 kyat (US \$11.74).

Education problem

⁵⁵⁷ Although the community member wrote the unit numbers in this order, the Tatmadaw hierarchy is that Column #2 is a part of LIB #102, which is itself a part of LID #44.

⁵⁵⁸ As of March 22nd 2012, all conversion estimates for the kyat in this report are based on the official market rate of 881 kyat to the US \$1. This reflects new measures taken by Burma's central bank on April 2nd 2012 to initiate a managed float of the kyat, thus replacing the previous fixed rate of 6.5 kyat to US \$1.

In the Bu Tho Township region, there are different kinds of schools, which are private schools, [organization name censored for security] schools, religious schools, public schools and Burma government schools. The support for these individual schools comes from [different] sources, but for the Burma government school, it becomes difficult for the villagers because the villagers [students] have to buy their own notebooks, pens and sports [equipment]. Another thing is, for teaching the Karen language, we see that the Burma government mostly does not give permission. School attendance [of teachers] is also not regular. For the students, after they finished the school, fourth standard, from the area, and if they go to the other places such as K'Ma Moh, Papun or to K'Ter Tee, it costs a lot for each year like at least 400,000 (US \$454.03) or 500,000 (US \$567.54) per year.

Land problem

Related to land confiscation, in previous years, the Burma government confiscated [the land] beside the road in D--- town, E---, F---, and G---, H-- - [villages]. Until now, the land owners cannot get their land back. In another region, one land problem is that the villagers rob land amongst each other in order to plant rubber plants, so that they can sell the sap and earn money. For this case, the ones who are rich mostly prevail, so that it becomes problems for the people who do flat field farming and hill farming, as they do not have any place for farming. Currently, for the companies coming in, no group [company] has come in yet, because some of the villagers do not like it and the KNU and the KNLA also do not allow them.

Civilians' situation

In Bu Tho Township, there are two types of civilians. One is the people who are not under control of the Burma government or the Border Guard, and the second one is [people who are] under the control of the Burma government or the Border Guard, or also of the KNLA. These two groups have to suffer different kinds of rights abuses, but they might also face the same [type of abuse].

The civilians who are under Burma military control have to suffer, because when the soldiers are active, they have to porter or show them routes. Additionally, if [the military] has to encounter [censored for security] KNLA's activity, and if there is a fighting, the village heads or the villagers have to suffer if the Burmese military demands something, or does something to them.

For the villagers who are not under Burma military control, if they hear that the Burma Military is heading towards their village, they have to flee to a very far place because, if the Burmese military catches them, they hurt them and [villagers] have to porter for them. If there is fighting, and if

they cannot escape, they will be killed; they have to face these kinds of abuses. Currently, as the leaders made the ceasefire⁵⁵⁹ like this, these forms of work [abuse] have decreased a little.

Military situation

In Bu Tho Township region, regarding the current military situation, there are (1) the KNLA and (2) the Burma government military [Tatmadaw].

For the KNLA, it is active according to [how] the KNU leads it. It travels around to the civilians and they try their best, in order to protect the civilians so that the civilians do not face human rights violations. The KNLA uses their power and tries their best to protect themselves and also the civilians so that any military troops, which are coming in [the area], cannot act against the civilians.

For [villagers] under the Burma government military control, there are two military groups, which are the DKBA [Democratic Karen Benevolent Army] and the Border Guard; their activities are not the same. For the DKBA, they [Tatmadaw] do not give the salary openly but they suggested a way [earning money]. If we look at them, [the DKBA], the Burmese government controls them like puppets. For the Border Guard, they [Tatmadaw] give salaries. Because they [Border Guard] receive salaries, they were asked to be active when they [Tatmadaw give] orders, and they were given duties to guard and check the country's border road.

Presently, in the four village tracts, from the southern part of the Bu Tho Township region, which are Day Wah, Kyaw Pah, Meh Pree, Htee Th'Daw Hta village tracts, the military which is active and violates the human rights abuses the most, is clearly the Border Guard, which is used by the Burma government military. The Border Guard [battalions] active in the region are Battalion #1013 and Battalion #1014. This military is active and also sets up their gates [check points] in order to collect taxes. When the Border Guard is active, three of the Burma government soldiers are included among them in one company; it seems like a soldier from a [communications] signal unit is also included.

Livelihood

For livelihoods in this region, most of the people earn their living by farming in flat field farms and hill farm cultivation areas, and some are working on plantations according to the season. In previous years, for the civilians' livelihoods, the Burma government military and the Border Guard disturbed the civilians' travelling and also their livelihood. There are changes for these situations starting from [the beginning of] 2012 until now, as the KNLA enters and is active [in] some [parts]. The KNLA limited

⁵⁵⁹ For more information on the 2012 ceasefire between the KNU and the Government of the Union of Myanmar, see the following KHRG publications: "Steps towards peace: Local participation in the Karen ceasefire process," KHRG, November 2012; and "Safeguarding human rights in a post-ceasefire eastern Burma," KHRG, January 2012.

	<p>the area in the places where the Border Guard was active, so it cause difficulties for them [the Border Guard], but it has become a little bit easier for the civilians to travel and do their livelihood. At the same time, as the KNU leaders had a meeting and [ceasefire] discussion, each military group has to follow the orders of each of their leaders.</p> <p>Presently, difficulties for the livelihood which occur most are caused by the natural environment. It is not going well and the paddy dies because insects eat them, [paddy fruit] ripens imperfectly, rats eat them, and [they] become withered. Sometimes, because of unpredictable flooding, the flooding destroys the paddy fields. Because the paddy is being destroyed, the villagers cannot find any pesticides. For some people, they use [pesticides] the way that their ancestors used to use, but it is also not concerned [address the problems].</p> <p>For livelihood, when there is an interval between farming, [people] cut and sell bamboo; they use cows to pull bamboo to earn money to use for their family when there is not enough food. When there is a food [shortage] problem, for some people, they work to send the woods from the top of the mountain to a place for selling wood at the base of the mountain, when people hire them. These forms of work are not permanent jobs; they are just for one time.</p> <p>Conclusion</p> <p>The information that I have written above is the things that certainly happened, and I have known [the situation] when I collected the information, as some of the villagers mentioned in the interviews. Moreover, the villagers have to face and suffer by themselves.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in October 2012)</p>
--	---

Source document #148

Internal log#:	12-157-D3
Published:	"Hpa-an Situation Update: Hlaingbwe Township, April 2012," KHRG, (first publication)
Location:	Hlaingbwe Township, Hpa-an District
Issues:	Impact of infrastructure and commercial development
Full text:	In Hpa-an District, Lu Pleh [Hlaingbwe] Township, Meh T'Moo village tract, ⁵⁶⁰ Meh T'Moo village, [the area where] the Meh T'Moo <i>klo</i> [river] connects to Ma K'Law <i>klo</i> is called Meh T'Moo Hta. In April 2012, a company mined stones in Meh T'Moo Hta. It took more than two months

⁵⁶⁰ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

because the Ma K'Law *klo* swelled and they could not mine it anymore, so they stopped doing it for a while. In 2013, when the water goes down, they will mine again. Meh T'Moo Hta is near Kwee Lay village; the Kwee Lay villagers have plantations [nearby]. If they continue mining, the villagers' plantation will be destroyed. I took the photos when I was beside Meh T'Moo Hta mining area and they were taken on May 8th 2012.

In Hpa-an District, Lu Pleh Township, Naw Ter village tract, Klaw Kyaw village, [the area where] the Klaw Kyaw River connects to the Naw Ter River is called Klaw Kyaw Hta. In April 2012, a company arrived and mined stone in Klaw Kyaw Hta. In Klaw Kyaw Hta, there are three flat farms that belong to the Klaw Kyaw villagers. Two flat farms are large, while the other one is small. The large two flat farms produce 200 big tins⁵⁶¹ of rice (3,200 kg / 7,040 lb). The small flat farm produces 30 or 40 big tins of rice (480 kg / 1,056 lb or 640 kg / 1,408 lb). The company mines near the three flat farms, so the villagers cannot work on their farms anymore. They [the villagers] asked compensation from the company because the company destroyed their farms. The company gave them compensation. They paid 350,000 kyat (US \$411.28)⁵⁶² for each of the two large flat farms. For the small flat farm, the company paid 150,000 kyat (US \$176.26). After two months of mining, it started to rain and the river swelled. They could not mine stones anymore, so they stopped. In 2013, when the river shrinks, they will mine again. I took the photos when I was beside Klaw Kyaw Hta mining stone site; they were taken on May 9th 2012.

A--- is a 55 years old resident of B--- village, Kwee Law Ploh village tract, Lu Pleh Township. In 2008, the DKBA⁵⁶³ [Democratic Karen Buddhist Army] and the SPDC⁵⁶⁴ [Tatmadaw] attacked Brigade #7, [Karen National Liberation Army (KNLA)] Battalion #21 site in Meh T'Ree and they [the villagers] fled to the border of Thailand, in Kray Hta. For their livelihood, they sold betelnut leaves⁵⁶⁵ and they also searched for animals to sell

⁵⁶¹ A big tin is a unit of volume used to measure paddy, milled rice and seeds. One big tin is equivalent to 10.45 kg. or 23.04 lb. of paddy, and 16 kg. or 35.2 lb. of milled rice.

⁵⁶² As of November 23rd 2012, all conversion estimates for the kyat in this report are based on the official market rate of 851 kyat to the US \$1. This reflects new measures taken by Burma's central bank on April 2nd 2012 to initiate a managed float of the kyat, thus replacing the previous fixed rate of 6.5 kyat to US \$1.

⁵⁶³ The DKBA was formed in December 1994, led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), which was the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996.

⁵⁶⁴ In Karen, the Burmese phrases Na Ah Pa (SPDC) and Na Wa Ta (SLORC) are commonly used to refer to the Burmese government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase Na Wa Ta (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase Na Ah Pa (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "Mission Accomplished as SPDC 'dissolved'," Myanmar Times, April 4-10th 2011. The term Na Ah Pa was used by the community member who wrote this Situation update, and "SPDC" is therefore retained in the translation.

⁵⁶⁵ In Burmese, 'betelnut' and 'betel leaf' are referred to as *konywet* and *konthih*, as if they are from the same plant. The Burmese names are also commonly used by Karen language speakers. "Betel nut" is the

	<p>such as frogs, fish and pangolins. Thais buy pangolins for 3,200 [baht] (US \$103.22) for one kilo, and if there are many kilos, they can get much money. The biggest pangolin is ten kilos. The pangolin helps Uncle Hka Hsoo [to get money] for rice expenses. Uncle Hka Hsoo does his livelihood by selling betelnut leaves, pangolins, frogs and fish. I took the photo when I was in Thoo Mweh Nee [beside the Moei River], Thay Bay Hta on May 17th 2012.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Hlaingbwe Township, Hpa-an District (Received in April 2012)</p>
--	--

Source document #149

Internal log#:	12-165-A2-I1
Published:	"Hpa-an Interview: Unknown Interviewees, December 2012," KHRG, (first publication)
Location:	Nabu Township, Hpa-an District
Issues:	Religious and ethnic discrimination
Full text:	<p>Could you explain to me what happened?</p> <p>Fifteen people drank beer at my shop in our village. Only one of them started to make problems with us. He wanted us to start the problem but we didn't, so they started the problem.</p> <p>Who started the problem?</p> <p>Am I allowed to say his name?</p> <p>Yes, it's ok.</p> <p>He started it because I think he was drunk. The next morning, I talked to a Karen guy who came to my shop for tea. I told him that they shouldn't do this. We don't have democracy in our control and if we do this, it can become a very big problem. While we're building democracy, we shouldn't act like this. Daw Aung San Suu Kyi also said that, "<i>Democracy already came in front of our house, so it's important for us to know how to take that democracy.</i>" We shouldn't be discriminating each other during this time. There are very few Muslim families here. I think that the Muslim population is only 60 people. We're the minority here and they [the Buddhists] are the majority. If they keep doing this, we'll feel uncomfortable about it. We can't go anywhere now. We also can't sell any products.</p> <p>When did it happen?</p>

seed from an areca palm tree, areca catechu; "betel leaf" is the leaf of the piper betel vine, belonging to the Piperaceae family.

It happened not too long ago. It was a month ago.

In December?

No, it was in November. It started then.

How did it happen?

They [the Buddhist villagers] first got a letter, I think. Following that letter, they might have had some discussions. Later, they made a decision. Before, a lot of Karen kids came and bought snacks at my shop, but those kids don't come anymore. I asked them about that and they told me that their elders don't allow them to buy snacks or curry at my shop.

What happens if they buy snacks at your house?

We heard that they would be fined. But we are not sure whether they are really fined or not. Someone came to my shop and bought a product. While he was purchasing, he told another friend that, "*I'm buying at this shop and if the elders want to fine me, it's fine*". By hearing that, I knew that they were having a discussion about us. Another time there was a person who came to my shop and he didn't drink tea. He just sat down and another person bought betelnut.⁵⁶⁶ They were talking in Karen. They were discussing that none of them is allowed to buy products at my shop. They were talking in Karen. We didn't mind what they were talking about. We don't want to fight and make problems. We only want to live peacefully as we used to live in the past. We want to live like a family with the Karen people. In the past, a Karen commander drank tea at my shop and talked about how we should be united and not discriminate each other. I would like to say that I want to live like he said.

Is the discrimination continuing?

They [the Buddhist villagers] don't come to where we live. When they have a festival, they don't allow us to sell our products. During the K'Htein festival [a famous festival in Burma that is annually held], they don't allow us to participate. I wanted to sell my products and no one bought them. They [villagers] said that their monks didn't allow them to buy. We don't go when it is time for the other festivals. In the past, we even spent our nights with them when they had their festival celebrations. The monks also warmly welcomed us. They provided us the rice to eat and a place to sleep. The Karen people also helped us a lot. But now, because of a meaningless case, we are discriminated.

I heard that it is more serious in Paing Kyone village tract. Is that

⁵⁶⁶ In Burmese, 'betelnut' and 'betel leaf' are referred to as *konywet* and *konthih*, as if they are from the same plant. The Burmese names are also commonly used by Karen language speakers. "Betel nut" is the seed from an areca palm tree, areca catechu; "betel leaf" is the leaf of the piper betel vine, belonging to the Piperaceae family.

true?

Yes, I also heard about that. I heard that lots of people fled, but I'm not sure whether it is true or not because we live somewhere else. I later heard that a monk came to their village and stopped the discrimination. Major Kyaw also stopped them. After he stopped them, the situation became better. Major Kyaw told them that the Muslim people live around here since 23 years and that there are lots of Karen people who became Muslim. So, we shouldn't be discriminating each other. There was no discrimination when I was young. I used to live like a Buddhist until I was 13 years old. My herbal teacher lives next to my house and now he doesn't talk to me anymore. It's all because of the discrimination and it's not good. I want to suggest everyone in the country not to discriminate each other. If a foreigner comes to our country and discriminates us, we should take action and fight against them together. But now, we're in the same country, so we shouldn't do this to each other. When I lived in Myawaddy, I talked to Bo [Major] N'Khan Mway once. He is a real Karen soldier. There are over 100,000 soldiers in Karen State. If everyone is united and fights together, the Karen State could become a country, but everyone has different opinions and thoughts, so they are separated from each other. The main thing that created this separation is religion. The Karen people in the KNU are Christian and the Karen people in the DKBA are Buddhist. Since then [since the groups were separated], they started to fight each other. The Tatmadaw wants to control everyone, so they separated them. As planned, they separate them into KNLA and DKBA. In order not to be controlled by the Tatmadaw, they [the KNU/KNLA and DKBA] need to be united. If they keep going this way, the Tatmadaw will get all of their power back and it can become worse than four cuts. The more they separate from each other, the happier the Tatmadaw will be. They can't separate us from each other unless they use religion. In Myanmar, Muslim is a minority religion. There wasn't any problem regarding the religion. One of the Muslims might have raped a Burmese girl or might have killed someone, but the court should take care of that and it has nothing to do with the whole [Muslim] religion. I was in jail once. There were so many different kinds of ethnics and religions. There were also thieves and robbers in the jail. If a person does something wrong, they should only punish that person and not include religion. They should [sentence] individual persons who did the things that are not allowed by law. If they do it this way, there won't be any problem regarding religion. But if they focus on religion with every mistake a person makes, there won't be any peace in our country.

Is there anything else that you want to say?

I don't have anything special to say, but I just want to say that we want to live peacefully united.

Grouped interview, Nabu Township, Hpa-an District
(Interviewed in May 2013)

Source document #150

Internal log#:	12-165-A5-I1
Published:	"Hpa-an Interview: A---, December 2012," KHRG, (first publication)
Location:	Nabu Township, Hpa-an District
Issues:	Land confiscation
Full text:	<p>What is your name?</p> <p>A---.</p> <p>Where do you live?</p> <p>B---.</p> <p>What do you know about land grabbing or land confiscation in this area?</p> <p>The main root cause for landgrabbing is the following. Between 2004 and 2005, we heard that a company confiscated land. We were worried that they would confiscate our plain land too, because, villagers are poor and we also just rely on this plain land for daily survival like collecting leafs for thatching. If they [a company] would confiscate [our land] it would be a problem for us. Not only our village relies on this plain land, but also Kaw Pa Doh, Hruth Tueh Kee, Kaw K'Thaw and Noh Pa Doh [villages]. In 2004, because we were worried about land confiscation, we started to protect our lands to show evidence [that it's our land] by planting rubber, teak and mango trees among <i>t'la aw</i> trees.⁵⁶⁷ In 2004, Kluh Kee became the village head. He didn't notice this [the land confiscation] yet, but we already prepared to [plant and] grow trees to defend our land. In 2009, they [the local authorities] said that they would start providing legal land registration for landowners. The village head, Kluh Kee, only mentioned the land registration in the Kruh Tuh Kee region, which does not include Kaw Pa Doh. As we respect and value our village head like [we respect our] parents, I told him that the Kaw Pa Doh villagers were waiting for him [the village head] to register their land, but he replied that the land was already turned into public control and we couldn't conduct land titles. I replied that he couldn't do that. We [villagers] are not satisfied with that result because he conducted it [the land registration] to other people, while he didn't do it for our village and it is not fair. Then he [the village head] complained that if he would give [land to] me, he had to give [land] to everyone. I agreed with this point, but if [the land] is publically owned, there won't be a problem and our community would still be able to use this land, so I came back [to the village].</p> <p>In 2010-2011, he [the village head] started to tell villagers that a company</p>

⁵⁶⁷ T'la aw trees are teak-like trees with large leaves, which are traditionally collected by villagers and used to make thatch shingles for the roofs of houses.

had confiscated the land. He [the village head] is also chief administrator and division administrator of our township, and he just sold it [the land] to people with money [businessmen] for his personal benefit. He said that he sold it to buy stones [in order] to construct the road in Kruh Tuh Kee. It does not really make sense, because we live in our village while we have to construct a road in Kurh Tue Kee, which is far away from our village [and it] is not a reasonable [offer] for us to agree on. We also have a road that needs to be repaired or constructed which is the way to our village, Kaw Pa Doh to Kruh Tuh. If they would sell it [the land] they should share half [of the revenues] with us so we can renovate the roads in our area. In fact, as we know, after he [the village head] sold this plain land he bought a car and he still goes to Kruh Tuh [to ask] for more money to buy a car. Even after we investigated his case, he still refuses and covers [his story by arguing] that he sold the plain lands for stones to construct the road for community development, and not to buy a car. We know that he didn't use all of the money for stones, [because] most stones are donated by religious charity while he still demands us to dig and find stones in the forest. We reported it to the township administrator, who said he couldn't support and help [us] effectively, so we always return without solution. When he first conducted the land registration in 2009, he said that one acre of land was worth 20,000 kyat (US \$20.26)⁵⁶⁸, which is affordable for us. In reality, he increased the prices to 100,000 kyat (US \$101.32) for one acre and most of the villagers are poor, so they can't afford to pay this amount. Those who are able to buy two to three acres still try to buy and bargain the price [for an acre of land] down. He [the village head] said, "*What will you do with only two or three acres; if you want to buy, buy at least ten acres or more and later you can sell it again.*" I told him, "*I buy the land not to sell [it again], I will use it as a plantation.*" He replied, "*I can't sell [the land to] you if you just buy two or three acres.*" In 2011, they started logging all of the trees, which included those owned by the villagers.

How many of the villagers' lands were confiscated?

Ten to twenty.

How many of them do you know and can you list their names?

C---, D---, E---, F---, U G---, U H---, one [acre of] the youth and women orchardor's land that was run by a monk, U I---, J---, K---, L---, Saw M--- and U N---. I only know these and don't remember the others.

What happened to that plain land?

On the part where they finished cutting the trees, they planted rubber trees. We protect the other places that [they] left, so they don't dare to cut them.

⁵⁶⁸ As of January 13th 2013, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

How do you solve that? I heard that some of those [businessmen] who bought land have already given up, right?

No, they still want it [the land], but we kick them out because we aren't afraid of them anymore.

How many people bought the plain land?

Five people, but we just know Kin Oo and Myit Aung. There are two persons from Hpa-an, one from Kru Tu [Kyonedoe] and two from Kawkareik.

Do only t'la aw trees grow in that area?

Yes, only t'la aw trees grow there. We have banned [the cutting of the trees] in the part that hasn't been cut yet. We went to Pu Joe to report this issue and he wrote a letter that forbids the cutting of t'la aw trees. We stuck it [the letter] on the place that was left, which means that part of the t'la aw trees remain. Even though we remind him [our former village head about it], he still plants rubber trees and cuts the t'la aw trees. It hurts the villagers a lot because his actions destroy mango trees, which contains fruit.

How about the rubber trees? Have they grown a lot?

The rubber trees are still small. Honestly, we can prove [that the land belongs to the villagers] to you. We rely on the t'la aw plain lands because our parents are poor. The things that I mention are true, without t'la aw trees you wouldn't see me survive a day. For those people who can afford to buy [a] zinc [roof] there is no problem, but most villagers can't afford to buy a zinc roof. For this reason, we're fighting for our daily income by seeking t'la aw leaves for thatch. The government mentioned poverty reduction, but how will the poverty rate reduce if they don't take any action? The poor people's condition is getting worse and worse. We don't have a place to grow t'la aw trees anymore, so it is very difficult for us to get an income. Usually we already receive money to sell thatch [at this time] of the season. If we want to build the road, we don't have to consider selling the plain lands, but we can implement it [building the road] by cooperating and participating together with [all the] villagers. They [the authorities] oppress and look down at us, because they consider us illiterate and [we have a] low access to education. Once even Kaw Pa Doh, the village head, threatened us as he said, "*If I say do it, it has to be done. And no more words*". He still threatens us because we reported this case to a ministry [through a complaint letter]. He [the village head] said, "*You have to reject sending this letter. If not, I will throw you in prison for 20 years.*" And I said, "*When we report it to the Township Court and include our ID number and names, we have to go to prison for 20 years, while those who are selling [land] don't have to go to prison for ten years?*" He threatens us and some people are afraid, because they lack the knowledge to protect themselves.

Is that true that [Tatmadaw] General Hay Kyaw's daughter solved this once?

Yes. She visited Kaw Pa Doh. Then she returned to Khruh Tuh Kee because she got a dinner invitation from the former village head. That evening he [the village head] was arrested and kicked out of his position by the police and security.

Did you already report that to the township level court?

Yes, we have reported that many times, not only once or twice. He [the new village head] is selling the plain land and pays money to the township administrator or responsible person to protect him. For this reason, even when we go to the township court, they repeatedly tell us the same answer: that he [the village head] didn't make any mistakes in this case, so the court doesn't take any action for the accomplishment of villagers. Once they wrote a letter to me that included my name and [the names of] five other people, but those five people can't read and write. Even if they would attend [a case at the court], they would be nervous and wouldn't dare to answer. For this reason, our entire village got together, went to the court and explained everything we do not agree with. And they [the township court] still asked us, "*If they wouldn't do that [ask the villagers to work on the road construction], who would finish this road?*" We replied that our villagers could do it, but they still didn't listen to us. We don't want this case to become a big problem and we want to solve it friendly because we have the same nationality, but he [the village head] went to the township court administrator and payed money [bribed] to prevent any further problems. Afterwards, he treathened other Khruh Tuh Kee villagers after he treated them for a tea. He challenged our villagers and said, "*Will you pay with people [labour] or with money?*" I replied that we couldn't pay either money or people. We just want justice like every person in this world would [want to] have, as everyone has a right to own property to work on. We don't want to play a winning or losing game. The township administrator or the division administrator asked us, "*How will you solve this plain land issue?*" I told them that we could do as we usually did in the past. And he still asked us, "*How will you use it [the land] as usual if all the trees are cut?*" I replied, "*Don't do anything with the land [on which trees were cut], and don't burn [the trees] either. After three years they [the trees] will be back like they were in the past and we can collect firewood and t'la aw leafs again.*"

Do they listen to you?

They said, "*Do you know that this place is pastureland?*" It means that, even if you plant a lot of rubber trees on the land, no one will own it. All the plants and trees belong to the public and the government can confiscate [the land] at any time. We do know and understand that. I read in the land lawbook that, even if they would confiscate your land, they would still have to compensate with a similar amount of money [value] as stated in land lawbook. But they didn't give [us] any compensation. They sold the plain land to construct roads, but can they support us as well with

	<p>plain lands? These plain lands support us a lot; we can't compare it with money. I just want to give you an example: the benefit of plain landproducts, like hundreds pieces of thatch [that we sell] for 5,000 kyat (US \$5.07) or one truck of firewood [that we sell] for 5,000 kyat (US \$5.07). If we calculate [the revenues] for one year, we wouldn't be able to count it. Therefore, we can't control our anger anymore. We wouldn't say anything if [the authorities and the village head] did it once, but they do it many times, so we started [to protest] against them. He [the village head] and his brother built a big house in this jungle. In the past they used to cut t'la aw trees. I heard that once, while they were cutting t'la aw trees, they were caught by them [the authorities], so they were punished and had to pay 20,000 kyat, but Tie Htun Win only sent 19,000 kyat (US \$19.25). Actually they [the village head and his brother] still had to give them money back for the motorbike's petrol cost. But they said, "<i>To us that [you have to pay] 20.000 kyat (US \$20.26).</i>" It is their problem because by cutting t'la aw trees they were punished and it does not concern any other villager. Now he [the former village head] is asking money to those [villagers] who have rubber land; 4,000 kyat (US \$4.05) for one acre and he earns a lot of money with this.</p> <p>Who is demanding this money?</p> <p>The former village leader [village head], his name is Aye Maung. We can't accept his demands and I said to my father-in-law, "<i>Don't give the money anymore, because this is not our problem, but theirs.</i>" They cut t'la aw trees and they were punished. Only people who do something unlawful are punished. We are not concerned because we are not cutting t'la aw trees, but some rubber landowners haven't payed for it [the cutting] yet.</p> <p>Do you have any other information related to this or do you have anything else to add or to report?</p> <p>Yes, if you have the possibility to support us, on behalf of our villagers [I ask you to] please do so. It would enable us to live peacefully.</p> <p>Thank you.</p> <p style="text-align: right;">Saw A---, (male), Nabu Township, Hpa-an District (Interviewed in December 2012)</p>
--	--

Source document #151

Internal log#:	12-165-V4
Published:	"Hpa-an Situation Update: Nabu Township, December 2012," KHRG, (first publication)
Location:	Nabu Township, Hpa-an District
Issues:	Religious and ethnic discrimination
Full text:	In T'Nay Hsah [Nabu] Township, Hpa-an District, a monk from Noh Kay

	<p>village delivered an order letter that was about interaction with Muslims. The order letter was released by a venerable monk. The monk explained the villagers about the content of the order letter. Due to an incident in Arakan state, four policies were agreed upon about how to interact with Muslims. Villagers are prohibited to sell their properties or loan money to Muslims. The villagers are also prohibited from marrying Muslims and barred from buying things at Muslim shops. Instead, they can buy things from Chinese and Myanmar shops. Villagers will be fined 100,000 kyat (US \$116.82)⁵⁶⁹ if they are caught buying things in Muslim shops. Monks will have to pay 300,000 kyat (US \$350.47) if they are caught.</p> <p>The monk said that Buddhists should only patronise the Buddhist shops. Buddhist people have to buy things from Buddhist shops. For instance, if you buy a computer, you can buy it from Chinese shops and Mon shops. If you buy things from [Muslim shops], people will inform the intelligence [secret police controlled by the Buddhist community] in the area. If people [intelligence] see that you are breaking one of the rules and if you are a civilian, you have to pay 100,000 kyat (US \$116.82). If you are a monk and buy things from a Muslim shop, you have to pay 300,000 kyat (US \$350.47) to [the intelligence].</p> <p>The monk explained [the villagers] that, <i>“If people [intelligence] see that you buy something [in a Muslim shop], they will fine you because you have now been informed about the rule. You might suffer from it [if you are arrested]. Monks have to inform people in Karen State [about the rules]. There are Muslim people who run a petrol shop in Hka Day Nuh village and people often stop their tractors to get petrol. From now on, if people see that you get your petrol there, you will be fined”</i>.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Nabu Township, Hpa-an District (Received in December 2012)</p>
--	---

Source document #152

Internal log#:	12-166-S1
Published:	“Dooplaya Situation Update: Kyonedoe Township, July to November 2012,” KHRG, (first publication)
Location:	Kyonedoe Township, Dooplaya District
Issues:	Arbitrary taxation and demands; Land confiscation; Impact of infrastructure and commercial development; Ongoing militarisation
Full text:	I am reporting about the civilians’ situation from the campaign area ⁵⁷⁰ in Kyone Doh [Kyonedoe] Township. [Groups in the area include] Their

⁵⁶⁹ As of February 13th 2013, all conversion estimates for the kyat in this report are based on the official market rate of 856 kyat to the US \$1. This reflects new measures taken by Burma's central bank on April 2nd 2012 to initiate a managed float of the kyat, thus replacing the previous fixed rate of 6.5 kyat to US \$1.

⁵⁷⁰ In this case, the ‘campaign area’ that the community member refers to is an area that, after the ceasefire agreement, has been under the mixed influence of several different armed groups, including the Border

	<p>Sein's Government,⁵⁷¹ the BGF [Border Guard Force],⁵⁷² the DKBA [Democratic Karen Buddhist Army]⁵⁷³, the KPF [Karen Peace Force]⁵⁷⁴ and the KPC [Karen Peace Council]⁵⁷⁵. [This report contains information about] politics, campaigns, healthcare, education and human rights from July 2012 to November 2012.</p> <p>The Government and the BGF</p> <p>The battalion is led by Battalion Commander Saw Pa Loo and the Battalion Deputy Commander Man Win Yaw from BGF Battalion #1012. They are under the command of the Thein Sein Government⁵⁷⁶ from the campaign area of Kyonedoe Township. [Soldiers from] the battalion built the battalion's main camp in the Dali Forest reserve, No Lon. Some of the buildings [of the army camp] have already been built and the rest of the buildings are still being built.</p> <p>Some of the subordinate officers of the military [Tatmadaw] cooperated</p>
--	--

Guard Force, KNLA and the Tatmadaw. It is referred to as a campaign area because the KNU has campaigned in the area to gain the support of villagers.

⁵⁷¹ The community member who wrote this report used the phrase Thein Sein Government and is likely to be referring to both the Tatmadaw government military and government officials.

⁵⁷² Border Guard battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalized ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. Border Guard battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" Democratic Voice of Burma, August 2010, and, "[Exploitation and recruitment under the DKBA in Pa'an District](#)," KHRG, June 2009.

⁵⁷³ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

⁵⁷⁴ Karen Peace Force, which was formed in February 1997 after splitting from the KNU/KNLA, by surrendering to and signing a ceasefire with the Burmese military government. The KPF controls some administrative areas in Three Pagodas Pass and operates a number of road and river checkpoints in the area of Three Pagodas Pass. Following repeated rejections of Burmese government proposals to reform KPF into the Tatmadaw Border Guard, substantial elements have since reformed in the Tatmadaw Border Guard in 2010 while others remain independent. See Mizzima Election 2010 Factsheet: KPF.

⁵⁷⁵ The KNU/KNLA Peace Council (also called the Karen Peace Council or KPC), is an armed group based in Htoh Gkaw Ko, Hpa-an District, which split from the Karen National Union (KNU) in 2007 and subsequently refused to comply with orders from the then-SPDC government to transform its forces into the Tatmadaw Border Guard; see: "KNU/KNLA Peace Council," Mizzima News, June 7th 2010 and "KPC to be outlawed if it rejects BGF," Burma News International, August 30th 2010.

⁵⁷⁶ The villager who wrote this report used the phrase 'Thein Sein government' to refer to the current nominally-civilian government of the Republic of the Union of Myanmar (RUM) that came to power on March 31st 2011; see "The New Light of Myanmar: President U Thein Sein delivers inaugural address to Pyidaungsu Hluttaw," BurmaNet News, March 31st 2011.

with a rich [business] man from town. [The officers] divided the land of the forest reserve and sold them to that rich man. One resident said that 100 acres of land was sold for 270,000 kyat⁵⁷⁷ (US \$304) per acre in October 2012 by the BGF soldiers and some villagers: (1) Saw A---; (2) Saw B--- (3) Saw C---; (4) U D---; (5) Maung E---; (6) Saw F---; (7) Saw G---; (8) Maung H---; (9) Maung I---; and (10) U J---. [It was sold to] a rich man, U K---, who lives in L--- village, Kyeik Ma Yaw Township, who bought [the forest reserve] for 27,000,000 kyat (US \$27,495.02). Some of the money from the sale of this land was then distributed to six individuals named below. We are not sure whether the money that they received was a bribe [paid in return for the sale of the forest reserve] or if they demanded the money. An anonymous villager reported that:

- (1) Lieutenant Htay Naing from the BGF received 5,000,000 [kyat] (US \$5,628).
- (2) Lieutenant Kyaw Aye from the BGF received 1,000,000 [kyat] (US \$1,126).
- (3) Battalion Deputy Commander Man Win Yaw from the BGF received 200,000 [kyat] (US \$225).
- (4) Lieutenant Chee Peik from the DKBA received 300,000 [kyat] (US \$338).
- (5) Maung Ne Pu from the forest administrative group from Kyonedoe Township received 300,000 [kyat] (US \$338).
- (6) Lieutenant Ye Nywun from Kyonedoe Township KNDO [Karen National Defense Organisation]⁵⁷⁸ received 200,000 [kyat] (US \$225).

Because these kinds of actions [the sale of the forest reserves] are increasing, the civilians face many difficulties [in finding] wood, bamboo poles, thatches, land and pasture land for buffalos and cows. Moreover, the ones who bought the land and planted the rubber plantations and the ones who take care of the plantations are from the town and not from the village, so they face problems with the residents who live in the village.

KPF and KPC

This group does not have any special activities. Some of them got involved in Dali Forest reserve land trading.

DKBA

In my area, the Commander Lieutenant Aung Yin's army are based in M-- village and, even though they do not conduct military activities, they

⁵⁷⁷ As of 29th April 2013, all conversion estimates for the kyat in this report are based on the [official market rate](#) of 888 kyat to the US \$1. This reflects new measures taken by Burma's central bank on April 2nd 2012 to initiate a managed float of the kyat, thus replacing the previous fixed rate of 6.5 kyat to US \$1.

⁵⁷⁸ The Karen National Defence Organisation (KNDO) is the former name of the Karen National Liberation Army (KNLA). The KNDO is a militia force of local volunteers trained and equipped by the KNLA and incorporated into its battalion and command structure; its members wear uniforms and typically commit to two-year terms of service.

collect rubber taxes and phone taxes from some villages like [they also did] in previous years.

Civilians' situation

The civilians mostly prioritise farming as their livelihood, and the places for finding bamboo poles, thatches, firewood, charcoal and hill farms are yearly decreasing [because more rubber is being planted]. Villagers also face unstable weather conditions. Because rubber plantations have increasingly been planted on the Dali Forest land reserves, the residents cannot do anything to preserve the [forest] reserve, one day we might have to call it a rubber plantation reserve.

The civilians [that live in villages in the] east, north, west and south [of the forest] rely upon the Dali Forest for their livelihood. It represents their life-blood, but now, because it is becoming a rubber plantation, the villagers are faced with a shortage of necessary things including wood, bamboo poles, thatches, charcoal and fence poles, and they have to buy these materials. There is also almost no pastureland for cows, buffalos and hill farms. Some civilians have herds of cows and buffalos. Because the available pasturelands has decreased, some cows have eaten rubber trees and [their owners] had to compensate 5,000 kyat (US \$5.63). Some owners had to sell their herds, even though they did not want to. Some villagers without land have to do odd jobs⁵⁷⁹ for daily wages and some have to go to Thailand to work.

Because different groups such as the KNU, U Thein Sein, BGF, DKBA, KPC and KPF are active in the region, civilians are confused which armed group to rely on. Every group asks for donations and taxes for [that go towards] celebrations for days of significance, education, healthcare and religion. Villagers have to collect [money] and give it to them. The landless people and those who do odd jobs have to work very hard or go to other countries to survive. This year, weather conditions were unstable. It was raining during the harvest and some paddies⁵⁸⁰ were destroyed because of a flooding.

During [the period after the] ceasefire, some people say that only the fighting stopped, while other things remained the same. The administrators from the villages still have to attend meetings once per month in the township office. In these meetings, the township administrator asks [about] the situation on education, healthcare, and transportation in each village. After that, they [the village administrators] present [the information to him, he] tells them the requirements [for the villages], then they have to go back [to the villages] and implement them [the requirements]. Each administrator has to bring a package of [governmental] newsletters back and they [the village administrators who

⁵⁷⁹ When villagers have no land or means to secure a steady income, they have been known to do 'odd jobs' in the village to earn wages from day to day. These odd jobs can include activities such as clearing plantation land or working on other people's farms.

⁵⁸⁰ Paddy is rice grain that is still in the husk.

attend the meetings] have to buy the newsletters for 100,000 kyat (US \$113).

In my village, they [township administrators of the government] make ID cards for the villagers who do not have ID cards yet. It costs villagers at least 10,000 kyat (US \$11.25) per person to obtain an ID card and to cover the travel costs. In 2012, a motorbike license for one motorbike cost 100,000 kyat (US \$113). They [the authorities] said that they would take the motorbike [if it would not have a licence] and fine [its owner].

Healthcare

Civilians in the region use modern medicines, but in some villages they use herbal medicines and spiritual practices, which include the calling of spirits and wrist tying⁵⁸¹. Some civilians can afford to buy medicines from the public village medics and if they are not feeling better, they get treatment in the town clinic.

In some villages, the government and NGOs cooperate so that the villagers can get access to maternal and child welfare [associations], malaria counter-action, childpolio vaccinations and midwives. Similarly, in the villages the KNU and NGOs cooperate, and Backpack [Health Worker Team], FBR [Free Burma Rangers], malaria counter-action, midwives and the rural healthcare groups visit [the villages] twice a year.

Education

The civilians know that education is centrally important. They understand that they are 'blind' without education, so they prioritise education, but there are few students' parents who can afford to send their children [to school] up until middle school or until the 10th standard. For one year, a primary student has to pay at least 100,000 kyat (US \$113) and that does not include the costs for a uniform. Therefore, parents struggle to send them to school.

In 2012, some of the governmental primary schools in some of the villages provided school documents [books] and people from the village had to support the teachers with rations and salaries. From the KNU side, the KED [Karen Education Development] helps schools in the area that they are able to reach and they support 'self-help' schools⁵⁸² every year with school and sport materials. They pay 2,000 baht (US \$62.27)⁵⁸³ to every government teacher and 4,000 baht (US \$124.53) to the other teachers [who are hired by villagers]. We estimate that in the region about one third of the school-age children have to help their parents' with their

⁵⁸¹ 'Wrist tying' refers to a cultural practice whereby the wrist is bound with white thread in order to get rid of the individual's spirits, which are believed to be the cause of their illness.

⁵⁸² Schools that are run and staffed by villagers.

⁵⁸³ As of March 18th 2014, all conversion estimates for the Baht in this report are based on the official market rate of 32.16 baht to US \$1.

	<p>work, because their parents cannot afford to send them to school.</p> <p>Conclusion</p> <p>In conclusion, I want to report that in Kyonedoe Township, even though there is ceasefire, they [villagers] are only relieved from war and they are faced with a lack of wood, bamboo canes, thatch, plantation land, pasture land and fence poles. Villagers are short of wood, bamboo canes, thatch shingles, charcoal, plantation land, rice and paddies, [and face] forest fires, flooding and other water problems. The coming [generations] are [set to] face more of these problems if the Myanmar government builds an economic zone [and the] Asia Highway from Mawlamyine into Thailand⁵⁸⁴. If so, the civilians from some villages in this township would also face relocation and land confiscation problems.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Kyonedoe Township, Dooplaya District (Received in December 2012)</p>
--	---

Source document #153

Internal log#:	12-63-A15-I1
Published:	"Hpa-an Interview: A---, May 2012," KHRG, (first publication)
Location:	Nabu Township, Hpa-an District
Issues:	Anti-personnel and other mines; Restrictions on freedom of movement or trade
Full text:	<p>Which problems do the villagers face?</p> <p>In B--- village?</p> <p>Yes.</p> <p>We have a lot of problems.</p> <p>What kind of problems?</p> <p>We do not dare to travel back and forth, we do not dare to get firewood [outside of B--- village] and we do not dare to go anywhere.</p> <p>Why don't you dare to go anywhere?</p> <p>We don't dare to go [anywhere] because they planted landmines.</p>

7. ⁵⁸⁴ The community member is likely referring the East-West Economic Corridor, a road planned to connect Mawlamyine to Myawaddy as part of a larger network between towns in Burma, Thailand, Laos and Vietnam. Plans for the road are discussed in the following articles: "The East-West Economic Corridor," EarthRights International; "East-West Economic corridor still in planning stage: ADB official," Myanmar Times, 8-10 November 2010.

Who planted the landmines?

I don't know exactly. The Border Guard Force (BGF)⁵⁸⁵ planted landmines, but I don't know whether the other side [the Karen National Liberation Army, KNLA] also planted landmines. Maybe both sides [the KNLA and the BGF] planted landmines.

Do you mean that there are many armed groups?

Yes, there are many armed groups. Both sides planted landmines and there is nothing we can do.

Do they [the landmines] have an impact on the farming activities?

We don't dare to go to the flatfield farms anymore. Flatfield farms just remain untouched [villagers stopped farming]. We collected firewood [in the flatfield farms] after we had planted the paddy,⁵⁸⁶ but we haven't dared to carry them [back to their homes]. We just try to get firewood from small trees and bamboo trees beside our houses because we are afraid to carry the firewood back.

You now collect the branches of coconut trees and palms?

We have to collect the branches of coconut trees and palms.

Anything else would you would like to report?

I don't have other things to report, but we want both sides [the KNLA and the Border Guard Force] to sort it [the landmines problem] out fairly, to live peacefully. We want them to hold hands [cooperate] together; if they can sort this [the landmine problem] out, the villagers can live more peacefully.

What do you want them [the Border Guard Force and the KNLA] to do to sort things out?

To clear these things up.

What kind of things?

The landmines. Can they do this? Do they dare to do this?

⁵⁸⁵ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

⁵⁸⁶ Paddy is rice grain that is still in the husk.

You want them [the BGF and the KNLA] to remove them [the landmines]?

Yes, we want to ask them to remove them. Do they dare to remove them? If they dare to remove them, we really want to ask them to remove them, so we can travel freely [safely] again. There is the path we must go through, but we have to avoid the path through the bushes [because there is a possibility that] we step on stones [landmines]. Cows don't dare to go close to [the path]. Cows can't go [through the path] as the people do, because people go through [the path] via a shortcut [to avoid the path that goes to the flatfields].

Could you estimate how many cows and buffalos have hit them [landmines]?

I can't estimate because I haven't recorded it. Two years ago my two cows hit [landmines].

Did you eat them?

I didn't eat them because I didn't dare to look at them.

Have you kept any piece of meat?

I don't know. Other people's children ate them [the pieces of meat], but I didn't dare to do anything. People [other villagers] asked me to have a look, but I didn't dare to look [at the cows]. They [the other villagers] looked very pitiful because I raised them [the cows].

Do you think that more or less things [livestock and people] will hit the landmines in the future?

I don't know. I don't know whether more things will hit [the landmines] or not. I can't predict whether it [the landmine problem] will be solved. If they [the KNLA and the Border Guard Force] can sort it out, they [landmines] will less often be stepped on. If not, more accidents will happen.

Could you estimate how many things [villagers and livestock] have already hit [landmines]?

Around 40 or 50 landmines blew up already, some were hit and some did not. Some of them blew up when branches of trees fall down on them, and some wild animals hit them.

Do you think that the landmines could hit people or livestock from other villages?

We think that guests might hit them, but our villagers don't dare to go and check. Once, we went to check and we brought them [a guest who hit a landmine] back and sent one of them to a hospital. People [villagers] sent the [injured] person to a hospital as well.

	<p>Who were they?</p> <p>They were from Kawkareik [Township] and Thaton [Township]. Again, one person hit [a landmine], but we didn't dare to bring that person back because too many people were injured. If we go there, we will hit [landmines] ourselves, so we don't dare to go [to the place where the person stepped on landmine] anymore.</p> <p>Anything else that you would like to report?</p> <p>I have nothing more to tell you.</p> <p>Thank you.</p> <p>Thank you.</p> <p style="text-align: right;">Naw A---, Nabu Township, Hpa-an District (Interviewed in 2012)</p>
--	---

Source document #154

Internal log#:	13-1-P1
Published:	"Thaton Photo Notes: Bilin Township, Received in January 2013," KHRG, (first publication)
Location:	Bilin Township, Thaton District
Issues:	Forced labour; Land confiscation; Impact of infrastructure and commercial development; Access to health and education
Full text:	<p>The photos show A--- in Ta Auh Hkee village, Ta Auh Hkee village tract,⁵⁸⁷ Bilin Township. A--- is responsible for the health care and malaria [in the village].</p> <p>The photos show B--- villagers who are making thatched shingles for the Lay Kay camp because there was a lot of rain [which destroyed parts of the camp]. The rain should have stopped, but it has not.</p> <p>The two photos show the section leaders who are discussing whether or not to send thatched shingles to the Burmese [Tatmadaw].</p> <p>The photos show the old Lay Kay army camp before the Military Government and the KNU [Karen National Union] agreed on the ceasefire. Now they [Tatmadaw] have built bigger camps than in the past.</p> <p>The photos show a gold mining place in Baw Paw Loh Klo. Villagers say that, after the gold mining project finished, the river situation [the quality of the water] is not as good as it was before.</p>

⁵⁸⁷ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

	<p>The photos show, “[A] place [that is] is near the gold mining place, so the paddies are not good [affected by the mining]”, according to Saw C---, a Baw Paw Hta villager.</p> <p>The photos show a place where the government military [Tatmadaw] will build a clinic. This land belongs to the villagers.</p> <p>This photo shows the Ta Meh Hkee School and the photo was taken when Tharamu Eh Thwa was helping the community school with visiting students, teachers and students’ parents to discuss their future plans. Tharamu Eh Thwa helps four schools in Thaton District. They [the schools] are [located] in Ta Meh Hkee, Suh Hkee, Baw Naw Hkee and K’Wa Hta villages.</p> <p style="text-align: right;">Photo Notes written by KHRG researcher, Bilin Township, Thaton District (Received in January 2013)</p>
--	--

Source document #155

Internal log#:	13-25-S1
Published:	“Hpa-an Situation Update: T’Nay Hsah Township, June 2012 to February 2013,” KHRG, May 2013, http://www.khrg.org/2013/06/13-25-s1/hpa-an-situation-update-tnay-hsah-township-june-2012-february-2013
Location:	Nabu Township, Hpa-an District
Issues:	Anti-personnel and other mines; Land confiscation; Ongoing militarisation; Impact of infrastructure and commercial development; Drug production, use and social impacts
Full text:	<p>I want to report what I have seen and know in the area. I want to write about [issues connected with] the Buddhist religious group that has caused negative impacts to villagers. Villagers have to build roads under the orders of [Buddhist] monks; build pagodas under monks’ orders and [monks request] that villagers give donations, which is like taxation. [When] monks have built roads or monasteries, they have asked for money [from villagers] and said that it was all donations. When I was travelling I saw a lot of pagodas. There are also many roads and monasteries. I also saw a lot of cars in the monastery gardens. I asked one villager, “If you don’t help, if you don’t give money, what will happen?” [He/she answered], “If we don’t go, if we don’t give [the] money that they asked [for], the money collectors told us that if you die, you will call monks.⁵⁸⁸ As a result, we have to do [it]. We cannot avoid doing [the labour] as well as providing donations.” So, the Buddhist religious [monks] abuse human rights. I saw [that] they asked for money in many places along the road.</p>

⁵⁸⁸ Saying that monks will need to be called if the money is not paid is the equivalent of a threat to the villagers’ lives; this is clear in the original Karen language document.

People who play the two-digit lottery

In the area, people do not know what abuses their rights. There are 17 village tracts in T'Nay Hsah Township, which are located beside the mountain in a flat area. The villagers play the two-digit lottery and gamble. The two-digit lottery opens twice a day. Many of the villagers play this. When I went to the area, I saw and heard that many people lost the two-digit lottery. Saw A---from B--- village lost 4,000,000 kyat (US \$4,398);⁵⁸⁹ Saw A---'s wife, Naw C---, lost 400,000 kyat (US \$440). Naw D--- and Naw E--- lost 500,000 kyat (US \$550) on the two-digit lottery; Naw F--- lost 32.658 grams of gold [in the form of jewelry] and 1,200,000 kyat (US \$1,319) on the two-digit lottery. Naw G--- lost the two-digit lottery and she had to sell her orchard and one flat field. The selling price of one orchard [Naw G---'s orchard] was 630,000 kyat (US \$692); one flat field can be sold for 5,000,000 kyat (US \$5,497). Even though she sold all this, she is still in debt. Naw H--- lost the two-digit lottery and she sold one flat field farm for 5,000,000 kyat (US \$5,497), but she is still in debt. Naw I--- from B--- [village] lost 8,000,000 kyat (US \$8,796) on the two-digit lottery. Naw J--- from B--- lost the two-digit lottery and she had to sell her one rubber plantation for 5,000,000 kyat (US \$5,497). Saw K--- from L--- village lost 20,000,000 kyat (US \$21,990) on the two-digit lottery. Naw —M---- from L--- village lost the two-digit lottery and she [had to] sell one flat field farm, one orchard and all her cows and buffalo, but she is still in debt. Saw —N--- from L--- village lost the two-digit lottery and he had to sell one of his plantation orchards. Naw O--- from K--- village lost the two-digit lottery and she had to sell one of her rubber plantations, her house and one flat field farm for 8,000,000 kyat (US \$8,796) and 800,000 kyat (US \$880) [8,800,000 kyat]. After she sold all of her property, her family went to stay in *Ben Klaw* [Mae La Refugee Camp]. Saw P--- from Q--- village lost the two-digit lottery. He had to sell one orchard, one house, one tractor and one motorbike for 46,000,000 kyat (US \$50,577). After he sold all his property, he went to Bangkok and got a new wife. His old wife has children: Saw R---, 20 years old; Naw S---, 18 years old; Saw T---, 16 years old; and Naw U---, 12 years old. I look for people who have lost [the two-digit lottery] and it is sorrowful, it causes children sadness, especially children who attend school. If we look on the other hand, the government does not provide a work place for them. There are a lot of people who have lost [the two-digit lottery] and I cannot write down all [of them] from the whole Township.

I want to report about the cutting down of *t'la aw* trees in our area, causing problems for the villagers who depend on them for their livelihood and food

On January 15th 2013, one village head from Kru Per village tract came

⁵⁸⁹ As of May 15th 2013, all conversion estimates for the Kyat in this report are based on the official market rate of 909 kyat to the US \$1. This reflects new measures taken by Burma's central bank on April 2nd 2012 to initiate a managed float of the Kyat, thus replacing the previous fixed rate of 6.5 kyat to US \$1.

and met with me in A--- village. He told me that now, people cut down *t'la aw* trees⁵⁹⁰ that we [villagers] collect leaves from, find firewood and forage [around]. People who cut down the trees include U Pyu Oh from Kru Tu, BGF [Border Guard Force]⁵⁹¹ Battalion commander. He cooperates with a company and they cut down trees in Kaw Waw Loh Pwa [Forest]. The place is in Kru Per village tract. The [area of] forest that has already been cut down is 150 acres. BGF Battalion Commander U Phu Oh and Company plan to cut down 2,000 acres of the forest. The villagers want others to help to protect the forest. On February 9th 2013, DKBA [Democratic Karen Benevolent Army]⁵⁹² Company Commander Saw K'Baw Yoo came back and cut down *t'la aw* trees in V--- village, Yaw Ku village tract, T'Nay Hsah Township, Hpa-an District. They cut down 30 *t'la aw* trees where villagers come to collect leaves. No one dared to talk to them. If people went to tell them [to stop cutting down the trees], they [would] fire guns and act aggressively.

I want to report about what I heard and saw when I went to the field concerning the drug that is called crazy medicine, *yaba*

The crazy medicine [*yaba*]⁵⁹³ is produced in Noh Hta Baw hill, Noh Hta Baw village tract and also in Kyeh Paw K'Lah Koh, Kyeh Paw village tract. Kyeh Paw and Noh Hta Baw village tract are in T'Nay Hsah Township, Hpa-an District. People who produce the crazy medicine include [BGF] Battalion #1016 Battalion Commander Mya Khaing. The drugs are everywhere. People sell the drugs on Kaw T'Ray vehicle road to Aw Po Deh in every shop and as well as in W---, X--- and Y---. These are the exact places that I know. People who sell this [drug] are people in charge; they hold guns and [are] leaders. There are also people who secretly sell the drugs in villages. There are many young people who use the drug and it is destructive. The villagers dare not talk about banning the drug and they also do not dare to tell *Kyaw Thu, Kyaw Wah*.⁵⁹⁴ The drugs are sold

⁵⁹⁰ The leaves of *t'la aw* trees are traditionally collected by villagers and used for the roofs of houses.

⁵⁹¹ Border Guard battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalized ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. Border Guard battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three digit battalion numbers. For more information, see "DKBA officially becomes Border Guard Force" Democratic Voice of Burma, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

⁵⁹² Democratic Karen Benevolent Army; originally a 1995 breakaway group from the KNU/KNLA which signed a ceasefire agreement with the SPDC government and directly cooperated at times with Tatmadaw forces, now referring to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard forces, but independent of KNLA.

⁵⁹³ *Yaba*, which means 'crazy medicine' in Thai, is a tablet form of methamphetamine. Introduced to East Asia during World War II to enhance soldiers' performance, methamphetamine has become increasingly popular in Thailand, Laos, Cambodia Vietnam, and in Burma where it is typically manufactured; see "Yaba, the 'crazy medicine' of East Asia," UNODC, May 2008.

⁵⁹⁴ *Kyaw Thu, Kyaw Wah* is a phrase in Karen language which is equivalent to the phrase 'Tom, Dick and Harry' in English, meaning multiple unspecified people or 'anyone.'

the most when people celebrate Ar Wer Day,⁵⁹⁵ amongst people gambling. At the place where the drugs are produced, there are five rounds of BGF soldiers guarding it, so people can not see and find out. The drugs are used mostly by KPF,⁵⁹⁶ BGF and DKBA soldiers. Mostly their wives and relatives are sending this [to them]. If people say [accuse] the soldiers of using and selling drugs, they fire guns and act aggressively towards the villagers. This shows that if people protest the drugs, they [the soldiers] will fight. On February 11st 2013, at 11:00 pm, DKBA Officer Maw Bee Aye, was high on drugs so he came back and fired a gun in the Ya--- village. The villagers were afraid but they dared not say anything.

I saw an example on February 16th 2013, when Saw Z--- used the crazy medicine and he became crazy. Saw Z--- lives in Q---village, Noh Kay village tract, T'Nay Hsah Township, Hpa-an District. He got crazy off the crazy medicine so he came back to the village and destroyed people houses, killed pigs and cats, took someone's musket and fired it and destroyed people's videos and TVs; the whole village was afraid of him. If we look back we can say that half of the young people from the village use drugs. Some go to school and buy drugs. [The] parents [in one family] had to sell their flat farm to redeem their orchard and their motorbike, which were pawned by their children due to the use of crazy medicine. The village head and elders can do nothing about this case because it [yaba] is produced nearby and is sold in many places. The villagers want people to ban this. When I went, I saw and heard that villagers are tired of dealing with the issue. In Township #3 [T'Nay Hsah], there are 17 village tracts and there are a lot of young people.

I want to report about the government military marking a place for planting rubbers plantations in the area.

On June 2012, LIB [Tatmadaw Light Infantry Brigade] #547 and some rich people came and marked places from the vehicle road to Koh Poh Ya, including villagers' flat farm fields and orchards. People [some of the villagers, who are involved with business] cooperated with LIB #547 and the rich people from a company to plant rubber trees. After they [villagers] plant [rubber], they sell it to the company and get a small profit. If we look back at the work of LIB #547, it hurt the villagers. After they [LIB #547] marked places, they sold one acre for 500,000 kyat (US \$550). Recently, the villagers reported this information to a democracy group [National League for Democracy (NLD)] at their office [in Kawkaik] and since

⁵⁹⁵ Ar Wer Day is the name of an event that was founded by Commander Mya Hkaing, formerly of the DKBA and currently Border Guard Battalion #1015 Commander. Ar Wer Day events typically consist of a group of people gambling and using *yaba*.

⁵⁹⁶ Karen Peace Force, which was formed in February 1997 after splitting from the KNU/KNLA, by surrendering to and signing a ceasefire with the Burmese military government. The KPF controls some administrative areas in Three Pagodas Pass and operates a number of road and river checkpoints in the area of Three Pagodas Pass. Following repeated rejections of Burmese government proposals to reform KPF into the Tatmadaw Border Guard, substantial elements have since reformed in the Tatmadaw Border Guard in 2010 while others remain independent. See Mizzima Election 2010 Factsheet: KPF.

then, they [villagers] have not seen people clear lands for planting rubber plantations. Another one [problem] is that the government military [Tatmadaw] from Kaw T'Ree came with soldiers to Yaw Ku on December 15th 2012 and they marked ground in Yaw Ku village tract. It started from the top of Naw Ma--- village and [they marked to] to Me--- village. They came and marked this but they did not tell any villagers or village heads. People knew only that they came and marked land. No villagers know what they are going to do with the land that they have marked. Some villagers heard that the Burmese [Tatmadaw] will sell one acre for 50,000 kyat (US \$55) but it is not sure yet. Operation Commander Hpaw Doh [Karen National Liberation Army (KNLA) Brigade #7] told villagers that if Burmese come and mark land, villagers must not tell anyone, it is their fate.

Nowadays in the area, the government military set up administrators in every village. In the past, they [the Tatmadaw] installed Kya Hkeh Yay group [a branch of the Tatmadaw] and now they have installed ten household leaders [villagers chosen by the Tatmadaw to run the village]. In the past, they [Tatmadaw] also chose the village head. So now, the villagers do not know exactly who is in control. As a result, there are many armed groups and the villagers do not know which armed group they have to listen to. They do not know if it is a DKBA area, BGF area, KPF area or KNLA and KNU [Karen National Union] area. The villagers stay inside frightened. The Government has to take responsibility for solving the problems. Now, there is one more group called democracy [NLD]. One village head reported about why the villagers have been afraid; in the past, there were many bad things happening regarding [villagers accusing the Tatmadaw of being] traitors and killing, so until now there is still no trust [for the Tatmadaw] in the villagers' hearts. There are no soldiers who can understand politics and the villagers also do not know what their rights are.

I want to report about landmines in 2012 and the consequences that affect the villagers.

The consequences are that the villagers do not dare to go out to cut wood and bamboo poles to repair their houses. Instead, the villagers have to cut down their mango trees, jack fruit trees, santol trees, marian plum trees and trees that they have planted in their garden to shadow their houses. They have to cut those trees down to repair their houses. Landmines are in the forest that villagers go to in order to cut wood. One villager reported that if people still plant landmines in the coming three years, there will be no more big trees in the village. People who plant landmines are the KNLA and DKBA. In 2012, BGF soldiers also planted landmines. The armed groups are still planting new landmines. Saw Aa--- stepped on a landmine on January 20th 2013 in T--- [village]. The landmine was new and it was a DKBA landmine.

Situation Update written by a KHRG researcher,
Nabu Township, Hpa-an District

(Received in February 2013)

Source document #156

Internal log#:	13-35-A1-I1
Published:	"Hpa-an Interview: Ma A---, March 2013," KHRG, (first publication)
Location:	Kawkareik Township, Dooplaya District
Issues:	Land confiscation
Full text:	<p>Is it [the interviewee's planned action] the same as a protest?</p> <p>No, it is not a protest. We do not do protests. We just want to live peacefully. We want our land back in a peaceful way.</p> <p>Yesterday I understood that the people want to protest.</p> <p>[We are] not [going to] to protest. We will gather ourselves and go to the office.</p> <p>Who will you meet with?</p> <p>They want to meet the District Peace and Development Council (DPDC) chairman.</p> <p>For what reason do they want to meet him?</p> <p>They want to meet [him] because of the land issues. The lands that were confiscated were bought by us and [we] have lived on them. We want to live bravely [on our land], [but] we have to be afraid.</p> <p>Which office did you go to?</p> <p>The office that we went to? It was the KNU's [Karen National Union] office.</p> <p>No, [I mean] the office where you will gather?</p> <p>The District Peace and Development Council office.</p> <p>Who will lead [the gathering]?</p> <p>No one will lead. Nobody wants to lead. We will go in peace and [we] will ask them [the District Peace and Development Council] to solve [the situation] for us. We will request them to solve [the problems] that we have with the organisations that have invaded [our land] and built houses on our orchards.</p> <p>Are the problems related to the land issues?</p>

Yes, related to the land [issues]. We will peacefully ask [the DPDC] to solve the problems regarding the land that we bought and lived on.

How many acres does it concern?

The lands [they owned lived on] are 60x60 square feet, so it is 0.081 [acre]. They more or less confiscated this amount of land [from each one of us]. We [the interviewee and others] bought the land from the [government] staff and stayed on it.

What about the total [amount of acres]?

We don't know. We don't know how many acres of land [they confiscated] in total, but we do know how many pieces of land.

How many pieces?

There are about 120 pieces of land that they [DPDC] have confiscated.

What did they [DPDC] do with the confiscated land?

They [DPDC] sold them. They said that they would sell [the land] and they also said that they would distribute [the confiscated pieces of land] to the battalions of the KNU and the KNLA [Karen National Liberation Army].

They would distribute [pieces of land] to the KNU and KNLA Battalions?

To the soldiers of their battalions. They would distribute [the land] to them to stay [on].

Did you hear that?

I did not hear that. They [KNU and KNLA representatives] talk about it on the fields. They have their guards in the field. When we [the citizens] go there, they tell us that.

The government said that they would be on your side, right?

Because they [the government] communicated that to us peacefully, the public did not realise it [that the government is not supportive]. Recently, they [the government] made peace, but they [their policies] target citizens and the citizens realise that now.

Did the companies move into the place [your land]?

No. It [the land] is only used for living, but the problem is that we couldn't afford to build a house. We sold all of our gold and diamonds to buy the lands. We fenced the lands because we didn't have money to build a house. They [the KNU] destroyed the fence and [started to] live on the land.

Did the government distribute the [confiscated] land?

Yes, the government did distribute [the land] with La Na #39 [Article 39 of the Land Nationalisation Act of 1953]. We have met the leaders from the land distribution order.

When did they [DPDC] start to confiscate?

About a year ago, in 2012.

Were there any houses [on the land] when they started [to confiscate it]?

No, the whole land was *ah tar lot* [a type of sweet potato] plantation. At that time, there was only a hut at the *ah tar lot* plantation. They [the government] closed the *ah tar lot* plantation after they signed a three years agreement. After the three years, they started to build a road with a bulldozer that was ordered by the DPDC. When they were building the road, there was no one who bothered them. At that time, our citizens bought the land. When we bought [the land], there was no one who came and bothered [us]. The citizens lived on the land that they were given. The citizens sold their diamonds and gold, after which they bought the land. They pawned [their properties] and bought the land. While we were doing that [selling our properties and buying the land] to [be able to] stay [on the land], there was nobody that bothered us. The first person that arrived and bothered [us] was Jo Thar [who is also called] Sein Aung Min.

Sein Aung Min?

Sein Aung Min, who is also called Jo Thar. After that, Ba Soe Gay posted a signboard [that displayed their ownership of the land]. Then U Saw Yin Nu [from the KNU/KNLA] posted the signboard. His followers are [KNU affiliated villagers that are working] in the field. We do not dare to go and see our land.

Have you already reported this issue to the government?

Yes, [it was] already reported. The government will inform them [the KNU].

Did they [the government] say that? Did you report it a long time ago?

No, it is only days [ago].

And they haven't replied yet? Any special news?

No special news. Even though no news [information] arrived, the [KNU] people are building houses [on the field that I own] and it is full [of houses] on half of my orchard.

How did you report [the situation] about the [confiscated] land?

When we reported it to the government, we just requested [them] to solve the land problems. We reported it to stop the tenants. We are not educated, so we just went [to the authorities] and reported it to the leaders orally. Because we are not educated, we need to be afraid of everyone, we can't write and the Karen people [KNU] and other people abuse us. We don't know whom we have to be afraid of.

When did they start to confiscate [the land]?

It was about one year ago.

When did they hoist the flag?

It was a year ago. They hoisted the flag at this [time of the] year, so it must nearly be a year [ago].

Did the confiscated land belong to both staff [officials] and citizens?

The villagers had to buy [the land] from the staff to live there, so the villagers faced more [difficulties]. The ones who own the [confiscated] land are now retired staff. Some are nearly getting retired. Some have lived a very long [time] serving as staff [officers or soldiers]. [Some of them are] are people who got shot [and got injured]. The people who got shot were still feeling happy, [until] the KNLA came in and disturbed [them].

The KNU and the KNLA?

The KNU came in and confiscated [the lands].

The KNU or the KNLA?

The KNU or the KNLA, we don't know which group. It [the signboard on the confiscated land] was labeled KNU and KNL [KNLA] and it was signed [by] Colonel Pa Soh Gay and Saw Yin Nu.

Saw Yin Nu?

General Saw Yin Nu. He is included in your photos.

What do you want to say regarding this issue?

What we want to say is that peace should be there for the citizens. It should not be agreed upon to abuse the citizens. They [the DPDC] should ask the [KNU] office to return the land that was [before the confiscation] given to the citizens and to the staff who were shot. If they [the KNU] are not satisfied with the government, they should tell the government. Now, they do not talk to the government. They [the KNU] make peace with the

government while the head of their guns aim the citizens. We just want to report that and we also [want] their headquarters to check on the group [that confiscated the land] to understand the situation. They [the KNU's group that confiscated the land] live on the border, but people from the border will not respect them anymore because they abuse the citizens. If the other country [Thailand] knows [about the situation], it would be shameful. The Karen people [KNU] also lose their dignity.

Are the KNU and the KNLA the groups that make peace?

It is Major General Htein Maung, but Major General Htein Maung might not know anything.

What about you? What do you want to say?

[2nd interviewee:] The work that the leaders do is not a children's game. We want to know exactly [what is happening]. If they are leaders, they should do [act] as leaders.

When we bought the land, we only got 30,000 kyat (US \$30.39)⁵⁹⁷ salary. We saved money without eating [much] and we bought them [the land]. The staff also got the land at once. When we will retire, the only thing that we'll have [left] is this land. As a staff official, people only look at us when we are with [holding a] position. No one will look at [care about] us after we retire. The country [the government] gave us land for our livelihood, but now they confiscated it. They should also think about the time when we served as their staff and about the civilians who bought land to live on. [It is about] justice. What can they [the government] do for us? In some cases, the subordinates do it [confiscate the land] and the higher-up leaders do not know about it.

Don't the leaders know what their subordinates are doing? Or do the leaders ask them [the subordinates] to do so?

The leader we are talking about is Saw Yin Nu. Wouldn't they know about it? If they knew, then why [does] the government confiscate the land that they [previously] allocated to the staff?

Did they [KNU/KNLA] threaten you when you went to the orchard?

Yes.

How did they threaten you?

When we had a first look to fence the orchard, they [KNU/KNLA] had [already] fenced it in an improvised way. We said that we would also fence [our orchard] and they replied, "*Don't fence*". Their leader Gyo Tha ordered them to take action against people who fence [the orchards] and

⁵⁹⁷ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

he would take responsibility for the consequences. How could we dare and fence? The people who guard [the fences] now are the people who dare [to commit abuses]. We do not even dare to reply to them. We have to be afraid of every side. Did they [the KNU/KNLA] make peace with the country [government] or with the citizens?

For us as staff, after we retire, we can't do anything else. As we receive this orchard [in return for the work achievements], we have [all our] hope on this orchard when we retire, [but we] can't do any work [on it]. We were just happy, [then] this happened and we felt sad.

Some staff sold the orchards that they received by working hard to people who bought the land. But now, because of the problems, they don't know whether they will still get the money for it. The main question is whether Colonel Saw Yin Nu knows about it [the land confiscation] or not. If not, his subordinates orchestrated the land grabbing. If he knows, we appeal them to give [the land back]. Did the government already give the land back to them [the citizens who previously owned the land]? If they have already sold it, they should give the staff other land in replacement. It shouldn't take so long, as it has [already] happened a year ago. This problem should be solved quickly because some people have already moved in [the orchard] and built houses. It will be very complicated. It does not only concern one person; it concerns over one hundred persons.

Where is the place [the location of your orchard]?

#4, Myanmar street, section one. They are talking about General Htein Maung. But does he know about it [the land grabbing]? If he knows, the leaders should solve it. The land is [belongs to] the staff that have received it. The staff thinks that they [DPDC] will fence it this year and plant trees next year. It [the land] belongs to the honest staff, not to the corrupt staff that is rich. We think that we will save the poles and build a house [step by step] like an anthill. A bulldozer destroyed some lands that were fenced. Even if we would fence [our lands] with bricks, they [KNU/KNLA peace council] would destroy [them] with [a] bulldozer. If it would be [fenced] with bamboo, [there is] no need to express [what would happen to the fence].

I took photos of you and just recorded your voice. Is that a problem for you?

No, no problem.

What more would you like to say?

Us Karen people, we love our ethnicity. But when our fellow ethnic people act like this, the other people look down on us. We live here and we have to suffer when the Karen people [KNU/KNLA] abuse us.

If the above leaders [in the government] know [about the land confiscation], it is okay. The above leaders are making peace [at a higher

	<p>level] but their subordinates are abusing the [local] people. We asked people and [it seems] that the leaders don't know [about it]. If they know, we want them to solve it for us. But will they solve it for us? We [would like to] live peacefully in our village. We are living in our village and we want to live with no worries and with our thumbs up. We don't want to live in a situation in which we have to be afraid of both our own Karen people and the government. The government is not that fearful. We can go [act] according to law. For the KNU, we can't do [act] according to the law.</p> <p style="text-align: right;">MaA--- (female), Kawkareik Township, Dooplaya District (Interviewed in March 2013)</p>
--	---

Source document #157

Internal log#:	13-35-A2-I1
Published:	"Hpa-an Interview: Naw A---, March 2013," KHRG, (first publication)
Location:	Nabu Township, Hpa-an District
Issues:	Land confiscation
Full text:	<p>In the past, our ancestors lived in Ta Ta Kyoh village, Kawkareik Township, Karen State. During the time that our ancestors lived there, there was no Tatmadaw and [there were] no battalions. At that time, there was fighting among the Karen soldiers and Myanmar soldiers [Tatmadaw]. The Karen soldiers had to retreat so the Myanmar soldiers set up battalions.</p> <p>Which battalions [belong to the] the Myanmar soldiers?</p> <p>Battalion #230. When they installed their battalion, the villagers' flat field farms and hill farms were included [confiscated]. When they [Tatmadaw] set up their battalions on the villagers' fields, they confiscated the villagers' flat field farms and hill farms. They forced villagers to relocate in order to set up the battalion. They told the villagers that they were not able to work on their farms [anymore]. Therefore, the villagers had to live in other places. Some people lived in [moved to] a place near the battalion where the land was not confiscated. Some lived in [moved to] a place far from that place.</p> <p>How many miles away from the battalion do the displaced villagers live?</p> <p>Some of the displaced villagers live near the battalion. The place where we now live and have our farms [is called] B---, which is under control of Kaw Ma Ya and is [located] about six miles from the battalion. Some displaced people live there. Different people live in different places and work for their livelihood. In that place [Naw Klee/Noh Klee] the villagers have rubber plantations, hill farms and some plant elephant foot yam [a vegetable], while others work on flat fields. Since people are living and working there, last year the battalion commander from Battalion</p>

#230...[the interviewee interrupts]...

Which month of last year?

Last year this time, in the beginning of the rainy season, around July. They said that they would expand their battalion, so they made [land] marks. They called the villagers who own plantations and told them that the plantations that they grow are not free from [are located on] the Tatmadaw's land. It is the Tatmadaw's land. They [Tatmadaw soldiers] told the villagers that they couldn't keep the plantation and to remove the plants if they wanted [to keep] their plants. Some people [villagers] have already planted the rubber plants for three, four or five years and some have high debts because of it. If they can't live on the land and if they would lose their plantations, where will they [be able to] grow the plants? Now, the villagers are in trouble. If they confiscate the land, how can the villagers repay their debts? They can only repay their debts when the rubber plantations are working [being used].

How many years has the army [Tatmadaw] had their camp?

The army set up their camp in our village about 20 years [ago]. The people [soldiers] have been living [in our village] for about twenty years. It has been for a long time. They just said that the land [of the villagers] is not free from their camp land [the land they build their camp on]. They [plan to] confiscate the land, as companies come in and buy it. They haven't confiscated [the land] yet. They are just having meetings [to arrange] the land confiscation. They will arrive with bulldozers and fence the land [afterwards].

When did they [Tatmadaw and the companies] have a meeting?

During this month.

In September?

Yes. The new battalion commander does it [held the meeting].

Which company? What is its name?

They say that [it is called the] Phyu Company.

Is it [the company] from a foreign country or from Myanmar?

We don't know whether it is a foreign or a domestic company. The company bought some of the battalion's land and planted cassava plants. They will buy more land this year to sell [the cassava roots] through their company.

They [Tatmadaw] are going to cut [the plantations] down. Will they remove everything, including the rubber trees?

They will not cut [the rubber trees], but they will fence all round [the land]. They will plough using a bulldozer and fence the land. After they fence [it], it will become theirs. They said that it does not concern them if the rubber trees drain, but if we want [to keep the trees] we could come and remove them. They said that we could remove the plants. [But] if we remove [the trees], the plants will die.

How many years ago were they planted?

Some of them were planted three years ago, some were planted five years ago and some were only planted two years ago.

So some trees have drained?

[Some trees are getting] nearly drained.

How many acres [of rubber plantations does it concern]?

Many acres. For us, there are about 40 acres on which we planted [rubber trees]. And there are also some acres of land on which we haven't planted [rubber trees] yet. [You should] ask the landowners how many acres of land they own when they come.

Is your land, where you have planted [the rubber trees], about forty acres?

Yes. There are about sixty acres of land on which we haven't planted [the rubber trees] yet.

So you have already fenced [these acres of land]?

Yes. Now they will confiscate all; both the land with rubber trees and the land on which we haven't planted [any trees]. It would be a relief for us if they would [only] confiscate the land on which we haven't planted [the trees] yet. It is worse if they confiscate the land on which we already planted [the trees]. We are in debt for that land. How can we repay these debts? Not only us, there are eight people in total [who have the same problem].

So only eight plantations were [already] confiscated?

Even though it concerns only eight plantations, they are [include] many acres of land.

Are the rubber plants fully grown?

Some plants are bigger than us. Some are smaller. Some of the owners have to plant [them] again as their plants were burnt [down], so they are smaller. Some people, as their plantations were not burnt down, have plants that are already fully grown. They [Tatmadaw] didn't tell us anything [about a possible land confiscation] while we were taking care of

	<p>the [rubber] plantation. They only told us [only] now, when our trees are already fully-grown and the companies arrive. We have taken care of the plantations and it cost a lot of money.</p> <p>What other things do you want to mention?</p> <p>What we want to say is that we want our land back. We are worried that other people will confiscate our land. We reported this [to you] as we are afraid that our land will be confiscated. We want the President to know about the confiscation, so that we can report it from here. The village is also writing a [collective] complaint letter to the President, but we are not sure whether the letter will reach the President. We think that the news will go to the President from here [through talking to the KHRG researcher], as this news will be published [available] all over the world.</p> <p>Thank you.</p> <p style="text-align: right;">Naw A--- (female), Nabu Township, Hpa-an District (Interviewed in March 2013)</p>
--	--

Source document #158

Internal log#:	13-3-P1
Published:	"Hpapun Photo Notes: Dwe Lo Township, January 2013," KHRG, (first publication)
Location:	Dwe Lo Township, Hpapun District
Issues:	Torture and violent abuse
Full text:	<p>The photos were taken on January 9th 2013. I took the pictures in Ma Lay Ler village tract.⁵⁹⁸ It is [Karen] New Year and the people welcome the New Year with drums. I took the pictures together with the A--- village tract leader.</p> <p>Photos were taken on January 11th 2013. I took the pictures of B--- in C--- village, Ma Lay Ler village tract. B--- was tortured by LID [Light Infantry Division]⁵⁹⁹ #44, LIB [Light Infantry Battalion]⁶⁰⁰ #9 camp Commanders Ko Ko Lwin and Kyaw Thu.</p>

⁵⁹⁸ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

⁵⁹⁹ Light Infantry Division (Tatmadaw); commanded by a brigadier general, each with ten light infantry battalions specially trained in counter-insurgency, jungle warfare, "search and destroy" operations against ethnic insurgents and narcotics-based armies. LIDs are organised under three Tactical Operations Commands, commanded by a colonel, (three battalions each and one reserve), one field artillery battalion, one armoured squadron and other support units. As of 2000, each LID has its own organic field artillery units.

⁶⁰⁰ Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

	<p>The photos were taken on January 12th 2013 in Ma Lay Ler while [the villagers were] welcoming [Karen] New Year by playing drums, horns, harps and doing ‘bamboo dances’. I took pictures of the location and of the building [where the Karen New Year celebration was held]. In the past, due to the activities of the SPDC [State Peace and Development Council], the Ma Lay Ler village tract never had the chance to welcome New Year. This year, because of the ceasefire process, the situation is better and the Ma Lay Ler village tract can celebrate New Year without disturbance. I took pictures of the activities during New Year.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Dwe Lo Township, Hpapun District (Received in January 2013)</p>
--	---

Source document #159

Internal log#:	13-44-S1
Published:	“Hpa-an Situation Update: T’Nay Hsah Township, April 2013,” KHRG, October 2013, http://www.khrg.org/2013/10/13-44-s1/hpa-an-situation-update-t’nay-hsah-township-april-2013
Location:	Htee Poe Kyaw and Noh Kay village tracts, Nabu Township, Hpa-an District
Issues:	Anti-personnel and other mines; Land confiscation; Ongoing militarisation; Impact of infrastructure and commercial development; Drug production, use and social impacts
Full text:	<p>Maung Myint, the village head of Thi Waw, said that he asked [for] official land registration from Kawkareik Township to survey the size of his villagers’ lands. Maung Myint said that, in case there is an attempt at confiscating his land, he can prove with official evidence that he owns the land. He said that there are gardens, farms and community lands but there are no vacant lands. However, the official [from the Burma Government] refused to come to measure and said, “<i>We can’t as those areas are black areas</i>”. The official also said that it is dangerous for them to enter those areas.</p> <p>All of the various forces are quiet as their families live around there [Htee Hpoh Kyaw village tract]. However, some of the BGF families sell drugs [methamphetamines].⁶⁰¹ These drugs are very popular in these areas and you can find them in most of the villages around there such as, A---, and B---. Methamphetamines are quite expensive: one pill can be sold for 3,000 kyat (US \$3.08).⁶⁰² One of the female villagers said, “<i>You can have half profit by selling amphetamines</i>”. Some women worry about their</p>

⁶⁰¹ It is likely the community member is referring to the drug commonly referred to as “yaba”. *Yaba*, which means “crazy medicine” in Thai, is a tablet form of methamphetamine. First developed in East Asia during World War II to enhance soldiers’ performance, methamphetamine has become increasingly popular in Thailand, Laos, Cambodia Vietnam, and in Burma where it is typically manufactured. See “Yaba, the ‘crazy medicine of East Asia,” UNODC, May 2008.

⁶⁰² As of October 16, 2013, all conversion estimates for the Kyat in this report are based on the official market rate of 973.99 kyat to the US \$1.

children as people can find drugs easily around the villages and they worry for the young people who are using those drugs. One woman said that after people take drugs, they [are] restless and sometimes they do not come back home as they go around even at night. However, it seems like they cannot do anything to protect themselves and their family. One villager said, “*Even the village head and village tract leader can’t behave as the people do who sell the drug. They have Oh Daw Aner [translated directly is, “have their horns,” which means that they have weapons].*” One of the KNLA [Battalion] #101 military intelligence [officers] said that, if they take action to stop this, they worry there will be a conflict between armed groups, so they just stay quiet and do nothing. Most of the villagers want to stop drugs from being sold in their village but they are helpless. Also there are so many people in Htee Hpoh San [Htee Hpoh Kyaw] who use drugs and the village tract head also wants to stop this drug issue, but he has no idea about how to approach the armed groups.

Now, most of the private people who are business people from outside of the village come and set up rubber plantations and log aloe wood or eagle wood. Among these, the logging issue is the one which the villagers have wanted to stop, but the villagers cannot do anything as the forest administrator will not take action. Armed groups seem like they do not care about each other, for example, they do not tell [communicate with other armed groups], they do not negotiate, and they do not stop, but they just care about their own business. One of the private businessmen came to Meh Pah Leh with the intention of setting up a plantation project [planting aloe trees], which is a very popular business now. If you are successful, you can get a lot of profit, as a 5-year-old aloe tree will be offered for 1,500,000 kyat (US \$1,540). On the other hand, you have to hire an expert from the city to make your aloe seeds grow, and the villagers said that, the expert costs up to 1,000,000 kyat (US \$1,027) and each tree also has to be vaccinated which costs 100,000 kyat (US \$103) according to what the villagers said. Only outsiders come to set up plantations in those areas.

Landmines are also common risks in those areas, especially since there are plenty of landmines near Thi Wah, Tha Waw Thaw, and Noh Kyaw villages according to research and interviews by KHRG staff. They [the landmines] are still a threat for the villagers. This issue started two years ago in 2010 when the DKBA split away from Tatmadaw by refusing to become a part of the BGF.⁶⁰³ At [the end of] those two years, the armed groups planned to protect themselves or to trap their opposition by

⁶⁰³ While Tatmadaw and DKBA units had operated together for years, this operational hierarchy became formalised with the DKBA’s transformation into a ‘Border Guard Force’ under control of the Tatmadaw and containing a fixed number quota of Tatmadaw officers. This transformation dates to at least May 2009, when commanding officers stated in high-level meeting of DKBA officers that the DKBA would transform itself into a ‘Border Guard Force;’ unpublished leaked minutes from the May 2009 meeting are on file with KHRG. Ceremonies attended by Tatmadaw commanders officially announced the transformation of large portions of the DKBA into Border Guard Forces in September 2010; see, for example: “Border Guard Forces of South-East Command formed in Paingkyon of Kayin State,” *New Light of Myanmar*, August 22nd 2010

planting landmines around their operating areas. But, sometimes they even planted [the mines] in the villagers' plantation gardens or farms which they thought their enemy might operate from. As a result, the villagers from Thi Wah, Tha Waw Thaw, and Noh Kyaw villages said that they do not even dare to think about going into the forest or into the gardens as some of the villagers have stepped on the landmines before, and also their domestic animals were hit by landmines. Because of those experiences, the villagers are very aware of the landmines and, also, the armed groups have not informed the villagers where they planted the landmines. The villagers said that they could not remember the places, some even step on their own landmines, and some may have already died. One of the KNLA Battalion #101 soldiers said that they inform the villagers where the landmines are planted because they knew where most of their landmines are. As a warning, the villagers tell their children to be aware of landmines during the daytime, and also to be aware of viper snakes at night time.

Villager situation

The following is an update on the situation in the village tract. This report was written around the time of the Water Festival,⁶⁰⁴ when the villagers were busy with the preparation for the coming Water Festival. Some families had their children return home, as well as their relatives who were finding money for their families [working] in Bangkok. Some have already come back from Bangkok to celebrate the Water Festival with their family. Some young people and men became monks and novices, as during this month most of the people want to be monks or novices. Some families were in a rush to try to finish their work before Water Festival, as most of the villagers want to stop all of their work during Water Festival. The schools are closed and there is a closing ceremony also held before the Festival because children and kids usually join the Water Festival.

Noh Kay and Noh Gyaw village tracts do not have high schools, only middle schools, so the children who graduate from middle school have to continue their further studies in larger towns, such as Kawkareik or Hpa-an. As a result, the school fees cost a lot for the parents. Tenth standard [the final year of high school in Burma], especially, costs a lot of school fees for the villagers. Some years the cost is over 1,000,000 kyat per year and the villagers cannot see their children until the summer holidays, as they are studying in another place.

People are rebuilding their houses for the new-year and coming rainy season. Some villagers only collect logs and bamboo to rebuild their houses. During summer, villagers have a hard time finding jobs to earn money for their family. The villagers there only use wells that they dig by

⁶⁰⁴ The Water Festival, called 'Thingyan' in Burmese, is the New Year's celebration that takes place between April 13th and 15th in Southeast Asian countries such as Burma, Cambodia, Laos and Thailand, as well as Yunnan, China. During this festival, people splash water at one another as part of the Buddhist cleansing ritual to welcome the New Year.

themselves, as there is no stream or river near those areas. There is a brook nearby Th'Waw Thaw, but it seems dirty and people only use it for washing their clothes. There is only one clinic in Noh Yaw Thaw which is supported by an unknown group from the border. This group is new to them and they just came into the area around this month [April]. There are over 20 health workers who held the meeting on April 7th 2013 in Noh Yaw Thaw Clinic. But some villagers go to Kawkareik public hospital when they have a serious disease. According to what the villagers said, there are no serious diseases and they rarely see sick people.

Most of the people go to the monastery as there are always religious events celebrated in the monastery which are led by the monks. Most of the villagers are religious but hardly participate in the random village meeting and do not respect the village heads. There was previously a problem, that most of the villagers do not want to be village heads and the village head positions changed each month. But now, because of the ceasefire, most of the village heads last for years. Most of the participants in the VA workshop said that some villagers are breaking village rules.⁶⁰⁵ However after being questioned about the rules of the village, it is obvious that most of the villages there do not have village rules for the villagers. Moreover, the villagers said that they are not united, as they do not see each other much in work or in any social events or village work.

Livelihood

Most of the women in the village tract do not have special jobs, as most of the housewives only make or cook alcohol and this work becomes their career. They earn money very quickly, as the cost of a bottle of alcohol is 1,000 kyat (US \$1.02) and most of the villagers there drink a lot of alcohol. There is also a sawpit which is owned by a private businessman in the village. Now, some villagers have already prepared for growing paddy in the coming rainy season. Most of the villagers make charcoal for household use and for selling it in the town. In the summer, this business is also popular for the villagers as a seasonal occupation. Some families go around with a 'Hand Tractor 590' and sell raw goods such as fresh honey, boiled betel vine, betel nuts,⁶⁰⁶ and fish paste or prawn paste. There are some people who have enough money to start selling things in their house such as selling snacks like dried food and raw goods.

Situation Update written by a KHRG researcher,
Nabu Township, Hpa-an District
(Received in April 2013)

Source document #160

⁶⁰⁵ In this context the term 'rules' most likely refers to acceptable norms of behaviour in the village.

⁶⁰⁶ In Burmese, "betelnut" and "betel leaf" are referred to as "konywet" and "konthih," as if they are from the same plant. The Burmese names are also commonly used by Karen language speakers. "Betel nut" is the seed from an areca palm tree, areca catechu; "Betel leaf" is the leaf of the Piper betel vine, belonging to the piperaceae family. See "Attacks on cardamom plantations, detention and forced labour in Toungoo District," KHRG, May 2010.

Internal log#:	13-48-S1
Published:	"Hpa-an Situation Update: Nabu Township, May 2012," KHRG, (first publication)
Location:	Nabu Township, Hpa-an District
Issues:	Anti-personnel and other mines; Forced labour; Forced recruitment; Access to health and education
Full text:	<p>On March 21st 2012, I went to the T'Nay Hsah [Nabu] Township area, the place where I have responsibilities and I [also] went to the places I had not been before. There are many armed groups, such as the BGF [Border Guard Force],⁶⁰⁷ the KNLA/KNUPC [Karen National Liberation Army/Karen National Union Peace Council] and the DKBA [Democratic Karen Benevolent Army],⁶⁰⁸ that are [active] in the places where I have been.</p> <p>I have not seen any development activities in the village tract⁶⁰⁹ and in the Township. I have seen some [new] roads and when I asked the villagers [about them], they answered me that they had to put their energy, money and time [in building the roads]. They [the villagers] did it by themselves and the armed groups did not do it for them. Likewise, the government did not build the schools. The villagers dedicated their time, money and energy [in it] and tried to build schools by themselves. The government did also not build a clinic for the villages, but the villagers established it by themselves. I have seen some big houses in the village, but the government did not built it for them [the villagers]. I have seen that the villagers are doing business, such as making charcoal, distilling alcohol [to sell], slashing wood [by using] machines and selling two digits [lottery tickets]. The thing that has affected the villagers the most are the landmines beside the villages, forced recruitment, forced labour and [arbitrary] taxation. The villagers have no rights. I told them that every human being has rights and showed them posters [the human rights education poster created by KHRG] that I brought with me. They asked</p>

⁶⁰⁷ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

⁶⁰⁸ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

⁶⁰⁹ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

me to give them posters and hung them on the wall of their houses and beside the roads. The [number of] posters that I brought with me were not enough for [to hand out to] the whole village tract. I found that they desperately want [to get informed and rely on their] human rights. They bravely hang the posters on the walls of their houses for the people to understand their rights. These posters help the people, because they will understand the words [their human rights] when they look at the pictures. One of the female villagers told me that people [the armed groups] treated [abused] them like [similar to what] they saw on the pictures of the posters.

We have to be afraid of the DKBA [Democratic Karen Buddhist Army], the KNLA and the Tatmadaw. When the Myanmar government transformed the DKBA into the BGF, both the DKBA and BGF [started to] fight each other again and we [the villagers] were very sad and weary. The people who were injured and died in the battle are people from our villages, who were hired to be the soldiers of the BGF for one year and six months. On March 29th 2012, the BGF soldiers entered our village and tried to find deserters. They called the people who already served the military for one year and six months and went to the deserters' homes. They ordered the village heads to arrest the deserters for them. When the village head went to the deserters and told them that the BGF ordered them to go back to the military camp, one deserter replied that he did not want to be a soldier of the BGF anymore, that he had already served the military for one year and six months and [that he was] very happy to be back home. "You [the village head] are a spy of the BGF because you told me to go back to the military camp. Give me five million kyat (US \$5,056.86)⁶¹⁰ if you want me to serve in the military again. At first you told me that I had to serve one year and six months and I already did it. You must [now] pay [me] the amount of money I ask [from you] if you want me to be a soldier again."

I met the village head and asked him for information. He told me that the problems he is facing are too difficult [complicated] and that it is not easy to be the village head. "The BGF ordered me to find the deserters and told me to hire new people [soldiers] if I could not find the deserters. Or [instead] we had to pay them [the BGF] money and they would hire the soldiers if we could not hire new soldiers by ourselves". And I [the village head] replied, "When you were DKBA, we hired soldiers for you for seven years, for three years or for one year and six months, as much as we could. We also tried to help you as much as we could when you became the BGF. You [BGF] said that [you would hire the soldiers for] seven years and you did not discharge them after seven years of serving in the military. You said that [you would hire the soldiers for] three years and you did not discharge them after they served for three years in the military. And you said that you would discharge the villagers after serving one year and six months, but you did not discharge the villagers after one year and six months. So that causes problems. Actually, no one wants to be a soldier and they just fulfill their duty. Some of them died in the battle,

⁶¹⁰ As January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

	<p><i>some of them lost their legs or hands and it causes so many hardships for their parents and you [BGF] do not take care of them and you don't help them. You ask money from villagers when the soldiers run away from the camp and you ask money in lieu of portering. In the beginning, we hired the soldiers for you but now you transformed to the Border Guard Force and the Myanmar army feeds you and gives you salary. So it is wrong to come back and do such a thing to the villagers."</i></p> <p>After telling me this story, the village head told me that they [the villagers] did not dare to speak to the BGF soldiers like that in the past. However, they dare to talk to them [BGF soldiers] like that, since the KNU agreed on the ceasefire with the Myanmar army and because they [BGF soldiers] came back very often to the villages. And the village head also told me [the KHRG researcher] not to go back, and asked me to live with them and said that they [the villagers] are more enthused when I am with them. The village head also said, <i>"You have to make suggestions to the villagers on how to respond to their concerns"</i>. I replied him that I could not help them by myself, but [that I could if the villagers] note down the hardships that they encounter with accurate dates, places, the names of the victims and the perpetrators. Maybe I could help them in some way if I know these things. It can be wrong if other people write about our history and our suffering, [and] if we do not write it by ourselves. It [our history] cannot be wrong if we write it by ourselves.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Nabu Township, Hpa-an District (Received in May 2013)</p>
--	---

Source document #161

Internal log#:	13-4-P1
Published:	"Hpapun Photo Notes: Bu Tho Township, January 2013," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Impacts of infrastructure and commercial development
Full text:	<p>The photos were taken on January 1st 2013. They show a bulldozer beside the Meh Tee Loh River, which is near the Ta Kon Taing flat farm, where they are repairing buildings and roads. They collected stones beside the Peh Klaw Day villagers' farms. They constructed [roads] for their trucks to go [drive on]. The collection of stones for the road started in October.</p> <p>The photos were taken on January 6th 2013. The photos show 15 years old and 14 years old villagers who are collecting stones to earn money.</p>

The people who buy the stones are part of a construction group and they buy one full truck [of stones] for 15,000 kyat (US \$15.21).⁶¹¹ The two boys had been collecting the stones for three or four days, but they did not sell their stones yet.

The photos were taken on January 6th 2013. I also took a picture when the stone collectors put their stones in the truck. It is at the Meh Tee Loh River, Klaw Day area, which is near Ta Kon Taing village, beside the farm.

The photos were taken on January 7th 2013. I took a picture of a truck that carries stones. The person who appears on the photo is from the Myanmar government, a Hpapun Brigadiers' son, but I do not know his name. The persons that drive the trucks of the construction group, and people who work for the construction group, get salaries and all the managers have ranks. I know no one by name.

The photos were taken on January 7th 2013. The female and male villagers are collecting stones at the Meh Tee Loh River beside people's flat farms. They [the villagers] are not from the forest [rural] area, but they stay beside the vehicle road and some of them are from government military families. They are from Ta Kon Taing, Way Mu, Way Hsa, Meh T'Roh and T'Poh Klah. Because there is no business, they work as work appears.

The photos were taken on January 7th 2013. I took pictures of the people who are collecting stones at the Meh Tee Loh River, Meh Klaw village tract. The photos show villagers who collect stones for their livelihood. They work the whole day, but they can only earn 5,000 kyat (US \$5.07) per day per person. The people that collect stones also destroy the flat farms and canals of the [other] Klaw Day villagers. Villagers from Klaw Day do not like it. However, people who buy the stones asked villagers beside the vehicle road to collect stones. They come with trucks and even destroy villagers' things [flat farms and canals], but they [the people that collect the stones] do not do anything [about that]. This picture was taken in Meh Klaw village tract, Bu Tho Township.

The photos were taken on January 7th 2013. The photos show people collecting stones at the Meh Tee Loh River, Meh Klaw village tract, Bu Tho Township. The people who collect the stones were tired, so they lay down to take a rest. Those who stay beside the vehicle road [and collect the stones] are Burmese and Shan.

The photos were taken on January 7th 2013. I arrived at the Meh Tee Loh Valley, beside the Klaw Day's flat farms. I took photos of a truck when stones were put on it and before it was going back. A village head of A--- told the people who collect the stones and the driver [of the truck] not to destroy the villagers' livelihood.

⁶¹¹ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

The photos were taken on January 7th 2013. I went to the Meh Tee Loh River, beside the flat farms and among the people who are collecting the stones. I also took photos of two children. They do not know anything [about what is happening], so they follow their parents when they collect stones. The two children are smiling. They know why their parents have to collect stones.

The photos were taken on January 7th 2013. The photos show —A--- village, Meh Klaw village tract. A village head looks around for people who collect stones [on places where] that could destroy villagers' flat farms. The photos show the back of the village head, the villagers' huts, and a flat farm [taken from] the sand beside the river. People are collecting stones and the village head is worried that the river will flood during the raining season.

The photos were taken on January 7th 2013. They show a Ta Kon Taing villager named Win Nyo, who supports his livelihood by using his two cows to carry a cart with stones that the truck cannot carry. He does not carry the same amount of stones each day. He gets 3,000 kyat (US \$3.04) each time. If he carries a lot [of stones], he gets more money. When [Win Nyo] is collecting the stones, the village head acknowledges him. This [collecting stones] is not allowed in the village tract and the security guards and the village head will tolerate it until January 10th 2013, when it will no longer be allowed.

The photos were taken on January 7th 2013. The photos are taken at the Meh Tee Loh River, which is near Ta Kon Taing village, beside flat farms in Meh Klaw village tract. The people are mining stones beside the river, which is near flat farms and the canals. About the location where people collect stones, the village head said, "*What will happen to the villagers when there is rain and the river rises?*" People who collect stones do not own the flat farms [that are affected by the stone collection] and these are all things to think about.

The photos were taken on January 7th 2013 in Meh Klaw village tract, at the Meh Tee Loh River. The photos show stones and people who collect the stones. The person who carries the stones on his shoulder is blind. However, if he wants to eat and wear clothes as the others do, he has to work. He has one person who supports him. The person is in Ta Kon Taing, but I do not know his name.

The photos were taken on January 8th 2013 in Meh Klaw village tract, at the Meh Tee Loh River. The photos show people who collect stones and the Klaw Day village head who explains the situation.

The photos were taken on January 8th 2013 in Meh Klaw village tract, Ta Kon Taing village. The photos show a blind villager who is collecting stones as the other people [do].

The photos were taken on January 8th 2013. The truck goes back from the

	<p>Meh Tee Loh River to the vehicle road.</p> <p>The photos were taken on January 8th 2013. The Klaw Day village head showed me the flat farms that, due to the stone collection, could be destroyed if the water level rises [in rainy season]. There are about 20 acres of flat farms.</p> <p>The photos were taken on January 8th 2013. The C--- village head shows his canal. People collected stones and the trucks also went there, so the village head is depressed [because the canal was destroyed].</p> <p>The photos were taken on January 8th 2013 at the Meh Tee Loh River, Meh Klaw village tract. The C--- village head does not want the vehicles [the stone trucks] to travel near his canal and he fenced it with bamboo. There is a vehicle road in between [his bamboo fences].</p> <p>The photos were taken on January 12th 2013. I arrived in Hpaw Hta village, at the Hkaw Poo village tract and the photo was taken when the villagers from Hkaw Poo and Bwah Der village tract gathered and celebrated Karen New Year. They wear traditional Karen clothes.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Nabu Township, Hpapun District (Received in January 2013)</p>
--	--

Source document #162

Internal log#:	13-59-S1
Published:	"Hpa-an Situation Update: Paingkyon Township, January to April 2013," KHRG, (first publication)
Location:	Paingkyon Township, Hpa-an District
Issues:	Forced labour; Land confiscation; Impact of infrastructure and commercial development
Full text:	The places in which I operated were [located in] Ta Kreh [Paingkyon] Township, area #1 and #2. I have seen that human rights violations, such as forced labour (for road construction), killings, forced relocation, rape, landmine hazards, [arbitrary] punishments [in the form of fines], extortion, the burning down of villages and the arresting of porters are not happening anymore. However, there are still a lot of abuses in some of the villages, mainly [related to] land confiscation and damaged farming fields due to development projects. Most of the abuses are committed by the BGF [Border Guard Force]. ⁶¹² These people [the BGF soldiers] use

⁶¹² Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers.

stones to build roads and they take stones from the villagers' [land], which get destroyed. Some of them [BGF] started to use the land close to the water [river] and they cut down trees and grass to grow rubber trees. There are a lot of villagers that are suffering from these abuses, but they do not dare to complain to anyone. I tried my best to document this information.

On April 4th 2013, I went to Paw village and they [villagers] asked me to help them with the stone digging on their farmland. I asked them about the perpetrators and the landowners, and after that I took photos of the cliff and the farms beside Paw village. I had to be aware of my own safety when I went there, but the BGF troops do not live around there. Only workers that smash stones are living there.

There is a lot of land that was confiscated by the BGF leaders. I could not visit some of the places [confiscated land] to take photos. On February 28th 2013, I took a picture of a woman called Naw A---, from Ka Hsu village, Taw So village tract⁶¹³, Ta Kreh Township. She used to live in her own village, but she moved to B--- City because of the fighting. She inherited the land from her parents. After that, a BGF leader called Kyah Aye ordered the villagers to clean the lands around the Htee Ka Mleh Wah area to grow rubber. This included the land of Naw A---.

I met villagers in the Pee Ta Hka village, Pee Ta Hka village tract, Ta Kreh Township. They told me about a recreational place in Pee Ta Hka. They call it the Lay Ta Pler waterfall and they say that the place is becoming famous, because people recommend it to people from other places. A lot of people came to this place during the *Ta Lah* [water festival] together with their children. Many [armed or government] groups want to set up gates and ask a fee, because they have seen that a lot of cars and motorbikes appear. However, the chiefs of the villages do not let the groups set up any gates. This [recreational place in Pee Ta Hka] is a place that we inherited from our progenitors to enjoy.

Villagers regain more rights [a second testimony]

I visited the Pee Ta Hka village when I had free time. I heard that Pee Ta Hka has a place to play in the water and they call it the Lay Ta Pler waterfall. I saw that many villagers from different villages played in the water during the water festival. I took some photos and reported it as a new 'famous place'. People told me about this place a long time ago, but they did not dare to come and also did not have permission to come.

For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

⁶¹³ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

They were afraid of the Myanmar government, the DKBA [Democratic Karen Buddhist Army]⁶¹⁴ and the KNU [Karen National Union]. Villagers can now freely come to this place because of the ceasefire.

Chiefs from the Pee Ta Hka villages do not allow any groups to set up their camp. The BGF, the KNUPC [Karen National Union Peace Council] and the monks want to set up their places [camps], but the villagers and leaders do not allow them. We can see that this place still has its natural beauty.

There are hundreds of people who come to play in the water during the summer.

Situation of the Myanmar Army [Tatmadaw]

Since 2013, I have no longer seen any [military] operations from the Myanmar troops. They have army camps in Ta Kreh, Ka Teh and Pu Lu Tu and they [Tatmadaw] are staying in their own places [camps]. I know that they order thatched shingles, timbers and bamboo from villagers to repair their camps. In some places, the villagers still have to work for them [Tatmadaw] once per month. Particularly the Myanmar soldiers order villagers to repair their camps and clean the camp when the rainy season arrives. I did not get the exact information about how they rotate their troops, but I know that they do not change it very often. They [Tatmadaw soldiers] just ask to leave and go back to their homes to travel. I will make sure [to get more information] about the rotation of the Myanmar troops during the rainy season.

The situation of the BGF

The BGF is not running any operations at the moment. I have noted that the BGF does not dare to do whatever they want, as this is the moment of the ceasefire. I have noted that the BGF soldiers know how to make [honest] money, but that their leaders do what they want to do. Some of the [BGF] leaders are looking for free land [where no one lives] to use as a rubber plantation. These lands belong to the indigenous people. The BGF leaders do not have any other option to make money, so they just grow rubber, do mining and log [trees]. They [the villagers and the BGF soldiers] try to understand each other. Some of them love the villagers while others do not.

Situation Update written by a KHRG researcher,

⁶¹⁴ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "[Inside the DKBA](#)," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

Paingkyon Township, Hpa-an District
(Received in June 2013).

Source document #163

Internal log#:	13-5-P1
Published:	"Toungoo Photo Notes: Htantabin and Thandaunggyi townships, December 2012," KHRG, (first publication)
Location:	Htantabin and Thandaunggyi townships, Toungoo District
Issues:	Arbitrary taxation and demands; Land confiscation; Ongoing militarisation; Impact of infrastructure and commercial development; Access to health and education
Full text:	<p>The photos were taken on December 7th 2012 in A--- village, Tantabin [Htantabin] Township. The photos show that the LID [Light Infantry Division of the Tatmadaw]⁶¹⁵ #66 sent more soldiers to the Bu Hsa Hkee and Th'Aye Hta camps. At the same time, they also sent more food. There might be around 30 people who went to Bu Hsa Hkee. Currently, the Myanmar army groups [Tatmadaw] do no longer force villagers to transport and make them food, but they get it [food] by themselves. The villagers do not want the Myanmar army to stay in their area and they want all the Myanmar army groups to withdraw. <i>"If we gain rights, we don't want the Myanmar army to stay in our area, and we don't want to stay with them because they are not our people so we don't want them to stay in our area."</i> The Myanmar army that came [moved to the camps] is LIB [Light Infantry Battalion of the Tatmadaw]⁶¹⁶, which is ranked under LID #66.</p> <p>The photos were taken on December 10th 2012 and show the reparation of the vehicle road between Hkler La [Leik Tho] and Toungoo. The same company that built the Toh Boh Dam repairs it [the road]. The [part of the] road [that gets repaired] goes from P'Leh Wah to Hkler La. The villagers said that it is good that the Shwe Swan Aye Company is repairing the road, <i>"But we can only travel in dry season. In raining season, if you travel, it will cause problems because it is new vehicle road."</i></p> <p>The photos were taken on December 10th 2012 in P'Leh Wah. Due to the dam, the water rises over three curves. As a result, the villagers have to deal with problems when they have to move to other places. The [construction of the] bridge has not finished yet, so the people have to travel by motorboats.</p>

⁶¹⁵ Light Infantry Division (Tatmadaw); commanded by a brigadier general, each with ten light infantry battalions specially trained in counter-insurgency, jungle warfare, "search and destroy" operations against ethnic insurgents and narcotics-based armies. LIDs are organised under three Tactical Operations Commands, commanded by a colonel, (three battalions each and one reserve), one field artillery battalion, one armoured squadron and other support units. As of 2000, each LID has its own organic field artillery units.

⁶¹⁶ Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

The photos were taken on December 10th 2012. The photos show the new vehicle road below B---village. It shows the Shwe Swan Aye Company workers who are repairing the road. The Shwe Swan Aye Company did not construct the new road very well, so it could cause problems for people to travel during the raining season. Moreover, the new road bends a lot so the villagers are complaining that it could cause damage [accidents] while travelling.

The photo was taken on December 15th 2012, and shows the Than Daung [Thandaunggyi] vehicle road. The photo was taken when the army air forces were attending training at the Than Daung military training school.

The photos were taken on December 15th 2012 in the Ba Yint Naung army [Tatmadaw] camp. The lands [on which the camps are located] were confiscated from the villagers.

The photos were taken on December 15th 2012. They show an old man called Saw C---, who lives in Than Daung section #---. The old man reported about his current situation, his suffering, the Myanmar army situation and their activities. The land of this man was confiscated and he was asked to move to another place. The people who confiscated his land belong to the Myanmar army, who are based in the Ba Yint Naung Camp.

The photos were taken on December 15th 2012. The photos show the Ba Yint Naung army training school in Toungoo District, Thandaunggyi Township. The place [where the army school is located] was confiscated from the villagers by the [Tatmadaw's] Ba Yint Naung Army, who built shelters and training camps. They do not allow other people [that do not belong to the army group] to enter the school, because they have training sessions. Moreover, they are planning to widen the place. There are training sessions for the platoon commanders, battalion commanders and the company commanders.

The photos were taken on December 15th 2012. The photos show villager Saw C---. He lives in Than Daung, section #---, near the Ba Yint Naung army camp. He reported about the current situation and the villagers' suffering.

The photos were taken on December 15th 2012. The places are in the Than Daung area, which is a Myanmar military place and their machines deposit area. The lands [on which these places are located] were confiscated from the villagers in the past.

The photos were taken on December 15th 2012 in Than Daung area. The building is a primary school, which was repaired with the support of UNICEF. The building of the school is beneficial for the villagers.

The photos were taken on December 15th 2012 in Than Daung area. The Burmese army LIB #124, #546 and #84, who confiscated the lands from the villagers, marked them [the confiscated lands] to build their shelters.

	<p>The photos were taken on December 16th 2012. They show one villager from the village [located at] Mile 13. He reported about the Toh Boh Dam and about the destroyed plantations of local villagers. He reported that the dam causes worries to the local villagers.</p> <p>The photos were taken on December 16th 2012 between Mile 13 and Mile 20 [villages]. The plantations show the processes of the local people's livelihood. Some of the rubber plantations flooded and were destroyed because of the dam. The flooded plantations cause problems for the villagers' livelihood. The villagers reported that they received some compensation from the company for the destroyed plantation, but that it is not easy to buy new places [plantations].</p> <p>The photos were taken on December 16th 2012 near P'Leh Wah, where people cross the river [near the dam]. The boat has to transport the travellers. The [construction] company owns the boat that transports the people and they do not ask for any money. However, we do not know what is going to happen in the future.</p> <p>The photos were taken on December 16th 2012 between Hkler La and Toungoo. They show the Myanmar army LID #66 trucks that are coming back from town after delivering food.</p> <p>The photos were taken on December 17th 2012 in Tantabin Township, Hkler La village. One of the Hkler La villagers reported about the villagers' problems. His name is Saw D---. He reported about the dam problems and about the KNU demands for more tax⁶¹⁷ this year.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Htantabin and Thandaunggyi townships, Toungoo District (Received in January 2013)</p>
--	---

Source document #164

Internal log#:	13-66-S1
Published:	"Hpa-an Situation Update: T'Nay Hsah Township, March to May 2013," KHRG, August 2013, http://khr.org/2013/08/13-66-s1/hpa-an-situation-update-tnay-hsah-township-march-may-2013
Location:	Nabu Township, Hpa-an District
Issues:	Attacks on civilians and extrajudicial killing; Land confiscation; Drug production, use and social impacts
Full text:	Land confiscation by Tatmadaw

⁶¹⁷ In this not yet translated interview, one villager explained that local villagers are willing to pay taxes to the Karen National Union, but that the taxes levied for KNU or KNLA official's salaries and the taxes on cardamon are not affordable.

I want to report the consequences of the military government confiscating lands in A--- village, T'Nay Hsah Township from 20 years ago.⁶¹⁸

Regarding the land issue in T'Nay Hsah [Township], the villagers struggled to get their farms and plantations back. In May 2013, they [villagers] went to get [land] documents at the Kawkareik [Burma government] office. And then, they brought the land grants back in order to be able to work on their farms again. When they brought them [land documents] and went and showed them to [Tatmadaw Light Infantry] Battalion #548's Battalion commander, the army [commander] told them that, "*Your documents are illegal so you cannot work on your farms. They [the farms] are military lands.*" Therefore, villagers are disappointed with this issue. In A--- village, there are 30 households and 150 people whose lands were confiscated by the army, and then they came back and stayed in the [A---] monastery garden. These villagers are [there] because people confiscated their lands. There are many villagers who left their village and were displaced to other villages because some villagers do not have land anymore. There are over 1,000 acres of lands that were confiscated by the military. The military [units] that confiscated these lands are army Battalions #547, 548 and 549.

Drugs

I would like to report the situation in the area about the drug *k'thee k'thay* [yaba]⁶¹⁹ issue from what I saw, knew and heard in T'Nay Hsah Township, Hpa-an District.

On March 11th 2013, one 16-year-old student who used the drug spent all his money on the drug and then went to pawn his motorbike for 30 *k'thee k'thay* [tablets]. When this kid used all the drugs and came back to his parents, people [started] asking him, "*Where do you keep your motorbike?*" His father asked him nonstop, therefore he answered his father. His father told him, "*My son, I bought this motorbike for you with 38,000 baht and you traded it for 30 k'thee k'thay. So, here is the money, go and redeem your motorbike. How much does it cost for one tablet of the drug, it costs only 3,000 kyat (US \$3.08)⁶²⁰?*" Then, the kid picked up the money, 90,000 kyat (US \$92.31), and went to the place where he pawned his motorbike. He met with the owner who sells the drug and asked for his motorbike. The owners who sell the drug were worried that the information would appear [publicly] when he gave the money to them.

⁶¹⁸ Although the community member writes that the land confiscation occurred 20 years ago, unpublished interviews received by KHRG suggest the events likely occurred in 1995. About 30 households have resided on the monastery grounds since their lands were confiscated.

⁶¹⁹ *Yaba*, which means "crazy medicine" in Thai, is a tablet form of methamphetamine. First developed in East Asia during World War II to enhance soldiers' performance, methamphetamine has become increasingly popular in Thailand, Laos, Cambodia Vietnam, and in Burma where it is typically manufactured. See "Yaba, the 'crazy medicine of East Asia," UNODC, May 2008.

⁶²⁰ As of August 8th 2013, all conversion estimates for the Kyat in this report are based on the official market rate of 975 kyat to the US \$1.

Therefore, they arrested the kid, and then they hit and killed the kid with a piece of brick. The kid lived in B--- village and the people who murdered him were BGF [Border Guard Force]⁶²¹ soldiers. This event is accurate, although I heard it when villagers told me.

The *k'thee k'thay* issue that I heard

On May 13th 2013, I started meeting with villagers in Yaw Kuh village tract, T'Nay Hsah Township, Hpa-an District. Villagers reported that the most important problem is the *k'thee k'thay* issue. [Villagers reported that], *"The k'thee k'thay destroys our children, husbands and destroys many of our children and grandchildren. There are some people who became crazy because of k'thee k'thay; some lost their farms and some lost their motorbike. We dare not submit this issue to any armed group because the armed groups do it [manufacture and sell the drug]. There are also some villagers who have good relationships with the armed groups, and the armed groups provide them [permission] documents that allow them to sell k'thee k'thay. The armed group that established the [permission] document for selling k'thee k'thay is the BGF. If we speak openly, there are five groups that use the drug and sell the drug in our area. They are the Tatmadaw, KNLA [Karen National Liberation Army], DKBA [Democratic Karen Benevolent Army], KNU-KNLA Peace Council and BGF. None of them do not do it. So, we dare not speak carelessly. If we were to say so, we are afraid that people would come and kill us. We do not want it [the drug], but we cannot do [anything]."* This is what the villagers who came to the meeting said.

The second drug issue

On March 27th 2013, there was also [an incident] that happened related to the drug [concerning] a grandma; the villager [I spoke to] did not know her name; she was 62 years old and lived in Htoh Kaw Koh village tract, T'Nay Hsah Township, Hpa-an District. This grandma was well known, as she spoke openly and publicly. The cause of the event happened because of the money issue. This grandma told BGF's people that, *"You all are Burma's [Tatmadaw] people. You became rich because you sell k'thee k'thay. I don't respect you."* She argued with BGF Battalion #1016 [soldiers], and then four of Battalion Commander Mya Khaing's soldiers murdered grandma in C--- village at the riverside. The process by which they murdered grandma was that they tied grandma's neck with rope and hit grandma's head with stone. A villager who told me this saw it by himself. He was worried that people would know what he reported and he

⁶²¹ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "DKBA officially becomes Border Guard Force" Democratic Voice of Burma, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

was scared. He did not allow me to record his voice or take a picture. [The BGF soldiers] said that they murdered grandma because they were worried that grandma would say that they are selling *k'thee k'thay*. This event is true and I got it from one villager who told me.

Land confiscation by BGF

I would like to write up a situation update in Ta Kreh Township about BGF members who are fearless [approach with impunity] regarding the land issue.

In D--- village, Taw Soh village tract, Ta Kreh Township, Hpa-an District, [an incident] occurred involving two of BGF's veteran [officers], whose names are Poh Kyaw Hay, also known as Dee Hter Ler, and Poh Kya Aye, also known as Hpah T'Kaw, who live in E--- village, Poh Yay Hpoo village tract, Ta Kreh Township, Hpa-an District. These two men confiscated villagers' lands, and the villagers whose lands were confiscated are Naw F---, who lives in D--- village, and Naw G---, [who also] lives in D--- village. The places where they [two BGF veterans] confiscated the lands were in Lay Nah Htoh and K'Mler Wah. The lands that were confiscated are about 20 acres. These villagers' lands have official land grants that they got from the military government. BGF officers Poh Kyaw Hay and Poh Kya Aye told them [two female villagers] that, "*Your land grant is illegal, so we will take your lands.*" Because these villagers want their lands back, they therefore went to the KNU's governor in charge from Ta Kreh Township, but [KNLA] people could not do it for them. The BGF soldiers told them that, "*If you want your lands back for Naw M---'s land, you have to pay us 600,000 kyat (US \$615.40), and for Naw G---s land, you have to come and pay us 500,000 kyat (US \$513.83). And then you will get your land back.*" The villagers told them that, "*We don't have money.*" Then, they made trouble for the villagers [by making] many threats against the villagers. Therefore, the villager named Naw F--- had to sell her gold and went to pay them money, and Naw G--- had to sell one of her motorbikes and went to pay them. They told the land owners that, "*It will be done early if you do like this.*"

Situation Update written by a KHRG researcher,
Nabu Township, Hpa-an District
(Received in July 2013)

Source document #165

Internal log#:	13-66-D4
Published:	"Hpa-an Situation Update: Nabu Township, May 2013," KHRG, (first publication)
Location:	Nabu Township, Hpa-an District
Issues:	Forced labour; Land confiscation
Full text:	On May 25 th 2013, I met a T'Veh Dah villager in the Htooth Kaw Koh

	<p>village tract,⁶²² T'Nay Hsah [Nabu] Township in Hpa-an District. At that time, one of the former village leaders told me that there is still forced labour in their area and I asked him what kind of forced labour. He said that the [Tatmadaw] Battalion #357 Commander ordered him to plough and work on his farmland and he [the village leader] replied to the commander that, <i>"The land that you use is not yours. You just grab [the land] from villagers and those lands are already transferred back to the landowner."</i> He [the village leader] said that it is illegal land, but they [Tatmadaw] keep it because it still belongs to the camp area. The commander asked the village head two or three times to work on his farmland, so he and some villagers decided to help him for one day and bring our four tractors along.</p> <p>The A--- village leader and the B--- village leader have told me similar stories about forced labour. In both of the villages they just work one day and bring their tractors too. In A--- village they brought six tractors and [they brought] two tractors to the B--- village. The farmlands and the lands that they confiscated from the villagers are free and no-one uses them, but they do not allow the villagers to work on them. There was no force [when they] asked the villagers to do the labour, but they requested us [the villagers] to work by using polite words.</p> <p style="text-align: right;">Short Update written by a KHRG researcher, Nabu Township, Hpa-an District (Received in July 2013)</p>
--	---

Source document #166

Internal log#:	13-66-A1-I1
Published:	"Hpa-an Interview: Naw A---, July 2013," KHRG, (first publication)
Location:	Nabu Township, Hpa-an District
Issues:	Land confiscation
Full text:	<p>Name: Naw A--- Gender: Female Age: 30</p> <p>What is your name?</p> <p>Naw A---.</p> <p>Where do you live?</p> <p>I live in B--- village.</p> <p>How old are you?</p>

⁶²² A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

	<p>I am 30 years old.</p> <p>Who confiscated your land?</p> <p>Kyaw Hain.</p> <p>Is he a member of the BGF [Border Guard Force]?⁶²³</p> <p>Yes.</p> <p>Is he the only one?</p> <p>When we asked Commander Kyaw Hain, he told us that Battalion Commander Kya Aye ordered him to do it. But we have never seen Commander Kya Aye.</p> <p>So there are two people: Kyaw Hain and Kya Aye, right?</p> <p>Yes.</p> <p>Why do they confiscate the land?</p> <p>The first time that we asked him, he told us that a company would come and establish something. Later I heard that they would grow rubber trees for the soldiers [to take care of].</p> <p>Who made your land title?</p> <p>The names of the surveyors are Maung Ko [Tatmadaw] and Nay Zar Htet [civil servant of the Myanmar government].</p> <p>How much did it cost when Maung Ko made your land title?</p> <p>It cost 120,000 kyat (US \$121.46)⁶²⁴ for the first time. The second time cost 75,000 kyat (US \$75.91) for 6.25 acres [of land].</p> <p>Who made it [the land title] for you?</p> <p>Nay Zar Htet and Pay Thee made it for us.</p>
--	---

⁶²³ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see “[DKBA officially becomes Border Guard Force](#)” *Democratic Voice of Burma*, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

⁶²⁴ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

Are they officers of the Myanmar government?

They are the subordinates of Maung Ko and they are the officers of the Myanmar government.

How much did it cost?

It cost over 70,000 kyat (US \$70.85). I left one acre for them. I thought that they could use it [the land] because it is [part of] C--- Monastery. They told us that they would not destroy our land.

Did Pa Wa [a monk] and the BGF soldiers tell you so?

Pa Wa already confiscated our land a long time ago. In the past, Pa Wa fined people if his dog bit them and he ate the goats that were bitten by his dog. Have you never [heard that] they tortured people from Pee T'Hka village? Nay Zar [BGF soldier] told me that he didn't need to measure [the field] because it was not close to the road. It was 5.60 acres wide when I measured the land with Maung Ko. Now we have 6.25 acres [of land].

What about you? Have you measure your land?

Not yet, because the person who measures [the land] has not come yet.

Do you possess a land title? Where is the land title of your grandfather?

That [land title] is mine because my grandfather gave it to me. You know, this is a very good land title. This land borders the Paw area and the yard of U D---. The other borders the Maw Chaw River and the yard of U E--- in the east. We thought that we would demarcate [the land] when the KNU [Karen National Union] measured it for us. The name of the administrator is Tin Pe, who is involved in the demarcation of the land. The chairperson of the Paw village told me that Ka Nae Wah's land is located in the middle of two villages [which was the reason for the dispute]. The chairperson of Paw village and the chairperson of Taung Son must know that he [the village secretary] was going to demarcate the land. My village's secretary replied [to] him [the Paw village chairperson] that they did not say anything when they measured the land and they also had to pay money and give them the land title. Now I measured it with my villagers and they [the villagers] have to pay money to get the land title. He [Tin Pe from the KNU] gave us the land title during the festival in March. It is two or three years ago since we last measured the land.

What about the current one? Did you get the land title after you measured it?

They told me that they would give us the land title one week after they measured the land. After one week, Nay Zar Htet [one of the government surveyors] gave me the land title, told me to laminate it and to make one

copy for him because he wanted to keep it. So I gave him one copy. And Naw F--- also made copies and she said that she would submit them to the KNU, the KNLA-PC [Karen National Liberation Army - Karen National Union - Peace Council] and the Myanmar government. I also discussed the issue with the KNU and the KNLA-PC, who said that they could do nothing [for me]. They just said that the one [land title] from the police office is the real one. Once, when we went to the office, Nay Zar Htet and Pay Thee [the surveyors] told me that these people [who confiscated the land] 'do not have holes in their ears' [they do not listen] because they do not follow the rules and regulations. They said that these people [the people who confiscated their lands] live in the city. We [the villagers] have to live in the rural areas and always encounter armed groups, so it is not good if they argue. Pee Neh and A'Sah from the BGF went to the city and acted aggressively to the person [in charge] who measured the land because of this [dispute about who owns the] land title. The reason [of the dispute] is that the subordinates of Pa Wa, such as Nya Ko, Hta Kloh and Cha Bu, sold the land to Pee Neh for about 500,000 kyat (US \$507.61). Then [after that] Pee Neh [from the BGF] came with Maung Ko to measure the land. I met them with the land title in my hand and told Pee Neh [from the BGF], "*Pee Neh, how dare you sell the land? Even the Myanmar soldiers did not sell the land after they left. Now the person who sells the land is Karen. They lived on the lands of the villagers and they sold it after they left. Why did you buy it?*" Then Maung Ko [one of the surveyors] told him [Pee Neh from the BGF], "*You cannot do anything because they have the land title in their hands*". Hta Kloh said that he only sold him the area of the church and that he did not even get money [for it]. At first, Hta Kloh said that he just sold it [the land title] for 50,000 kyat (US \$50.76), but Pee Neh said that he had bought it for 500,000 kyat (US \$507.61). What can we say? And I have never seen Hsa Bu. Maybe they lost a bet when they played cards and sold them [the land titles] one by one?

How did they sell them [the land titles]?

They just sold them secretly. Am I not right? Even the Myanmar soldiers do not sell the land after they leave. Karen people lived on our land and sold it [the land titles] after they left. At first he [Hta Kloh] was very aggressive [and was threatening] with a knife, but I was not afraid and I went there [to the BGF camp] with the land title. A'Hsa [from the BGF] said that he did not see anything [proof of ownership] in the land title-documents.

What did they say? That they would take your land?

Yes, they said that they would take the land. When Tee G--- asked Commander Kyaw Hain whether he cut the trees, he replied that it does not concern him and that it was the order by Commander Kya Aye. The secretary of my village H--- and the H--- [village] went to the chairperson of Paw village and asked him whether he knew who cut the trees. He replied that he did not know about it early [when they started cutting the trees], but he knew about it when they almost finished cutting the trees. I

asked him [the chairperson of Paw village], *“Why did you not know [about] it, because the Commander had already left?”* And he told me to ask Commander Kyaw Hein. When I met Hla Thein, he told me that he was not sure whether Commander Kya Aye knew about it or not. The main actors are the husband of Paw Ler Mu, Win Shwe [who belongs to the Tatmadaw] and the chairperson.

Did the chairperson do it [sell the land titles] for money?

Yes, the chairperson was also included in the activities because he gets some money [commission] if other people earn money. They [the other people] want the land. They [the villagers] heard that people will come and build a road next year. They will need stones, which means that they will smash the stones. If a company comes and builds a road, the company will give them [the owners of the land titles] the money that the land is worth. Then they will take the money. Now they get a lot of money by selling the trees and the bamboos. Win Shwe [from the Tatmadaw] is the person who is selling the trees and bamboos. When people asked Win Shwe what he was going to do with the machine he took from the son of H---, he replied that he was going to cut trees at Lay Nah Htaw.

The villagers maintain the trees [plantations] here, right?

Yes, the trees [plantations] are maintained by our villagers. People from Lah Ta Wer, Kaw Law Kyu and Kaw Kyu collect wood there. We even allow people to cut trees and bamboo when they need it. The purpose of having land titles is to keep the pasture [lands] and to grow rubber trees. We do not allow people to cut the big trees, but nowadays people cut all the trees. When the subordinates of Battalion Commander Pa Hpe [Tatmadaw] lived there [on the pasture lands], he told me that they needed to buy the land before they could build a barrack. I told them that they did not need to buy the land to stay and that the land would still belong to me when they would go back. They [Tatmadaw soldiers] just stayed there for one or two months and went back. They also asked me not to cut [clear the plants] and I replied that I would wait a while, because I would need to cut it two times if I would cut it now. They [Tatmadaw] told me to let them know when I would cut it and they said they would help me with the cutting.

Who is the main person who confiscated the land?

If you ask Commander Kyaw Hein, he will tell you that Commander Kya Aye did it and if you ask commander Kya Aye he will reply that Commander Kyaw Hein did it. Why wouldn't Commander Kyaw Hein have done it? He called people and asked them to cut the trees and also gave money to the cutters. We also asked the cutters. They replied that the commander asked them to do it [cut down the trees] and that the commander hired and paid them 30,000 kyat (US \$30.46) for cutting one acre of trees. In the past, people tried to confiscate this land, but the Battalion Commander Pa Hpee told them that they couldn't confiscate the land because they inherited the land from their progenitors. The people

who wanted to take the land did not care about that, so they incited Commander Kyaw Hein to do it [confiscate the land]. Commander Kyaw Hein worked directly [together] with Commander Kya Aye to take [confiscate] the land.

Which Battalion is Commander Kya Aye from?

He is the one [the most powerful man] after Commander Hpaa Nwee and they are from Battalion #999. He is the son of the older sister of Commander Hpaa Nwee. He calls Naw H--- his sister and sends her to school. Commander Kyaw Hein is the subordinate of Commander Kya Aye. The Battalion Commander of Commander Kyaw Hein is Win Naing Sein, who still lives in Hpa-an.

So there are Kyaw Hein, Kya Aye, Win Shwe and Pee T'Ler. Are they all from Battalion #999?

Yes, they are all from Battalion #999. They are the subordinates of Commander Hpaa Nwee. The battalion commander of Commander Kyaw Hein is Win Naing Sein. Win Naing Sein is the cousin of Puu T'Eer. Win Naing Sein is a man with a big belly and lives in Naw Boh Hpaa Doh or Gaw Pra. The actors from the villages [who confiscated the lands] are Win Shwe and Paw Ler Moo's husband, whose name is Hko La.

Where is he from?

He is from Paw village.

What else do you want to say regarding this issue?

We want to get our own land back. The Burmese already gave our land back. U Hla Thein [the Chairman of the Information and Documentation Committee] said that he would help us to get our land back. He said that if we would have four acres of land, we would have to give three acres to Commander Kya Aye, and if we would have three acres of land we would have to give Commander Kya Aye one acre. They would turn it into a rubber plantation for the soldiers' families. I replied that I would not give anything and I would ask Commander Kya Aye by myself. This is the property of our progenitors from long time ago, since we were 'the nuts' [even before she was born]. Everyone collected wood there. Now we cannot do anything, because they [Tatmadaw] already planted the rubber trees. And there are no trees left.

So they cut down all the trees you kept?

They hired people to cut down [the trees] and paid them 30,000 kyat (US \$30.46) for cutting trees on one acre of land. It cost 180,000 kyat (US \$182.74) for six acres of land. They will earn more than 180,000 kyat from selling trees from the land. The chairperson of Paw village said that they would keep the big trees to make pillars. There are so many ironwood trees around the house of the chairman of Paw village. Villagers complain, but they [Tatmadaw] are doing whatever they want, because

	<p>they have <i>horn</i> [guns] and the villagers do not have <i>horn</i> [guns]. The chairman of Paw village told me that Commander Kyaw Hein told the workers not to be afraid and not to listen to anyone who would complain or question them when they were cutting down the trees. If someone would ask who ordered to cut down the trees, they would have to answer them that it was the order of Commander Kyan Hein and if they would complain [we would have to] tell them to go to Commander Kyan Hein.</p> <p>Is there more land affected by the confiscation?</p> <p>I guess three acres or four acres of my land were confiscated.</p> <p>Does it include the land of which they [Tatmadaw] did not cut the trees yet?</p> <p>There is so much land that is left uncut. They stopped cutting it when a villager talked to them. Their people said that they would cut 30 acres of land. They confiscated the land of K--- and Commander Kyaw Hein sold it for over 3,000,000 kyat (US \$3,045.67) to Lah Theit, who bought it. And the son-in-law of Tin Pay paid 1,500,000 kyat (US \$1,522.84) as deposit. I was at the house of Lah Theit when they were talking on the phone. Dee Ther Ler called himself Kyaw Hein. Dee Ther Ler said that he would sell his rubber plantation for 3,500,000 million kyat (US \$3045.67). Chit Thein wanted to buy it, but his daughter did not dare to buy it [the plantation] because it [the physical boundaries of the land] clashes with the military [territory]. The chairman of Paw village said that he would buy it, but he did not dare to buy it because he heard that Hpu Myaw took back the land from Kaw La Thein at Pee T'Hka. So Lah Theit bought it for 3,500,000 kyat (US \$3,045.67). When they picked General Jaw Ni, Commander Hpa Nwee, Commander Win Naing Sein and his subordinates up, Lah Theit told them about that [the sale of the land] and Win Naing Sein and Commander Hpa Nwee did not know about it [that the land was sold]. When Lah Theit went to a meeting at a mountainside he asked Commander Kyaw Aye whether he had the permission from the landowners to cut down the trees. He [Kyaw Aye] replied that the [land] owners did not say anything. He [Kyaw Aye] said that it was not him who ordered to cut the trees. He said that there are people who have higher positions than he has, but that people complain to him.</p> <p>But now you own the land title, right?</p> <p>Yes, we have two land titles and both are the land titles of the [Myanmar] government. We measured it early, but we received it [the land titles] late.</p> <p style="text-align: right;">Naw A--- (female, 30), Nabu Township, Hpa-an District (Interviewed in July 2013)</p>
--	---

Source document #167

Internal	13-69-I1
----------	----------

log#:																																																				
Published:	“Incident Report: Hlaing Bwe Township, Hpa-an District, April 2013,” KHRG, October 2013, http://khr.org/2013/10/13-69-11/incident-report-two-children-injured-dkba-and-bgf-fighting-hlaing-bwe-april-2013																																																			
Location:	Hlaingbwe Township, Hpa-an District																																																			
Issues:	Attacks on civilians and extrajudicial killing; Ongoing militarisation; Impact of infrastructure and commercial development																																																			
Full text:	<p>Part 1 – Incident Details</p> <table border="1"> <tr> <td>Type of Incident</td> <td colspan="2">Injury</td> </tr> <tr> <td>Date of Incident(s)</td> <td colspan="2">April 27th 2013</td> </tr> <tr> <td>Incident Location (Village, Township and District)</td> <td colspan="2">A--- Section, Myaing Gyi Ngu, Hlaing Bwe Township, Hpa-an District</td> </tr> </table> <p style="text-align: center;">Victim Information</p> <table border="1"> <tr> <td>Name</td> <td>Naw B---</td> <td>Saw C---</td> </tr> <tr> <td>Age</td> <td>One year and six months</td> <td>20 days</td> </tr> <tr> <td>Sex</td> <td>Female</td> <td>Male</td> </tr> <tr> <td>Nationality</td> <td>Karen</td> <td>Karen</td> </tr> <tr> <td>Family</td> <td>-</td> <td>-</td> </tr> <tr> <td>Occupation</td> <td>-</td> <td>-</td> </tr> <tr> <td>Religion</td> <td>Buddhist</td> <td>Buddhist</td> </tr> <tr> <td>Position</td> <td>No</td> <td>No</td> </tr> <tr> <td>Village</td> <td>A--- section</td> <td>Lin Lone Myaing section</td> </tr> </table> <p style="text-align: center;">Perpetrator Information</p> <table border="1"> <thead> <tr> <th>Name(s)</th> <th>Rank</th> <th>Unit</th> <th>Base</th> <th>Commander's Name</th> </tr> </thead> <tbody> <tr> <td>Saw Bee</td> <td>Major</td> <td>DKBA</td> <td>Meh Th'Waw (Thai and Burma border)</td> <td>Major General Na Khan Mway</td> </tr> <tr> <td>Saw Chit Thu</td> <td>Major</td> <td>BGF #1014</td> <td>Myawaddy Town, Shwe Ko Ko</td> <td>Major General Maung Maung Own</td> </tr> </tbody> </table> <p>Part 2 - Information Quality</p> <p>1. Explain the specific manner in which you collected this</p>	Type of Incident	Injury		Date of Incident(s)	April 27 th 2013		Incident Location (Village, Township and District)	A--- Section, Myaing Gyi Ngu, Hlaing Bwe Township, Hpa-an District		Name	Naw B---	Saw C---	Age	One year and six months	20 days	Sex	Female	Male	Nationality	Karen	Karen	Family	-	-	Occupation	-	-	Religion	Buddhist	Buddhist	Position	No	No	Village	A--- section	Lin Lone Myaing section	Name(s)	Rank	Unit	Base	Commander's Name	Saw Bee	Major	DKBA	Meh Th'Waw (Thai and Burma border)	Major General Na Khan Mway	Saw Chit Thu	Major	BGF #1014	Myawaddy Town, Shwe Ko Ko	Major General Maung Maung Own
Type of Incident	Injury																																																			
Date of Incident(s)	April 27 th 2013																																																			
Incident Location (Village, Township and District)	A--- Section, Myaing Gyi Ngu, Hlaing Bwe Township, Hpa-an District																																																			
Name	Naw B---	Saw C---																																																		
Age	One year and six months	20 days																																																		
Sex	Female	Male																																																		
Nationality	Karen	Karen																																																		
Family	-	-																																																		
Occupation	-	-																																																		
Religion	Buddhist	Buddhist																																																		
Position	No	No																																																		
Village	A--- section	Lin Lone Myaing section																																																		
Name(s)	Rank	Unit	Base	Commander's Name																																																
Saw Bee	Major	DKBA	Meh Th'Waw (Thai and Burma border)	Major General Na Khan Mway																																																
Saw Chit Thu	Major	BGF #1014	Myawaddy Town, Shwe Ko Ko	Major General Maung Maung Own																																																

	information.
	<p>As a KHRG community member, as soon as I heard about this news, I went to D--- village where U E--- lives and I interviewed him. I interviewed him because he is S--- [the victim's] grandfather and the bullet [grenade] exploded in his own house. Therefore, I interviewed U E--- about the abuse.</p>
	2. Explain how the source verified information accuracy.
	<p>Regarding the abuse, the information that is provided for us is all true because the bullet [grenade] exploded in the source's house and the children who got injured from the bullet explosion were his grandchildren. He described that, "We heard the sound of the gun and then, we went out of the house to check and my grandchildren were sleeping in the house. And at that time the bullet exploded from my house. If I was in the house, I would have also gotten injured."</p>
	Part 3 – Incident Details
	Describe the Incident(s) in complete detail. For each incident, be sure to include 1) <u>when</u> the incident happened, 2) <u>where</u> it happened, 3) <u>what</u> happened, 4) <u>how</u> it happened, 5) <u>who</u> was involved, and 6) <u>why</u> it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.
	<p>On April 26th and 27th 2013, fighting occurred and there were some people who got injured from the fighting. The place where the fighting happened is A--- Section, Myaing Gyi Ngoo, Hlaing Bwe Township, Hpa-an District. The fighting happened between the DKBA [Democratic Karen Benevolent Army],⁶²⁵ which is led by Bo⁶²⁶ Bee and the BGF [Border Guard Force],⁶²⁷ led by Bo Chit Thu. They attacked each other</p>

⁶²⁵ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity

⁶²⁶ *Bo* is a Burmese title meaning "officer."

⁶²⁷ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform

	<p>in Myaing Gyi Ngoo town.</p> <p>The people who got injured from the fighting are Naw B---, who is one year and six months old, and Saw C---, who is 20 days-old. The two children got injured while they were sleeping inside the house during the fighting. The elders went outside of the house to check the situation after hearing the sound of the gun and, at that time, a bullet [grenade] went into the house from the roof, which landed exactly in the room where the children were sleeping. We are not sure if the bullet belonged to the DKBA or BGF. Because of the bullet, the two siblings, Naw B--- and Saw C---, were injured. Naw B--- was injured on her head and her ear, which left a hole. She also got two wounds on her back from being slightly hit by a piece of bullet. Saw C--- got hit on his face and his calf. In order for his grand children's injuries to be healed, U E-- - went to Hpa-an Hospital, which cost him 400,000 kyat (US \$409.42).⁶²⁸ The Major General Maung Maung, one of the BGF operation commanders, supported him with 30,000 kyat (US \$30.71) And now, the children's injuries are healed completely.</p>
	<p>Incident Report written by a KHRG researcher, Hlaingbwe Township, Hpa-an District (Received in July 2013)</p>

Source document #168

Internal log#:	13-6-P1
Published:	"Hpapun Photo Notes: Lu Thaw Township, December 2012," KHRG, (first publication)
Location:	Lu Thaw Township, Hpapun District
Issues:	Land confiscation
Full text:	The photos show Ler Muh Plaw's farms. Because the SPDC's [Tatmadaw] ⁶²⁹ army camp is situated on top of the Htaw Muh Pleh Meh Hill, villagers do not dare to work on the farms.

into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "DKBA officially becomes Border Guard Force" Democratic Voice of Burma, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

⁶²⁸ As of July 30th 2013, all conversion estimates for the Kyat in this report are based on the official market rate of 977 kyat to the US \$1.

⁶²⁹ In Karen, the Burmese phrases *Na Ah Pa* (SPDC) and *Na Wa Ta* (SLORC) are commonly used to refer to the Burma government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase *Na Wa Ta* (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase *Na Ah Pa* (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "[Mission Accomplished as SPDC 'dissolved'](#)," *Myanmar Times*, April 4-10th 2011.

	<p>The photos show the moment when we went to Khaw Wah Plaw to get information while we were travelling.</p> <p>The photos show the moment when we reached Thee Ner Plaw village.</p> <p>The photos show a Ler Muh Plaw villager. Her aunt worked on the farms, which are near the Htaw Muh Pleh Meh camp. She worked in fear and maintaining her livelihood has been difficult.</p> <p>The photos show the moment that we were crossing the SPDC army vehicle road in fear.</p> <p>The photos show Htaw Muh Pleh Meh, an SPDC army camp. The camp was built on Ler Muh Plaw farms, has a total of 165 places [for persons to live] and is abandoned. Until now the villagers do not dare to go back and work.</p> <p>The photos show the moment when we reached Kloo Law Klo, where we took a rest and ate rice.</p> <p>The photos show that the Khaw Wah Plaw students are cleaning the fields.</p> <p>The photos show the farms because the SPDC army built up their camp in Htaw Muh Pleh Meh camp. The villagers do not dare to work on their farms.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Lu Thaw Township, Hpapun District (Received in January 2013)</p>
--	--

Source document #169

Internal log#:	13-9-P1
Published:	"Nyaunglebin Photo Notes: Kyaukkyi and Shwegyin townships, December 2012," KHRG, (first publication)
Location:	Kyaukkyi and Shwegyin townships, Nyaunglebin District
Issues:	Land confiscation; Ongoing militarisation; Impact of infrastructure and commercial development
Full text:	<p>On December 12th 2012, I took photos of Myanmar military government [Tatmadaw] trucks that sent food to the top of the hill. There were 40 trucks and they sent food from Tha Bon to Paw Khay Hkoh, Muh Theh camp.</p> <p>This photo was taken on January 5th 2013. In 2012, in Hsaw Htee [Shwegyin] Township, Nyaunglebin District, the gold mining people were given the opportunity to mine stones through cyanide leaching. The mining will cause problems for the local people.</p>

	<p>This photo was taken on January 11th 2013. In 2006, the IB [Infantry Battalion]⁶³⁰ #60 Lt. Colonel Saw Lin confiscated 96 acres of the Thee Bon villagers' plantations.</p> <p>This photo was taken on January 16th 2013. In 1996, the LIB [Light Infantry Battalion of the Tatmadaw] #351 and IB #60 confiscated 455.97 acres of villagers' lands that belonged to 58 people who owned the lands.</p> <p style="text-align: right;">Photos Notes written by a KHRG researcher, Kyaukkyi and Shwegyin townships, Nyaunglebin District (Received in January 2013)</p>
--	--

Source document #170

Internal log#:	13-95-S1
Published:	"Hpa-an Situation Update: Nabu Township, October 2013," KHRG, (first publication)
Location:	Nabu Township, Hpa-an District
Issues:	Land confiscation; Impact of infrastructure and commercial development; Drug production, use and social impacts
Full text:	Issues related to land confiscation and the possession of land [land titles] exist because rubber trees are planted which cause an increase of conflicts among villagers, as they become miserable and envious of each other. Even the village tract ⁶³¹ leaders cannot control the situation any longer and they hope that the responsible persons of the land registration department can untie these land issues as soon as possible, because it is conducted by different groups. Some land titles are registered by the KNU [Karen National Union], some by the Myanmar government, some by the DKBA [Democratic Karen Benevolent Army], ⁶³² some by Peace Council ⁶³³

⁶³⁰ Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

⁶³¹ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

⁶³² The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

⁶³³ The KNU/KNLA Peace Council (also called the Karen Peace Council or KPC), is an armed group based in Htoh Gkaw Ko, Hpa-an District, which split from the Karen National Union (KNU) in 2007 and subsequently refused to comply with orders from the then-SPDC government to transform its forces into the Tatmadaw Border Guard. See: "[KPC to be outlawed if it rejects BGE](#)," *Burma News International*, August 30th 2010.

and some by the BGF [Border Guard Force].⁶³⁴ I think that the land titles they conducted 20 years ago are no longer recognised, and it is more likely that they will implement temporary registration. Many people lost their land registration documents because they had to hide or flee from the fighting between the different armed groups. They [the villagers] want the KNU, or the land registration department officer, to solve it [the issue] as soon as possible, otherwise the conflict will worsen. The landowners who fled and lost their land registration documents often face problems, because others confiscated their land.

The photos show the paper [land registration] documents. I took the photos on September 2nd 2013 in Ko Paw Ya village, Htee Poe Kyaw village tract, T'Nay Hsah [Nabu] township, Hpa-an district. The other photos were taken in Yaw Ku village, Yaw Ku village tract, Kaw T'Ree [Kawkareik] Township, Hpa-an district. Even though they have their own land documents, they are still looting from others.

In this village area, borrowing money is the biggest cause for conflicts among villagers and it [someday] might result in a killing. There was an assassination because of a financial dispute. On September 6th 2013, around 8:30 pm, 48 years old Myat Lwin called Neh Pa Dee and his wife, the 50 years old Ma Yay Tay Both, were murdered by an unknown gunman, who shot 17 times while they tried to enter their house after they had watched a movie at their friend's house in A--- village, Noh Kay village tract, T'Nay Hsah Township, Hpa-an District. I took these photos on September 7th 2013, around 9:40 am. The photos were made in Noh Yaw village, Noh Kay village tract, T'Nay Hsah Township, Hpa-an District. If we look at these photos, we can imagine that the killer must have been full of hatred to this couple. I understand that the villagers in this area are really scared of this. There is no insurance of security for them and there is no organisation that will take action to secure their interests. The village head and the village leader are also afraid of acting and speaking against this issue, as a villager reported that it is also not a stable situation for them. For this reason, the KNU and the Township leader should provide security guards for us, like Karen youth from different organisations to assist the villager's needs.

Illegal *yaba*⁶³⁵ manufacturing and trafficking is a big threat and a major concern for the community members. As we know, *yaba* is originally

⁶³⁴ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

⁶³⁵ *Yaba*, which means "crazy medicine" in Thai, is a tablet form of methamphetamine. First developed in East Asia during World War II to enhance soldiers' performance, methamphetamine has become increasingly popular in Thailand, Laos, Cambodia Vietnam, and in Burma where it is typically

produced in B---, Kye Paw village, Kye Paw village tract, T’Nay Hsah Township, Hpa-an district. The Border Guard Force [BGF] Battalion #1016 of General Battalion Commander Mya Khel is in control. General Battalion Commander Mya Khel challenged regional leaders and said, *“Who dares to arrest me? If you are willing to die, come and arrest me.”* He gives a licensed gun to his trustworthy partners. For this reason, it becomes a concern for the community and they also have to be afraid of them [the partners of the BGF Commander]. The consumption of *yaba* is widespread and increasingly used in the community, with an estimated 80 percent of persons that are consuming the drugs, of which four percent are children. Villagers or community members hope and expect to reduce drug smuggling and to end it soon. The community reports that they would fight together if someone would unite them in actions against drugs smuggling. According to one of the drug dealers, they [the authorities] do not punish or imprison those who are using, selling and producing drugs, but they give serious punishment to those persons who are reporting on who use, sell or produce drugs. One of the BGF dealers said, *“We are using and selling [the drugs]. Does anybody dare to take action against this case? We all know that yaba is not beneficial for people and it is also illegal. Can’t the government arrest the people who are using, selling and producing drugs?”* In my understanding, the whole world prohibits the use of illegal drugs. Before, we had never seen or heard about drugs in our area, but it has become widely spread since the DKBA transformed into the BGF.

In part of T’Nay Hsah Township, Hpa-an District, which is controlled by armed groups, rich people and local authorities are logging *t’la aw* trees⁶³⁶ and replace them by rubber trees. The area concerned was also the place for villagers to find firewood and to use for their cattle. I see that many villagers cannot afford to build a house with a zinc roof. One villager said that fewer people are allowed to participate in the logging of the *t’la aw* trees and in the planting of rubber trees. Most [of the loggers] are rich people from the city and some resident businessmen cooperate with them to confiscate *t’la aw* forests. They claim that it was uncultivated land, so they first logged the trees and then switched to [make it a] rubber plantation. If we are not going to assess or protect [the land] and more people will start rubber plantations, we will not have any cows and no more *t’la aw* leaves to collect in five years time. Therefore, the villagers are requesting the KNU leader, the forest department leader, the township leader and the district leader to solve these issues as soon as possible. Everything that I have mentioned is accurate. The DKBA already seized land once. If the rubber plantation owners would confiscate it again, it would have a major impact on us, especially for those who are poor and do not own farmland. In that situation they are more likely to become refugees.

manufactured. See, ["Yaba, the 'crazy medicine of East Asia," UNODC, May 2008](#) and ["Woman raped and killed in Pa’an District, October 2012," KHRG, December 2012.](#)

⁶³⁶ *T’la aw* trees are teak-like trees with large leaves, which are traditionally collected by villagers and used to make thatch shingles for the roofs of houses.

	Situation Update written by a KHRG researcher, Nabu Township, Hpa-an District (Received in October 2013)
--	--

Source document #171

Internal log#:	13-8-P1
Published:	"Toungoo Photo Notes: Htantabin Township, December 2012," KHRG, (first publication)
Location:	Htantabin Township, Toungoo District
Issues:	Land confiscation; Impact of infrastructure and commercial development; Ongoing militarisation
Full text:	<p>These photos were taken on December 11th 2012 in Tantabin [Htantabin] Township, Toungoo District, at Peh Leh Wah. Due to the Toh Boh Dam, water flooded the road between Hkler La and Toungoo and villagers had to travel by motorboat.</p> <p>These photos were taken on December 15th 2012. They show the army camp at Than Daung [Thandaunggyi] Township, Toungoo District. The army camp was built in 2000 and still exists. The SPDC soldiers,⁶³⁷ who stay in Thandaunggyi, confiscated about 3,000 acres of the villagers' lands. The army camp in Ba Yint Naung serves as a soldiers' training place.</p> <p>These photos were taken on December 15th 2012 at the Ba Yint Naung soldiers' clinic in Than Daung Township, Toungoo District. The SPDC soldiers stayed there, so the villagers had to deal with land problems.</p> <p>These photos were taken on December 16th 2012. It is in Tantabin Township, Toungoo District and the photos show the dam that flooded Peh Leh Wah, so a new vehicle road was built between Mile 21 and Peh Leh Wah.</p> <p>These photos were taken on December 16th 2012 in Tantabin Township, Toungoo District. Due to the Toh Boh Dam, the water raised up to Peh Leh Wah, so villagers from the Hkler La area had to travel by motorboats that transport villagers, motorbikes and trucks.</p> <p style="text-align: right;">Photos Notes written by a KHRG researcher, Htantabin Township, Toungoo District (Received in January 2013)</p>

⁶³⁷ In Karen, the Burmese phrases *Na Ah Pa* (SPDC) and *Na Wa Ta* (SLORC) are commonly used to refer to the Burma government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase *Na Wa Ta* (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase *Na Ah Pa* (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "[Mission Accomplished as SPDC 'dissolved'](#)," *Myanmar Times*, April 4-10th 2011.

Source document #172

Internal log#:	13-89-12			
Published:	"Dooplaya Incident Report: Kawkareik Township, February 2013," KHRG (first publication)			
Location:	Kawkareik Township, Dooplaya District			
Issues:	Land confiscation			
Full text:	<u>Part 1 – Incident Details</u>			
	Type of Incident		Land confiscation	
	Date of Incident(s)		February 18 th 2013	
	Incident Location (Village, Township and District)		A--- village, Kawkareik Township, Dooplaya District	
	Victim Information			
	Name	A---		
	Age	28		
	Sex	Male		
	Nationality	Karen		
	Family	Married		
	Occupation	B---		
	Religion	Animist		
	Position	Villager		
	Village	C---		
	Perpetrator Information			
	Name(s)	Rank	Unit	Base
				Commander's Name
	-	Village Administrator	-	Ta Ta Kyoe
				-
	<u>Part 2 - Information Quality</u>			
	1. Explain the specific manner in which you collected this information.			
	<p>The villager explained that the [village] Administrator ordered them [the villagers] to clear the land beside Battalion #355 and #356 [which are located on Myawaddy's main road] in order to plant rubber trees. In addition, the plants of the villagers' rubber plantations will need to be cut [on the location] where the Asia Highway will be built and they [the plantation owners] will receive [financial] compensation.</p>			

	<p>2. Explain how the source verified information accuracy.</p> <p>D--- villager Kyaw Hkya said that they [the villagers] want to farm on the land beside the road, but the administrator still has not given them permission to work on their own land. After they clear the land, they are going to plant rubber [trees] all over it.</p>
	<p><u>Part 3 – Incident Details</u></p> <p>Describe the Incident(s) in complete detail. For each incident, be sure to include 1) <u>when</u> the incident happened, 2) <u>where</u> it happened, 3) <u>what</u> happened, 4) <u>how</u> it happened, 5) <u>who</u> was involved, and 6) <u>why</u> it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.</p> <p>D--- village is located in the Myawaddy area. It is located beside Thin Kan Nyi Naung, close to battalions #355 and #356. The villagers said that the Ta Ta Kyoh Administrator, who they do not know the name of, ordered them to clear the land beside the main road because they [Tatmadaw] are going to plant rubber plants. The villagers cannot work on their lands anymore. At the Myawaddy road, beside D--- village and close to Battalions #355 and #356, people with machines are constructing the Asian Highway roads. The machines are kept at a branch office off the road at D--- village, where they are building a road for trade and commerce between Kawkareik and Myawaddy. On February 18th 2013, D--- villager Saw A---, 47 years old, whose wife is the 45 years old Naw E---, said that the Asian Highway construction would [be constructed] across their rubber plantation. Their rubber plantation includes 1500 rubber plants and is 10.4 acres wide. In February 2013, a rubber plantation owner [Kyaw Hkya] said that they would get 3.000 kyat (US \$3.05)⁶³⁸ compensation for each rubber tree that has to make way for the Asian Highway [project].</p> <p style="text-align: right;">Incident Report written by a KHRG researcher, Kawkareik Township, Doooplaya District (Received in September 2013)</p>

Source document #173

Internal log#:	13-7-P1
Published:	"Hpapun Photo Notes: Bu Tho Township, 2012," KHRG, (first publication)

⁶³⁸ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

Location:	Bu Tho Township, Hpapun District
Issues:	Torture and violent abuse
Full text:	<p>We took these photos when we arrived in Meh K'Naw village (Ha Kyi village), Kyaw Pah village tract,⁶³⁹ Bu Tho Township, Hpapun District. The photo shows the boat one of the Meh Mweh's villagers. This boat carries the ration of BGF's [Border Guard Force]⁶⁴⁰ #1013 Officer Saw Htoh La Thay.</p> <p>We took these photos on December 8th 2012 at 05:14 pm in Meh P'Ree Hpoh Hkee village. We took photos of Saw A---, when we met him. Saw A--- is the person who was tied up and tortured by the KNLA's [Karen National Liberation Army] Officer Saw Hpah Mee. One of his [Saw A----] bulls was shot and eaten. Saw Hpah Mee is active in Meh Hsee and Meh Lah village. Meh P'Ree Hpoh Hkee's village is located in the Meh P'Ree village tract, Bu Tho Township, Hpapun District.</p> <p>We took these photos on December 29th 2012 at 10:48 pm in T'Hkoo Teh village, Meh Klaw village tract, Bu Tho Township, Hpapun District. It is a photo of T'Hkoo Teh villager Saw A---, or [who is also known as] A---. We took his photo when he told us his problem regarding the Military Operations Command #1 Operations Commander, who threatened him.</p> <p style="text-align: right;">Photos Notes written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in January 2013)</p>

Source document #174

Internal log#:	13-75-CL9
Published:	"Hpapun Complaint Letter: Lu Thaw Township, January 2013," KHRG, (first publication)
Location:	Lu Thaw Township, Hpapun District
Issues:	Ongoing militarisation
Full text:	On May 15 th 1998, the Tatmadaw and their soldiers surrounded our village. The whole village tried to flee, but could not carry anything with them. The Tatmadaw burnt the whole village down, including the villagers' properties. Even in 2013, there are no changes so we write to complain about it.

⁶³⁹ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

⁶⁴⁰ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

	Complaint Letter written by Naw A---, Lu Thaw Township, Hpapun District (Letter written in January 2013)
--	--

Source document #175

Internal log#:	13-75-CL8
Published:	"Hpapun Complaint Letter: Lu Thaw Township, Received in July 2013," KHRG, (first publication)
Location:	Lu Thaw Township, Hpapun District
Issues:	Ongoing militarisation
Full text:	<p>The Myanmar government signed an agreement on March 4th 1955 [saying] that they would not abuse the villagers' rights or force villagers [to work]. In October 1999, the Tatmadaw came into P'Nah Aye Per Hkoh village and burnt down the shelters and go-downs [rice storages], which contained 450 big tins⁶⁴¹ of rice. As the fences were destroyed [by the Tatmadaw], buffalos ran into our flat field and ate our entire paddy that was worth 350 big tins. We have suffered from abuse by the Tatmadaw for many years and we cannot bear it anymore. We want to request that the Tatmadaw, based in Htaw Muh Pleh, Meh Wah Klay Too [led by Pah Gaw Loh], will quickly move away from our place.</p> <p style="text-align: right;">Complaint Letter written by Naw A---, Lu Thaw Township, Hpapun District (Letter received in July 2013)</p>

Source document #176

Internal log#:	13-75-CL6
Published:	"Hpapun Complaint Letter: Lu Thaw Township, February 2013," KHRG, (first publication)
Location:	Lu Thaw Township, Hpapun District
Issues:	Ongoing militarisation
Full text:	<p>On July 22nd 1970, the Myanmar government signed an agreement [stating] that they would not kill any more people. However, even after the signing, we still see that the Tatmadaw kills lots of people. Moreover, we still have to relocate from place to place. We could not stay in our own village and had [were forced] to relocate to places that we do not want to relocate to because of the Tatmadaw. We had to leave our own villages and our farmlands. We had to live in a poor house in other people's villages, which became a big problem for us, the civilians. In May 1997,</p>

⁶⁴¹ A big tin is a unit of volume used to measure paddy, milled rice and seeds. One big tin is equivalent to 10.45 kg. or 23.04 lb. of paddy, and 16 kg. or 35.2 lb. of milled rice.

	<p>the Myanmar government came to base [their military camp] at Ler Muh Plaw village, Ler Muh Plaw village tract⁶⁴², Lu Thaw Township, Hpapun District. The villagers in that area had to relocate to other places. Later, they suddenly moved their [military] base again, [this time] to P’Nah Aye Per Hkoh, so the resident villagers of P’Nah Aye Per Hkoh had to relocate. When they entered our village, they burnt down our homes, the school and the rice go-downs [storages]. That includes my go-down, which contained 300 baskets [of rice].⁶⁴³ After that, we had to relocate to other villages for a long time and we also faced starvation and many diseases. Between 2003 and 2013, I returned to my village but we cannot live peacefully yet. We always need to be cautious and prepare ourselves, because our village is not that far from the Tatmadaw military camp. After the Myanmar government signed the ceasefire agreement with the KNU [Karen National Union], they [Tatmadaw] started to send rations and weapons to their army camp. We, the villagers, are really afraid of it [what might happen] and we want advice from you and we always want to keep in touch with all of you.</p> <p style="text-align: right;">Complaint Letter written by Naw A---, Lu Thaw Township, Hpapun District (Letter written in February 2013)</p>
--	---

Source document #177

Internal log#:	13-75-CL18
Published:	“Hpapun Complaint Letter: Lu Thaw Township, Received in August 2013,” KHRG, (first publication)
Location:	Lu Thaw Township, Hpapun District
Issues:	Ongoing militarisation
Full text:	On March 4 th 1995, the Myanmar government signed an agreement [stating] that they would not abuse the civilians’ rights or kill civilians. However, on May 25 th 1998, the Tatmadaw came into Ler Muh Plaw village tract ⁶⁴⁴ and confiscated the village tract. They burnt down every village in the village tract and killed our livestock, such as buffalos, goats, pigs and chickens. Moreover, they set up their army camp in Htaw Muh Pleh Hkee, right in our farmlands. They confiscated more than 100 acres [of land]. This Tatmadaw [unit] has based its camp in our land since 1998 until today in 2013. They also killed our villagers Saw Hpoh Yay, Saw Kaw K’Luh Moo, Saw Yay Kaw and Saw Maw Gay. The place where they base their army is also [the place] where our graveyard is. We had to

⁶⁴² A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

⁶⁴³ A basket is a unit of volume used to measure paddy, milled rice and seeds. One basket is equivalent to 20.9 kg. or 46.08 lb. of paddy, and 32 kg. or 70.4 lb. of milled rice. A basket is twice the volume of a big tin.

⁶⁴⁴ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

	<p>relocate to other places, and it is very hard for us to make our livelihood. Starvation occurred as a consequence. Some people also died because of starvation. We hope that the Tatmadaw based in Htaw Muh Pleh village moves their army camp quickly to enable us to go back and take care of our land and properties.</p> <p style="text-align: right;">Complaint Letter written by Saw A---, Lu Thaw Township, Hpapun District (Letter received in August 2013)</p>
--	--

Source document #178

Internal log#:	13-75-CL17
Published:	"Hpapun Complaint Letter: Lu Thaw Township, Received in August 2013," KHRG, (first publication)
Location:	Lu Thaw Township, Hpapun District
Issues:	Ongoing militarisation
Full text:	<p>On March 4th 1955, the Myanmar government signed an agreement [stating] that they would not abuse the civilians' rights and would not harm the civilians anymore. On May 25th 1998, the Tatmadaw came into Ler Muh Plaw village and burnt down my rice storehouses that contained 480 big tins⁶⁴⁵ of rice. They also killed five of my buffalos, burnt my house, my flat field and other household materials down. Since 1998 until today in 2013, we have been hiding in other peoples' villages, and we cannot bear it anymore. We would like to request all of you to make the Tatmadaw, who are based in Htaw Muh Plaw Meh, Ler Muh Plaw village tract,⁶⁴⁶ quickly move away from the village. We are requesting this in order to go back and take care of our lands and other belongings.</p> <p style="text-align: right;">Complaint Letter written by Saw A---, Lu Thaw Township, Hpapun District (Letter received in August 2013)</p>

Source document #179

Internal log#:	13-75-CL16
Published:	"Hpapun Complaint Letter: Lu Thaw Township, Received in July 2013," KHRG, (first publication)
Location:	Lu Thaw Township, Hpapun District
Issues:	Ongoing militarisation
Full text:	On July 15 th 1991, the Myanmar government signed an agreement

⁶⁴⁵ A big tin is a unit of volume used to measure paddy, milled rice and seeds. One big tin is equivalent to 10.45 kg. or 23.04 lb. of paddy, and 16 kg. or 35.2 lb. of milled rice.

⁶⁴⁶ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

	<p>[stating] that they would no longer violate child rights. My parents are mountain dwellers and we live on the mountainside. I was born on May 5th 1999 and today, in 2013, I am 14 years old. I do not have enough food, and I do not have anything like education or sport equipment. I also never get a chance to travel to other places for vacation. The Tatmadaw always discriminate between the mountain dwellers and the people who live in the city. I hope that the Tatmadaw, who do not love children and do not respect child rights, get off from their seat [power] quickly for the children living in the rural area to get their rights back.</p> <p style="text-align: right;">Complaint Letter written by Saw A---, 14 years old, Lu Thaw Township, Hpapun District (Letter received in July 2013)</p>
--	---

Source document #180

Internal log#:	13-75-CL15
Published:	“Hpapun Complaint Letter: Lu Thaw Township, Received in July 2013,” KHRG, (first publication)
Location:	Lu Thaw Township, Hpapun District
Issues:	Ongoing militarisation
Full text:	<p>On March 4th 1955, the Myanmar government signed an agreement [stating] that they would not harm or torture civilians and would not burn the villagers’ shelters and belongings down. However, on May 13th 1998 at around 11:00 am, the Tatmadaw surrounded Khay Hta village, Taw Paw Der village tract⁶⁴⁷ and shot at us with small guns and heavy weapons. They burnt our whole village down and took our money, gold and other properties with them. They also took all of our furniture and housing materials. They just burned down the things that they could not carry. The consequential problems were a lack of property and relocation [of villagers]. Until now, we are still faced with those consequences. Moreover, they [Tatmadaw] set up their army camps in many places such as Htaw Muh Pleh Meh, Ler Muh Plaw village tract, Wah Klay Htu, Saw Muh Plaw village tract, Pah Ghaw Loh, Saw Muh Plaw village tract and Pler Hkoh, Pler Hkoh village tract. Until now, they have not moved their bases yet. They based their camps on the villagers’ lands, such as Ler Muh Plaw flat field land, Saw Muh Plaw’s flat field land, Teh Boh Plaw flat field land, Peh Lay Plaw flat field land and Pghah Ghaw Plaw flat field land. These lands truly belong to the resident villagers’. The villagers had to flee and lived poorly in other villagers’ places, such as Taw Paw Der village tract, P’Nah Aye Per Hkoh village tract and Nah Yoh Hta village tract. Because of the relocation of many villages, the lands have become narrower while the population has increased. Because of that, the amount of food decreased and there is no more land to work on. It becomes a big problem for the livelihood. There is no land that can serve as plantation,</p>

⁶⁴⁷ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

	<p>and the plantations are not good, so we face a food shortage. The IDPs [Internally Displaced Persons] are starving, and the residents are also starving. Moreover, the Tatmadaw bases its camp in Htaw Muh Pleh, Ler Muh Pleh village tract. This camp was built [at the same place as] where the villagers' graveyard is, which is on the Plah Hkoh Mountain and is one of the religion sites that the resident villagers pay respect to. The resident villagers want to go back and pay respect or bow to the mountain, but since the Tatmadaw has set up their army camp more than ten years ago, the resident villagers do not dare to go back to their village. Therefore, I hope that the Tatmadaw based in our area will quickly leave for us to work on our farmlands again and to take care of the graveyard and pay proper respect [to the mountain].</p> <p style="text-align: right;">Complaint Letter written by Saw A---, Lu Thaw Township, Hpapun District (Letter received in July 2013)</p>
--	---

Source document #181

Internal log#:	13-75-CL14
Published:	"Hpapun Complaint Letter: Lu Thaw Township, Received in September 2013," KHRG, (first publication)
Location:	Lu Thaw Township, Hpapun District
Issues:	Ongoing militarisation
Full text:	<p>On March 4th 1995, The Myanmar government signed an agreement [stating] that they would not abuse civilians' rights anymore. However, on May 25th 1998, the Tatmadaw came into Ler Muh Plaw village and burnt our whole village down, and also killed our livestock.</p> <p>Another thing was that we [buried] our drums and other musical instruments under the ground [on a location] which was somewhere close to their army camp. We wanted to go back and check, but they would have killed us if we went back, so we did not dare to return. We use the drums and the other musical instruments for weddings, [Karen] wrist-tying⁶⁴⁸ day and religious celebrations. But if we keep hiding them [the musical instruments] for many years, we might not be able to use them anymore. We write this complaint letter to make them [the Tatmadaw] move away quickly from our village so that we can go back and check our property.</p> <p style="text-align: right;">Complaint Letter written by SawA---, Lu Thaw Township, Hpapun District (Letter received in September 2013)</p>

⁶⁴⁸ 'Wrist tying' refers here to a Karen cultural practice whereby the wrist is bound with white thread in order to rid the individual of spirits believed to be the cause of their illness. Annual wrist-tying ceremonies are traditionally held during the August full moon in order to encourage cultural continuity and ward off disease.

Source document #182

Internal log#:	13-75-CL13
Published:	"Hpapun Complaint Letter: Lu Thaw Township, Received in July 2013," KHRG, (first publication)
Location:	Lu Thaw Township, Hpapun District
Issues:	Ongoing militarisation
Full text:	<p>On March 4th 1955, the Myanmar government signed an agreement [stating] that they would not harm or torture civilians anymore. In 1997, the Tatmadaw came into our village and on March 15th they burnt down our houses and we had to flee from our village. We could not take any food with us. They killed all of our livestock, such as buffaloes, goats and chickens. Moreover, they were staying at our village. On April 18th 1997, they burnt our <i>go-down</i> [rice storehouse]. They [Tatmadaw] lived in our village and all of our farms were damaged because no one worked on them. Today they still live in our village. Because they have been living in our village, we could not work on our farms anymore and it has been very hard for us to find food.</p> <p style="text-align: right;">Complaint Letter written by Saw A---, 45 years old, Lu Thaw Township, Hpapun District (Letter received in July 2013)</p>

Source document #183

Internal log#:	13-75-CL12
Published:	"Hpapun Complaint Letter: Lu Thaw Township, Received in July 2013," KHRG, (first publication)
Location:	Lu Thaw Township, Hpapun District
Issues:	Ongoing militarisation
Full text:	<p>I was born on August 14th 1992. I have suffered from violent abuses and torture by the Tatmadaw ever since and they have neither gone nor has it [their violence] stopped yet. We have been fleeing into forest [during the] monsoon or summer. We always have to be careful. Sometimes, we did not have enough food, so we also faced starvation. Sometimes we did not have enough sleep during the nighttime, because we always had to be cautious and flee to another place with fear when the Tatmadaw came. If the Tatmadaw could not catch us, we would stop at the forest and spend the night there. When we stayed there for two or three days, we would run out of food, so our parents had to look for food and they also had to be careful not to get caught by the Tatmadaw. They only searched food during the nighttime without any light. Our parents tried their best for us not to face starvation.</p> <p>Between 2000 and 2002, we fled to another village and we thought that</p>

	<p>our parents could build a shelter, since it seemed to be good distance from where the Tatmadaw stayed. We did not have any bamboo or wood to build the shelter, so our parents tried their best to find wood in the forest and the sources of the river. After we built the shelter, we needed food to survive. It was very difficult, since we did not have a farm to work on. The Tatmadaw abused us, we did not dare to stay in our village and we could not find work. Our parents were really worried that their children would starve. At that time I was just a child, so I did not know anything. Even though my siblings and I wanted to go to school, we did not see or have any school. There were schools at other places, but we needed transportation fees and we did not have any money for that. However, from 2002 until 2003, we started to work on a farm that was again close to a Tatmadaw army camp. We could work really well until we finished [the working day], after which we went back to the place where we had temporarily fled from. After we were home for a couple days, the Tatmadaw came to [the place] where we were working on the farm and burnt down our rice storage when they saw it. As a consequence, we did not have any remaining food. We also did not know where to go and it was hard for because we faced starvation, but we had no other choice. Sometimes we did not understand why we had to go through all of this hardship. Between 2003 and 2004, we fled to another village and again it was hard for us to build a shelter. Our parents tried to make friends with the local villagers so that we could build our shelter. After the shelter was built, we did not have a farm to work on, which was another problem. We also did not have money to buy food. My parents helped other people with farm work, so that we could get food or money from them. It was very hard for them during the rainy season. We stayed there until 2006, and by that time the Tatmadaw came to the village and burnt the whole village down. Again we had to flee to the forest and hide there. At that time my mother's health situation was not very good and she became weak. She did not have the strength to live on, which was a problem for us. After the Tatmadaw left, we returned to the village and we did not see our home, our chickens and our pigs, we did not have food to eat and [discovered] that some of the ducks had died. We were very worried and sad when we saw the situation. While we were fleeing we had so many difficulties, and until now we have not had a chance to go back to our village yet.</p> <p>Thank you so much for giving me the time to share my experiences with all of you in this complaint letter.</p> <p style="text-align: right;">Complaint Letter written by Naw A---, Lu Thaw Township, Hpapun District (Letter received in July 2013)</p>
--	---

Source document #184

Internal log#:	13-75-CL11
Published:	"Hpapun Complaint Letter: Lu Thaw Township, Received in July 2013," KHRG, (first publication)

Location:	Lu Thaw Township, Hpapun District
Issues:	Ongoing militarisation
Full text:	<p>On March 4th 1955, the Myanmar government signed an agreement, which says that the Tatmadaw soldiers are not allowed to burn the villagers' shelters or conduct any kind of abuse. However, on May 23rd 1998, the Tatmadaw came to Day Buh Plaw, Paw Kheh Hkaw and burnt the whole village down, including the rice in our go-down [rice storage], which was worth 400 big tins.⁶⁴⁹ They also shot 12 of my buffalos. They burnt all of our materials and stuff, so we could not bring anything with us. They set up their army camp on our farmland and they are still there today. They also built their vehicle road on our farmland. We had to relocate because of them and it has already been many years. We want to report this to make them move away quickly from our area, so that we can go back to our own village and work on our farm.</p> <p style="text-align: right;">Complaint Letter written by Maw A---, Lu Thaw Township, Hpapun District (Letter received in July 2013)</p>

Source document #185

Internal log#:	13-75-CL10
Published:	"Hpapun Complaint Letter: Lu Thaw Township, Received in July 2013," KHRG, (first publication)
Location:	Lu Thaw Township, Hpapun District
Issues:	Ongoing militarization
Full text:	<p>The Myanmar government [Tatmadaw] signed an agreement on March 4th 1955 [stating] not to harm or abuse the villagers' rights. However, in May 1998, the Tatmadaw came to base their army camp at Htaw Muh Pleh Meh, which is beside our flat field farm. We had to flee from our village and it has been 15 years since we relocated to the forest. The poverty and starvation are running after us, every day and every year. Therefore, we write this complaint letter to make them [Tatmadaw] move away from our village. That way, we will be able to go back to our village, work on our farm and get enough food to eat.</p> <p style="text-align: right;">Complaint Letter written by Saw A---, Lu Thaw Township, Hpapun District (Letter received in July 2013)</p>

Source document #186

Internal	12-3-D1
-----------------	---------

⁶⁴⁹ A big tin is a unit of volume used to measure paddy, milled rice and seeds. One big tin is equivalent to 10.45 kg. or 23.04 lb. of paddy, and 16 kg. or 35.2 lb. of milled rice.

log#:	
Published:	“Hpapun Order Letter: Bu Tho Township, November to December 2012,” KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Arbitrary taxation and demands
Full text:	<p>(1) We received order letter #1 on December 6th 2012. We received it when we arrived in Hkler Hkoh village, Meh Klaw village tract,⁶⁵⁰ Bu Tho Township, Hpapun District. The person who wrote the letter was the A--- (Ta Khun Taing) village leader Saw B---. The DKBA [Democratic Karen Buddhist Army]⁶⁵¹ or the Border Guard Force (BGF)⁶⁵² soldiers collected 15,000 kyat (US \$15,20)⁶⁵³ per month for soldier salaries. Saw B--- [the A--- village leader] collected [the money] back from C--- village leader Saw D---.</p> <p>(2) We received order letter #2 on December 6th 2012. We received this letter when we arrived in C--- village and [we received the letter] from (C--- village) leader Saw D---. The C--- village is [located] in the Meh Klaw village tract, Bu Tho Township, Hpapun District. The person who wrote the letter is A--- village leader Saw B---. He wrote the letter because the Tatmadaw’s LIB [Light Infantry Battalion]⁶⁵⁴ #434 soldiers asked him for two Hkler Hkoh villagers to guard the vehicle bridge (the bridge that is located on the vehicle road).</p>

⁶⁵⁰ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

⁶⁵¹ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

⁶⁵² Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see “[DKBA officially becomes Border Guard Force](#)” *Democratic Voice of Burma*, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

⁶⁵³ As of January 13th 2013, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

⁶⁵⁴ Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

- (3) We received order letter #3 on December 6th 2012. We received it when we arrived in C--- village, Meh Klaw village tract , Bu Tho Township, Hpapun District. We received the letter from village leader Saw D---. Battalion Commander Saw La Kyaing from the BGF #1013⁶⁵⁵ ordered [the village head] to collect 15,000 kyat (US \$15.20) for soldier salaries. Because they [the villagers from C--- village] had not sent it yet, the A--- village leader (Saw B---) wrote a second letter and asked again.
- (4) We received order letter #4 on November 19th 2012. We received it when we arrived in E--- village, Meh Mweh village tract, Bu Tho Township, Hpapun District. The BGF #1013, [located at the] K'Ter Tee camp with Sergeant Major Saw Maw La in charge, again asked [money for] the solders' salaries. He asked the money, which amounted to 600,000 kyat (US \$607.90) per soldier [per year], because the villagers have not given [paid] the soldiers' salaries yet.
- (5) We received order letter #5 on November 19th 2012. We received it when we arrived in F--- village, Meh Hkoo village tract, Bu Tho Township, Hpapun District and we received it from the village leader. The person who sent the letter was Battalion Commander Saw La Kyaing from the BGF #1013. The issue is that they [the BGF soldiers] collect cardamom tax from the people who trade cardamom⁶⁵⁶. A person who trades cardamom has to give them [the BGF soldiers] 1,000,000 kyat (US \$1013,16). The F--- village head told us this.

Order Letters collected by a KHRG researcher,
Bu Tho Township, Hpapun District
(Order issued in November-December 2012)

⁶⁵⁵ KHRG continues to receive reports discussing abuses involving BGF Battalion #1013 and #1014, including: "[BGF Battalion #1014 forced labour and forced recruitment, April to May 2012](#)," KHRG, June 2013; "[Papun Situation Update: Bu Tho Township, November 2011 to July 2012](#)," KHRG, April 2013; "[Papun Situation Update: Bu Tho Township, August to September 2012](#)," KHRG, April 2013 and "[Papun Situation Update: Bu Tho Township, July to October 2012](#)," KHRG, April 2013. Further reports detailing abuses involving these battalions are also available on the KHRG website.

⁶⁵⁶ Cardamom seeds come from a plant belonging to the ginger family, and are recognised by their small seed pod, papery outer shell and small black seeds. Cardamom is typically grown on the jungle floor in South Asian countries.

Source document #187

Internal log#:	12-3-03
Published:	"Hpapun Order Letter: Bu Tho Township, April 2012," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Arbitrary taxation and demands
Full text:	<p>Stamp State Peace and Development Council Tan Khun Taing village Letter Number----- Date----- Hpapun Township⁶⁵⁷ Village leader A--- village</p> <p style="text-align: right;">April 19th 2012</p> <p>[We] inform your village to send the staff salaries for the DKBA [Democratic Karen Buddhist Army], latest on the 28th [of April 2012].</p> <p style="text-align: right;"><i>Sd.</i> Chairman State Peace and Development Council Ta Khun Taing village, Hpapun Township</p> <p style="text-align: right;">Order Letter collected by a KHRG researcher, Bu Tho Township, Hpapun District (Order issued in April 2012)</p>

Source document #188

Internal log#:	12-3-04
Published:	"Hpapun Order Letter: Bu Tho Township, May 2012," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Forced labour
Full text:	<p>Stamp State Peace and Development Council Tan Khun Taing village Letter Number----- Date----- Hpapun Township⁶⁵⁸</p>

⁶⁵⁷ As this is an official Myanmar government document, government districts and townships are used, as opposed to the Burmese demarcations used by KHRG in other reports.

	<p>Village leader A--- village</p> <p style="text-align: right;">May 4th 2012</p> <p>[We] inform your village to send two night guards regularly. If you miss [fail to do so], you have to take responsibility.</p> <p style="text-align: right;"><i>Sd.</i> Chairman State Peace and Development Council Ta Khun Taing village, Hpapun Township</p> <p style="text-align: right;">Order Letter collected by a KHRG researcher, Bu Tho Township, Hpapun District (Order issued in May 2012)</p>
--	--

Source document #189

Internal log#:	12-3-05
Published:	"Hpapun Order Letter: Bu Tho Township, May 2012," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Arbitrary taxation and demands
Full text:	<p>Stamp State Peace and Development Council Tan Kun Taing village Letter Number----- Date----- Hpapun Township⁶⁵⁹ Village leader A--- village</p> <p style="text-align: right;">May 29th 2012</p> <p>[We] inform your village to send staff salaries to the DKBA [Democratic Karen Buddhist Army], the latest by the end of this month and without failing [to do so].</p> <p style="text-align: right;"><i>Sd.</i> Chairman State Peace and Development Council Ta Khun Taing village, Hpapun Township</p> <p style="text-align: right;">Order Letter collected by a KHRG researcher,</p>

⁶⁵⁸ ⁶⁵⁸ As this is an official Myanmar government document, government districts and townships are used, as opposed to the Burmese demarcations used by KHRG in other reports.

⁶⁵⁹ ⁶⁵⁹ As this is an official Myanmar government document, government districts and townships are used, as opposed to the Burmese demarcations used by KHRG in other reports.

Bu Tho Township, Hpapun District
(Order issued in May 2012)

Source document #190

Internal log#:	12-11-CL1
Published:	"Hpa-an Complaint Letter: Hlaingbwe Township, January 2012," KHRG, (first publication)
Location:	Hlaingbwe Township, Hpa-an District
Issues:	Forced labour
Full text:	<p>To:</p> <p style="padding-left: 40px;">Secretary, Myanmar Human Rights Commission No/27, Bpyi Road, Hlaing Township⁶⁶⁰, Yangon (Rangoon)</p> <p>The army groups [Tatmadaw] who are travelling around (Kler Day) village, Hlaing Bwe [Hlaingbwe] Township, are LIB [Light Infantry Battalion of the Tatmadaw]⁶⁶¹ #547, #548, #549 under IB [Infantry Battalion of the Tatmadaw]⁶⁶² #28, LIB #338, #339 under MOC [Military Operations Commands]⁶⁶³ #12, and LIB #231 under LID [Light Infantry Division]⁶⁶⁴ #22. They are always asking for volunteer labourers. Sometimes, we have to carry the rations from Paw Ba Hta [village]. When the army is changing [their location], we have to carry their packages and materials to K'Law K'Day village. Sometimes they ask the village head for a person to show them the way. When the village head cannot find a person to show them the way, he has to go by himself. They [the Tatmadaw] ask the village head to go [walk] in front of them. As volunteer labourers, between January 19th 2012 and January 21st 2012, we had to carry paddies⁶⁶⁵ to the Kler Day camp.</p> <p>A Kler Day's villager. Sd.</p>

⁶⁶⁰ As this is an official Myanmar government document, government districts and townships are used, as opposed to the Burmese demarcations used by KHRG in other reports.

⁶⁶¹ Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

⁶⁶² Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

⁶⁶³ Military Operations Command; ten battalions for offensive operations; most MOCs have three TOCs, made up of three battalions each.

⁶⁶⁴ Light Infantry Division (Tatmadaw); commanded by a brigadier general, each with ten light infantry battalions specially trained in counter-insurgency, jungle warfare, "search and destroy" operations against ethnic insurgents and narcotics-based armies. LIDs are organised under three Tactical Operations Commands, commanded by a colonel, (three battalions each and one reserve), one field artillery battalion, one armoured squadron and other support units. As of 2000, each LID has its own organic field artillery units.

⁶⁶⁵ Paddy is rice grain that is still in the husk.

	Complaint Letter collected by a KHRG researcher, Hlaingbwe Township, Hpa-an District (Order issued in January 2012)
--	---

Source document #191

Internal log#:	12-13-D1
Published:	"Complaint Letter: Htantabin Township, August 2012," KHRG, (first publication)
Location:	Htantabin Township, Toungoo District
Issues:	Forced labour; Arbitrary taxation and demands
Full text:	<p>The first order letter by the Myanmar military [the Tatmadaw] is [written by] the Township leader from Hkler La village [who] always uses his power and orders the villagers who live in that region to do forced labour. This time, he wrote to A--- village head and asked the village head to meet in Hkler La. On August 18th 2012, they met in Hkler La. The reason that the Township administrator called the village head meeting was, "<i>As you live in the village and you hear of something, you have to inform us right away. If you do not tell us, we have to punish you.</i>" Then, they told [the village head], "<i>If there is something you need, you have to help us with building [the camp or by] sending rations. For building [the camp of the military], if you can't do it yourself, you have to give us money.</i>" These are the things that A--- village head, who went to the meeting, reported. However, he [the A--- village head] does not know the Township administrator.</p> <p style="text-align: right;">Complaint Letter collected by a KHRG researcher, Htantabin Township, Toungoo District (Written in August 2012)</p>

Source document #192

Internal log#:	12-18-O6
Published:	"Order Letter: Kyainseikgyi Township, August, 2012," KHRG, (first publication)
Location:	Kyainseikgyi Township, Dooplaya District
Issues:	Forced labour
Full text:	<p>Stamp Kya-In / Shwe Do village tract⁶⁶⁶ administrative office Kya-In Seik Gyi Township⁶⁶⁷</p>

⁶⁶⁶ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

⁶⁶⁷ As this is an official Myanmar government document, government districts and townships are used, as opposed to the Burmese demarcations used by KHRG in other reports.

	Date: August 24 th 2012
	<p>Subject: There is a reason [subject] that concerns the A--- village head, so [you] are invited to come and meet with [me in the] big village, which is Kya-In Gyi. Time: 9:00 am Location: village secretary house</p> <p style="text-align: right;">Sd. Say Administrator Kya-In / Shwe Do village tract office Kya-In Seik Gyi Township</p> <p style="text-align: right;">Follow [the order]. Pass it to A--- village head, [named] B---.</p> <p style="text-align: right;">Order Letter collected by a KHRG researcher, Kyainseikgyi Township, Dooplaya District (Order issued in August 2012)</p>

Source document #193

Internal log#:	12-41-D4
Published:	"Order Notes: Bu Tho Township, received in April 2012," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Anti-personnel and other mines; Access to health and education
Full text:	<p>The order letters from the Myanmar military [Tatmadaw]:</p> <ol style="list-style-type: none"> 1) The Myanmar military [Tatmadaw] sent order letters aimed at the villagers who are animal breeders. If the villagers would not follow the order document, the Tatmadaw would fine them. The village head of A--- reported this [practice]. Especially the villagers who breed animals, such as cows and buffalo, always have to follow them [their animals] no matter the weather conditions to ensure that they do not go to the vehicle roads beside the Myanmar military camps. A representative [of the villagers] reported that the Myanmar military [Tatmadaw] violate both human rights and animal rights. 2) This letter regards the healthcare activities of the Myanmar military [the Tatmadaw]. They wrote the A--- village head and told him that they would vaccinate the children. A representative [of the villagers] reported that there is no advantage for the villagers to do

that [vaccinating their children]. Even though they [the authorities] provide the vaccination for free, it is not enough [sufficient]. For other sickness or other disease, the villagers would have to go to the clinic without [having any] money and they would not be given the [necessary] medicines or be cured. Regarding this letter, there is no benefit for the villagers, but they will follow it [get their children vaccinated] as a duty.

- 3) A representative of the Myanmar military [the Tatmadaw], the Battalion Commander of Battalion #340, wrote a letter to the A--- village head. The letter informed him [the village head] about the planting of landmines beside the vehicle roads and the paddy fields, but they [the Tatmadaw] did not say exactly where. According to this letter, the Myanmar military [Tatmadaw] planted the landmines beside the paddy fields, so the village head and the villagers went to see that [the place where the landmines were planted]. The place where the villagers usually cut bamboo, trees and look for the vegetables are now all limited by the Myanmar military [because of the landmines].
- 4) The Hpapun District administrator, Saw Mya Htun Win, wrote this letter to the A--- village head regarding the celebration of the [Karen] New Year in the town of Hpapun. The village head tried his best to follow the order.
- 5) This letter, written by a leader of the Myanmar rulers [the Tatmadaw] orders the B--- village head to write a letter to the A--- village head for [to arrange] a meeting to discuss freedom [peace]. He [wrote the letter and] invited the village head, who followed the order.
- 6) This order letter was written by an administrator of the Myanmar authorities, Saw Tah K'Lu Htoo, to [both the] B--- and A--- villagers regarding drugs [issues]. The village heads also followed the order.

Order Notes written by a KHRG researcher,
Bu Tho Township, Hpapun District

(Order letters written in April 2012)

Source document #194

Internal log#:	12-41-O1
Published:	“Order Letter: Hpapun Township, July 2012,” KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Arbitrary taxation and demands
Full text:	<p>To: Administrator Me Tha Lut village tract, Papun Town,⁶⁶⁸ Hpapun District</p> <p>Subject: The issue to charge [tax] the ones who breed [animals] on all the animals according to the law.</p> <p>A statement released on July 2nd 2012 by the Hpapun Township administrator informs the animal breeders to sign [a document] in front of their village leader. [The document regulates] that, in case one of their [the animals breeders’] animals destroys and eats the planted crops, they [the animal breeders] will be charged by law to compensate the destroyed crops.</p> <p>Note: To send a list of animal breeders, along with their signatures, to the village administrator.</p> <p>To collect: If [for each] slaughtered pig [intended for sale] – 3,000 kyat (US \$3.04)⁶⁶⁹ If [for each] slaughtered cow [intended for sale] – 10,000 kyat (US \$10.13)</p> <p>Order Letter collected by a KHRG researcher, Bu Tho Township, Hpapun District (Order issued in July 2012)</p>

Source document #195

Internal log#:	13-119-O1
Published:	“Hpapun Order Letter: Hpapun Township, September 2013,” KHRG, (first publication)
Location:	Hpapun Township, ⁶⁷⁰ Hpapun District
Issues:	Peacebuilding efforts

⁶⁶⁸ As this is an official Myanmar government document, government districts and townships are used, as opposed to the Burmese demarcations used by KHRG in other reports.

⁶⁶⁹ As of January 13th 2013, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.8

⁶⁷⁰ Because this is an official Myanmar government document, government districts and townships are used, as opposed to the Karen demarcations used by KHRG in other reports.

Full text:	<p><i>[Stamp]</i> Village tract⁶⁷¹ administrative office Me Tha Lut village tract, Hpapun District Letter # Date</p> <p style="text-align: right;">Date – September 9th 2013 The development committee of Me Tha Lut village tract Hpapun city</p> <p>Subject: To inform the villagers of Baw Hta, Me Tha Lut village tract, Hpapun City,</p> <p>We would like to inform you that the migration office of Hpapun Township will make identification cards for those who do not have identification card and for those who are above ten years old. We would like to let you know that the office will start doing it on September 10th 2013 and September 11th 2013 at the Way Lu Won Monastery. We will start at 7:00 am. We would like to inform you to go there and not be absent.</p> <p style="text-align: right;"><i>Sd.</i> Village tract administrator Me Tha Lut village tract Hpapun Township</p> <p style="text-align: right;">Order Letter collected by a KHRG researcher, Hpapun Township, Hpapun District (Received in November 2013)</p>
-------------------	---

Source document #196

Internal log#:	12-79-CL3
Published:	"Complaint Letter: Ler Doh Soh Township, Mergui-Tavoy District, April 2012," KHRG, (first publication)
Location:	Ler Doh Soh Township, Mergui-Tavoy District
Issues:	Land confiscation; Impact of infrastructure and commercial development
Full text:	<p>[From] Village and Public Sustainable Development Committee</p> <p>To: Township leader Ler Doh Soh Township,</p> <p>Date: April 7th 2012</p> <p>Subject: Related to damaged civilians' lands by the MPC [Myanmar Pongpipat Company Limited].</p>

⁶⁷¹ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

Regarding the issue mentioned above, we (the Village and Public Sustainable Development Committee) and a group [of leaders] that is in charge [of the area] of the K'Moo Thway area, met the Hkay Too Hkee village head, Hpa Tee Dah Shwe and some of the villagers on March 12th 2012 and they [the villagers] asked us to help them. We demanded the upper leaders of the (townships and districts) to solve this issue and this is our request to the leaders. The issues are reported as shown in the attached [table] below.

Yours respectfully,

Land owner signature	Basic Committee signature	K'Moo Thway area in charge signature
<i>Sd.</i> Hpa Tee Dah Shwe	<i>Sd.</i> Saw Hkoh (facilitator-1)	<i>Sd.</i> Governor Saw Ter (area in charge)
<i>Sd.</i> Naw Cho Htay	<i>Sd.</i> Naw Dah Dah (facilitator-2)	
<i>Sd.</i> Hpa Tee Aw See	<i>Sd.</i> Naw Ta La (advisor)	

Copy to:

- Mergui-Tavoy District leader;
- Mergui-Tavoy Vice-District leader;
- Ler Doh Soh Vice-Township leader;
- Ler Doh Soh Township secretary;
- K'Moo Thway area in charge;
- Basic committee.

Damager Places	MPC, Myanmar Pongpipat Company Limited Hin Da Tha Tu Twin, Myitta Sub-Township, ⁶⁷² Dawei Township, Tanintharyi Division
Period of the damage	2009 to 2012
Victims	<ol style="list-style-type: none"> 1. Saw A--- and his seven family members (a total of eight people). 2. Naw B--- and her three family members (a total of four people). 3. Saw C--- and his family.

⁶⁷² As this is an official Myanmar government document, government districts and townships are used, as opposed to the Burmese demarcations used by KHRG in other reports.

	<p>Amount of the damage</p> <ol style="list-style-type: none"> 1. Six acres of land, a total of 2,000 (betelnut)⁶⁷³ plants. 2. Three acres of land, a total of 1,000 (betelnut) plants. 3. Six acres of land, a total of 600 betelnut plants 600, three acres of farmland, a total of 500 cashew plants. <p>Place of the damage</p> <p>Kin Pun Cho section, B'Wa Pin Chaung Pya, Kyauk Me Taung group, Myitta sub-Township, Dawei Township, Tanintharyi Division</p>
	<p>Because of [his] land damage, Saw A--- told the MPCs businessmen that, <i>"In the past, before the land was damaged, I did not have to worry like now. Now I have to worry. I am not able to send my children to school anymore."</i> But the MPCs businessmen told him that, <i>"If you have to worry and if problems happen, just work for us [our company] in your daily work."</i> So, he came back [from meeting the businessmen] in sadness.</p> <p>He asked advice from the village head and the village head helped him [the landowner] and wrote a letter. He reported to the Myanmar government twice, but he did not receive any response. In last hope, we believe that our [Township] leader could help us. We would like to ask help and we are hopeful about it.</p> <p>Related to the report, the landowner already reported to the Myanmar government twice, but [he] did not receive any answer. So, with full belief to our leaders, we hope that they [the Myanmar government] will consider and arrange [solve the problem] for us.</p> <p style="text-align: right;">Complaint Letter collected by a KHRG researcher, Ler Doh Soh Township, Mergui-Tavoy District (Written in April 2012)</p>

Source document #197

Internal log#:	12-79-CL4
Published:	"Mergui-Tavoy Complaint Letter: Ler Doh Soh Township, March 2012," KHRG, (first publication)
Location:	Ler Doh Soh Township, Mergui-Tavoy District
Issues:	Land confiscation, Impact of infrastructure and commercial development
Full text:	To: Administrator Myitta sub-Township ⁶⁷⁴

⁶⁷³ In Burmese, 'betel nut' and 'betel leaf' are referred to as *konywet* and *konthih*, as if they are from the same plant. The Burmese names are also commonly used by Karen language speakers. "Betel nut" is the seed from an areca palm tree, areca catechu; "betel leaf" is the leaf of the piper betel vine, belonging to the Piperaceae family.

⁶⁷⁴ As this is an official Myanmar government document, government districts and townships are used, as opposed to the Burmese demarcations used by KHRG in other reports.

	<p>Dawei District</p> <p style="text-align: right;">Date: March 1st 2012</p> <p>I, Ma A---, am 38 years old [and I] live in B--- village, Kyauk Me Taung village tract, Myitta sub-Township, Mergui-Tavoy District, Tanintharyi Region. The Myanmar Pongpipat Company Limited (MPC) obstructed the water [lake] to [enable them to] mine for metal in the agriculture land that is owned by my father U C---. [As a consequence of the water obstruction] the water rose and the plants got destroyed.</p> <p>Regarding the damage mentioned above, if [we] see [remember] the damage of the plantations in 2004, [they] paid 500,000 kyat (US \$506.28)⁶⁷⁵ [as compensation]. However, because the water raised more and more and [the area containing] 200 cashew plants, over 1,000 big and small areca palms, lime trees, mango trees, coconut trees and papaya trees flooded again.</p> <p>As a consequence of this damage, I could not afford to continue sending my children to school, so they lost their education. Therefore, I reported the relevant [person] to provide assistance, as it is necessary.</p> <p style="text-align: right;">With respect, The person who reports, Sd. Ma A--- Citizen No.6/Ta Wa Na (Naing) 1093708</p> <p>Copy</p> <ul style="list-style-type: none">- District governor office;- No.2 Strategic Operations Commander office;- Local news group;- Local military security group;- Myanmar Pongpipat Company Limited (MPC);- Village governor office;- Kyuak Me Taung police station;- Karen ethnic minister office. <p style="text-align: right;">Complaint Letter collected by a KHRG researcher, Ler Doh Soh Township, Mergui-Tavoy District</p>
--	--

⁶⁷⁵ As of January 13th 2013, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.8

(Written in March 2012)

Source document #198

Internal log#:	12-94-S1
Published:	“Situation Update: Paingkyon Township, Hpa-an District, May 2010 to February 2012,” KHRG, September 2012
Location:	Paingkyon Township, Hpa-an District
Issues:	Ongoing militarisation; Access to health and education
Full text:	<p>(A) The civilians’ situation</p> <p>In present time, it is much easier for civilians to travel and forced labour has also decreased. We can say that there are no orders [from the armed groups for] building roads, portering, forced demand and there has been no more stealing, detention or fighting. There are still instances [where people have] to clear [bushes] on the Border Guard Force’s [BGF]⁶⁷⁶ rubber plantations and where they [the civilians] have to pay ‘religious donations’ for building pagodas. They also have to clear bushes on the rubber plantations twice to three times a year. In name of religion, they [the BGF soldiers] ask money from the civilians once every two or three months. This military group [the BGF battalions] speak friendly to the civilians and they are doing this to let the villagers understand them better. As far as I know, the money that they are asking is not only used for building pagodas, but they also use the money for the [general] expenses and the cost of food for the soldiers on the frontline.</p> <p>This was the situation for the civilians that I met when I was in the region.</p> <p>(B) Myanmar Military [Tatmadaw] situation</p> <p>Starting from the beginning of 2012, the [Tatmadaw] Light Infantry Division (LID)⁶⁷⁷ #77 is responsible for the military groups that are active in the 7th Brigade, Hpa-an District. In my region, the Myanmar military [Tatmadaw] are active on two sides, in the east and in the west of the Dawna mountain range. In the west of the Dawna mountain range, the</p>

⁶⁷⁶ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see “[DKBA officially becomes Border Guard Force](#)” *Democratic Voice of Burma*, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

⁶⁷⁷ Light Infantry Division (Tatmadaw); commanded by a brigadier general, each with ten light infantry battalions specially trained in counter-insurgency, jungle warfare, “search and destroy” operations against ethnic insurgents and narcotics-based armies. LIDs are organised under three Tactical Operations Commands, commanded by a colonel, (three battalions each and one reserve), one field artillery battalion, one armoured squadron and other support units. As of 2000, each LID has its own organic field artillery units.

Myanmar Military [Tatmadaw] camp is based in Ler Poo [village], Ta Kreh [Township] (which is called) [Strategic Command] #928. The Myanmar Military Battalion around [the eastern side of the mountain range] is IB [Infantry Battalion]⁶⁷⁸ #6 and LIB⁶⁷⁹ [Light Infantry Battalion] #106 is based in Ta Kreh camp. The two battalions are active in both the east and west of the Dawna mountain range. We have not found out who are in charge of these two battalions.

In the eastern part of the Dawna mountain range, the military camps Ta Lay Gyi-Ka Teh in Poo Loo Too [village] and Battalion #1248 in Maw Poh Kay [village] have the same responsibilities as [the battalions from] the western part of the Dawna mountain range. As soon as we know the [names of their] leaders, we will report them. The military units are generally active during three to six months.

(C) The Border Guard Force's situation

Since the beginning of 2012, I have seen that the activities of the Border Guard Force decreased. There is no column for them to patrol. They stay in their camps or in the places that they used to live in. These people [the BGF soldiers] are trying to find ways to make money. The military camp inside our region is based in Ya Ta village, the west of the Dawna mountain range and it is [Border Guard Battalion] #1015. The person who leads it is Win Naing Sein, although Major General Hpah Nwee manipulates [is in charge of] him.

In the eastern part of the Dawna Mountain, Hpuh Pa'Neh Wah is active and he controls the [Border Guard Battalion] #1015 soldiers from the border. The situation has changed a little bit and their [the BGF battalion] activities are less frequent than in the past. I cannot get complete [information about] their human resources and their leader.

(D) The KNLA [Karen National Liberation Army]'s situation

In my region, which is called Htee Bper, two KNLA groups are active and they are Battalion #22 and the people from Ta Kreh Township. The two groups do not have a permanent place [to stay]. Sometimes the groups live in Htee Bper and sometimes the groups move to other places. Now it is a little bit easier to travel [safely], so the groups are active on a wider scale in their own region. The KNLA groups do not have a lot of human resources. They only have around twenty people.

Setting up the village

⁶⁷⁸ Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

⁶⁷⁹ Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

(1) On May 30th 2010, Border Guard Force⁶⁸⁰ soldiers burned down the Ka'Law Lu village. The villagers were forced to gather in Htee Bper. Later, in November 2011, [the villagers from] that village gathered and set up a place to live and a place [that would provide them with] a living, such as flat and hill field farms.

The photos show Ka'Law Lu village. The village head got married and the villagers celebrated the wedding ceremony. I took pictures of some of the villagers and their work situation in their new village. The villagers repaired their abandoned houses, farms, betelnut⁶⁸¹ and durian plantations. As far as some of the places are concerned, they did and could not go [back] because the BGF soldiers planted landmines. The villagers marked the dangerous places by blocking the way with cut dry wood or dry bamboo, or by putting the dry bamboo on the fork of the tree [as a signal]. They tell their children not to go to the places where they see [landmine warning] signs. For the places beside the farm, they [villagers] block [dangerous places] with fences and they also block [the dangerous places around] the betelnut and durian plantations. They do not go from here to there [randomly around the fields because of the risk of the landmines]. This is the situation of Ka'Law Lu village. There are only seven households in Ka'Law Lu village. The people who fled did not yet come back to the village. In rainy season, there should be some people who will come back [to their village] to rebuild their house.

When I took these photos, I was in Ka'Law Lu village and it was on March 20th 2012, at around 9:45 am.

(2) The villagers are building a hut for [the treatment of villagers with] herbal medicines. In 2008, there was a hut for herbal medicine [treatment]. The people who took responsibility for building and looking after it were [part of] an environmental group (called KESAN, the Karen Environment and Social Action Network). Villagers looked [in nature] for the [herbal ingredients used for] medicines and sold it to them [the environmental group], so it [the hut] became a place to treat villagers with health problems. However, at the end of 2008, the DKBA [Democratic Karen Buddhist Army]⁶⁸² came to Htee Bper village. The DKBA based

⁶⁸⁰ Even though the community researcher mentions the BGF here, this Tatmadaw group was still the DKBA on May 30th 2010. The DKBA transformed into the BGF in November 2010.

⁶⁸¹ In Burmese, 'betelnut' and 'betel leaf' are referred to as *konywet* and *konthih*, as if they are from the same plant. The Burmese names are also commonly used by Karen language speakers. "Betel nut" is the seed from an areca palm tree, areca catechu; "betel leaf" is the leaf of the piper betel vine, belonging to the Piperaceae family.

⁶⁸² The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining

	<p>their camp in the village and they took the hut, including all the medicines [that were located] inside the hut. After that, the hut for herbal medicines in Htee Bper village got destroyed.</p> <p>In the beginning of 2012, the villagers from Htee Bper village organised themselves to build a new herbal medical hut. The DKBA destroyed the medical hut and when a BGF camp was later based in the Htee Bper camp, the medical hut did no longer exist. For now, the BGF soldiers do no longer live in the Htee Bper village. Therefore, the environmental group built this [new] medical hut. In present time, the villagers are looking for trees' roots and bamboo roots [tubers and bulbs] that they need for the medicines and they started producing [boiling] some medicines. The circulation of the medicines is not yet going as well as in the past, but soon they should be able to start their medical work as in the past.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Paingkyon Township, Hpa-an District (Received in June 2012)</p>
--	--

Source document #199

Internal log#:	12-114-S1
Published:	"Hpa-an Situation Update: Nabu Township, May to July 2012," KHRG, (first publication)
Location:	Nabu Township, Hpa-an District
Issues:	Anti-personnel and other mines; Arbitrary taxation and demands; Land confiscation; Restrictions on freedom of movement or trade; Impact of infrastructure and commercial development; Ongoing militarisation; Access to health and education; Drug production, use and social impacts
Full text:	<p>Villagers' situation</p> <p>I want to report on the location of the villages and the villagers' livelihood. The villages are located on flat areas at the base of mountains, so most of the places have flat fields and farms. The villagers earn their livelihood by working on farms, plantations and breeding pigs, hens, cows and buffalos according to their abilities. I saw that the villagers help each other by planting paddies⁶⁸³ and during the harvest time the villagers also gather to help each other. Most of the people in the village are Buddhist. When it is time for worship, they help each other in unity. During the summer, they make charcoal, wine, sell lottery [tickets] and do logging for a little [income]. The villagers I visited have no other businesses going on. The work that hurts them the most is selling "the crazy medicine", Yaba⁶⁸⁴,</p>

independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

⁶⁸³ Paddy is rice grain that is still in the husk.

⁶⁸⁴ *Yaba*, which means "crazy medicine" in Thai, is a tablet form of methamphetamine. First developed in East Asia during World War II to enhance soldiers' performance, methamphetamine has become

which is produced by the Border Guard Force (BGF) Commander Mya Hkaing in T'Nay Hsah [Nabu] Township. Many villagers complain that Yaba destroys their children, students and the youth. One villager told me that the lottery and the "crazy medicine" make the villagers poorer.

The village leaders who control the villages are not elected by the villagers, but by the Border Guard Force battalions. The villagers suffer from the taxes, forced portering and [military] recruitment it brings. If the Border Guard Force battalion orders them [the village heads] to pay 100,000 kyat (US \$114.29)⁶⁸⁵, the village heads collect 200,000 kyat (US \$228.57) and the villagers have to deal with this [having to pay both the village head and the BGF].

Village heads who are chosen by the villagers are acting as village heads for one month. The villagers help them during that month and give the village heads three baskets⁶⁸⁶ of rice (32 kg. /70.4 lb.) and 30,000 kyat (US \$30.34). Each village household has to take responsibility and [once act as the] one-month village head. The one-month village heads stays under the control of a supervising village head, who is elected by and under the control of the Border Guard Force.

In some villages, the Myanmar army [the Tatmadaw] stays in the village, such as A--- village, where the Myanmar army has a base. The villagers' farms and planting lands were confiscated in A--- village. The Myanmar armies based in A--- village are LID [Light Infantry Division] #547, LID #548 and LID #549; they are based in three areas within —A---- village. The villagers' lands were confiscated by the Myanmar armies, so they [the villagers] do not have a place to work. There is one monastery in the area. The monastery contains 20 acres [of land] and a monk allowed them [the displaced villagers] to stay in the monastery's garden. There might be 30 households that live on the monastery's property. The villagers can work on the land that was confiscated by the government armies last year, but they have to pay taxes. For the hill fields, they [the villagers] have to give the government armies five baskets and for the farms they have to give the government armies seven baskets. This year, the government armies' plan to take the land permanently. [In order to] "purchase" the land, they [the Tatmadaw] composed a document for the villagers to sign.

The villagers know that their land will be confiscated, so they are sad and try to find ways for their land not to be thrown in the government armies'

increasingly popular in Thailand, Laos, Cambodia Vietnam, and in Burma where it is typically manufactured. See, "[Yaba, the 'crazy medicine of East Asia](#)," UNODC, May 2008 and "[Woman raped and killed in Pa'an District, October 2012](#)," KHRG, December 2012.

⁶⁸⁵ As of August 23, 2012, all conversion estimates for the Kyat in this report are based on the official market rate of 875 kyat to the US \$1. This reflects new measures taken by Burma's central bank on April 2nd 2012 to initiate a managed float of the Kyat, thus replacing the previous fixed rate of 6.5 kyat to US \$1.

⁶⁸⁶ A Basket is a unit of volume used to measure paddy, milled rice and seeds. One basket is equivalent to 20.9 kg. or 46.08 lb. of paddy, and 32 kg. or 70.4 lb. of milled rice. A basket is twice the volume of a big tin.

hands. Some cannot find other work, so they will starve if they cannot work on their farms. Currently, as it is time [the season] for ploughing and farming, some villagers have already signed the document. One villager reported, *"I don't worry about signing the document, I will not sign it. I have 50 acres of lands and I will not sign and lose it. I have six children and I will ask them to go to Bangkok and look after us, so we can [continue to] live like this."* I asked people who can [afford to] build their house with wood and with a zinc roof. Most of these families ask their children to work in Bangkok, who have to send money to their parents to build a house. The parents have to pay 15,000 baht (US \$467)⁶⁸⁷ for their children to go to Bangkok. Some go to Bangkok in secret and if the [Thai] police catches them on the way, they arrest them and demand their money, [after which they] throw them in jail. After that, they [the Thai police] deport them to the other side of the river in Myanmar. They lose [the money] and have to repay it; generally they have to sell their cows and buffalos. I heard and saw this and it makes me think that their [Thai people's] government is not that good, because the Myanmar citizens have to deal with many difficulties.

Armed groups' activities that impact villagers' livelihood

In B---, C--- and D--- villages, two armed groups planted landmines around farms, plantations and paths at the bottom of the mountains on which the villagers' farm animal pastures and food gathering sites are located. The two armed groups are the Border Guard Force and the KNLA [Karen National Liberation Army]. they had conflicts in the beginning of 2011, so they planted landmines around the villages, farms and plantations to guard them [their territory]. Now, it has become a big problem for the villagers. The villagers always have to tie up their farm animals. If any of them unties [escapes], we [can] hear a landmine explode. Many villagers have lost their farm animals for no reason. Many of them do not dare to work on their farms, so this year, to gain enough food, they have to buy other people's rice and work on other people's farms.

One villager told me, *"Nephew, I don't believe in the ceasefire"⁶⁸⁸, because I don't see the two armed groups sit and drink tea together in our area. I*

⁶⁸⁷ As of March 18th 2014, all conversion estimates for the Baht in this report are based on the official market rate of 32.16 baht to US \$1.

⁶⁸⁸ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April 4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire](#)"

also never see that they talk to each other, so I cannot believe [it]. Their situation is like two bulls that look at each other before they start fighting. The villagers can breathe a little before they start fighting. If they fight each other, we will have to face the same things as in the past."

The villager also told me that, "*Nephew, if you can help us, please help us.*"

I responded to him that, "*Uncle, I cannot help, the only thing that I can do is advise you. You can gather [the villagers] and the village head, and go to the people who are in charge and report this issue to them. They will think of something [a solution] for you.*"

He told me that, "*You see and understand our problems so report [it] for us.*" I told him, "*I could report [it] but it is not as strong as if you [would report it yourself].*"

Education situation

On June 2nd 2012, I went inside Noh Kay village tract⁶⁸⁹ and saw that parents were trying to send their children to school as much as they could. The houses are far from the school. The school teaches up to grade four. The students have to go to school in the rain. Some come back, and [when they] fall over, their books get wet.

I asked one student, "*Nephew, do you study Karen in your school?*"

He responded that, "*Karen is not taught; we learn Burmese, geography and science.*"

He showed me his books and his books were wet, so I asked him, "*Nephew, what will you do, all your books are wet?*"

He responded that, "*I fell on the side of the farm boundary and all my books got wet, so I need to go back and dry them.*"

I asked him, "*Nephew, where is your house?*"

He said, "*It is on the other side of the farms.*"

I told him that I would go with him. Then I accompanied him to his house and saw no one, so I asked him, "*Where has your family gone?*"

[Agreement.](#) *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft.](#)" *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma.](#)" KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process.](#)" KHRG, November 2012.

⁶⁸⁹ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

He said that, *“My parents work on farms and my older sister went to look after the cows and they have not come back yet.”*

I asked him, *“Who teaches you how to read?”*

He said, *“I read by myself.”*

“Your parents don’t teach you?”

“They cannot read books. [When] I go to school my teacher teaches me, and when I arrive home I read by myself.”

I think that they do not have time to look after their children because they must take care of their livelihood.

Healthcare situation

The government has one clinic here. The clinic opens once a week for villagers to get free medicines. During the other six days, if the villagers need medicines or injections, they must pay whatever [amount] the medics ask for because the government distributes the medicines. The medics are responsible and get a salary. When I arrived there, there was a lot of rain, so many children got fever and malaria. The medics could not follow up with all of them.

I saw two nurses who tried their best to help the villagers. They told me, *“We try to help the patients and sometimes we get sick, but we cannot be sick [because they have to cure their patients].”*

The villagers who face injuries [caused] by landmines are directly sent to Kaw T’Ree. People who fall off trees or are injured by a motorbike [accident], and who cannot get treated, are also sent to Kaw T’Ree. There is one NGO [non-governmental organisation] in Kaw T’Ree that especially looks after people who are injured by landmines, or have broken arms or legs. They do not take villagers’ money; they take good care of villagers and send them to their house safely. As far as I know, there are two nurses working with this group, so the villagers do not have to spend a lot of money to get treated in Kaw T’Ree. I saw that the nurses and villagers are working together. But there is no permanent clinic, which they need.

Village development

When I went [to Nabu Township], I saw that the villagers had built roads to travel from village to village. Village heads, monks and villagers gathered to build a bridge and a road. They were working together in unity, including women and children. I saw that the children had to carry sand and stones. I saw this and thought that it was a kind of child rights abuse. Children have to work for the elder people, instead of having time to play.

I saw that the villagers had planted a lot of rubber plantations and the rubber plantations are [qualitatively] very good. People who planted rubber damaged a lot of *t'la aw* trees⁶⁹⁰. Villagers use *t'la aw* leaves for their houses and hut roofs. Because the places where they [used to] get *t'la aw* leaves are turning into rubber plantations, the villagers' living [habitat] got damaged. One village head told me that, "*It is useful for our villagers to have t'la aw leaves. We villagers collect t'la aw leaves, and if we count [the amount of leaves], we get [can sell them for] 50.000 or 60.000 kyat [US \$50.71 or US \$60.85] per year. Now, a hundred of t'la aw shingles cost 7,000 kyat (US \$7.10). Some women [from another area] collected t'la aw leaves in this area, so they [started to] insult each other. In your area, you removed all the t'la aw trees and replaced them with rubber plantations, so collect the rubber leaves to make shingles and build your house and hut roofs with the rubber leaves. Why do you come and collect t'la aw leaves in our area?*" When I saw this, [I] realised that planting rubber trees is causing problems for the villagers.

Villagers' opinions on the KNU and the government holding peace talks

I talked to many villagers. Both the old and young people talked about the ceasefire and peace process that the government and Kaw Thoo Lei [KNU]⁶⁹¹ are holding. Based on their conversations, I could understand that they do not believe in it and I support their views and opinions. Last year, in November 2011, the villagers tried to stop a conflict between the Border Guard Force and the KNLA. The village head had tried to negotiate peace at one time, but it did not work and they [the Border Guard Force and the KNLA] fought against each other.

I saw that the villagers need real peace and they try their best in their own way. The armed groups do not perceive them [the villagers] clearly, so they cannot stay in their village anymore and have to move to other villages. Now, the military government and Kaw Thoo Lei [KNU] government hold a ceasefire, but the villagers do not fully trust the ceasefire yet. One village head said, "*The Border Guard Force, the DKBA [Democratic Karen Buddhist Army] and the KPF [Karen Peace Foundation] are not the main actors. The main actor is Kaw Thoo Lei. The upper leaders of Kaw Thoo Lei have done a good job. For the lower [ranked] people, I see no-one of them who can arrange and start a peace process.*"

Situation Update written by a KHRG researcher,
Nabu Township, Hpa-an District

⁶⁹⁰ *T'la aw* trees are teak-like trees with large leaves, which are traditionally collected by villagers and used to make thatch shingles for the roofs of houses.

⁶⁹¹ The term "Kaw Thoo Lei" refers to Karen State as demarcated by the Karen National Union (KNU), but the exact meaning and etymology is disputed; see: Jonathan Falla. *True Love and Bartolomew: Rebels on the Burmese border*, Cambridge University Press: 1991.

(Received in July 2012)

Source document #201

Internal log#:	12-165-S1
Published:	<p>“Hpa-an Situation Update: Nabu Township, November to December 2012,” KHRG, March 2013</p> <p>http://www.khrq.org/2013/03/12-165-s1/hpa-situation-update-tnay-hsah-township-november-december-2012</p>
Location:	Nabu Township, Hpa-an District
Issues:	Impact of infrastructure and commercial development
Full text:	<p>On November 30th 2012, I travelled through T’Nay Hsah Township area, Hpa-an District,⁶⁹² and the ground situation that saw will be described in the following.</p> <p>[I] would like to write up the issue regarding paddies that were destroyed: on November 30th 2012, I went inside the country [Burma] and arrived at T--- village and E--- village; then, I saw that villagers have been grieving over the paddies that were destroyed by paddy bugs. When paddy flowers grew, bugs ate them; when paddy flowers re-grew for the second time, they [villagers] had just a few paddy grains. A flat field farm, which usually produces 300 baskets⁶⁹³ of paddy grain, can now produce only ten baskets of paddy grain. Based on interviews with villagers regarding paddies that were destroyed, this has badly impacted three village tracts, which are Htee Wah Blaw, Htee Kyah Rah and Meh Pleh. Paddy fields owners who I met and interviewed include a T--- villager named Naw S--- who got 160 baskets from her paddy field last year, but this year, she could get only three baskets of paddy grain. Saw K--- received 180 baskets of paddy grains from his paddy field last year, but this year, he could get only 12 baskets of paddy grains. An E--- villager, Saw N---, received 430 baskets of paddy grain from his paddy field last year, but he could get only 45 baskets of paddy grain from this year. A T--- villager, Naw M---, previously received 250 baskets from her paddy field but she could get only 37 baskets of paddy grain from this year, and numerous paddy field [owners] in this area still remain to be interviewed by me.</p> <p>Situation report</p> <p>I am inclined to report about [the] cutting down [of] trees, bamboos and <i>t’la aw la</i> trees [a teak-like tree with large leaves, which fall in dry season and are collected by villagers for roofing thatch], which has caused the</p>

⁶⁹² As of January 2013, KHRG began to use the common spelling for “Hpa-an” District to reflect the standardized transliteration developed in 2012; past KHRG reports used “Pa’an”.

⁶⁹³ A Basket is a unit of volume used to measure paddy, milled rice and seeds. One basket is equivalent to 20.9 kg. or 46.08 lb. of paddy, and 32 kg. or 70.4 lb. of milled rice. A basket is twice the volume of a big tin.

biggest negative impact to the place where villagers do livelihoods and find food [forage for vegetables and hunt wild animals].

On December 8th 2012, I stayed in A--- and Y--- villages and travelled through village-by-village; then, I heard that many villagers have been grieving because people have cut down *t'la aw la* trees, which are used for roofing thatch. As far as I saw when I went through villages, only ten percent of people use zinc roofing for their houses, that is why they want people to lend a hand to them in order to stop it [the cutting down of *t'la aw la* trees]. Some people make a living by collecting *t'la aw la* [leaves] and selling them. The price of one hundred sheets of thatch is 5,000 kyat (US \$5.82)⁶⁹⁴ to 7,000 kyat (US \$8.15), so, from my point of view, *t'la aw la* [leaves] have a huge benefit to villagers. I travelled around and saw villages and village tracts as well as wide *t'la aw* tree hills. People cut them down and replaced them [*t'la aw* trees] with agricultural plantations, which are full of rubber trees. Company workers are people who cut down *t'la aw* trees and have planted rubber trees because they cooperate with Burma government. The Burma government sold the land to the company. Rich people have built a relationship with leaders, and then leaders sold those hills [to them].

I would like to report the information about what I have witnessed and villagers reported the information to me, concerning Border Guard soldiers who have been recruiting soldiers in T--- and E--- villages, T'Nay Hsah Township, Hpa-an District.

On November 30th 2012, I met with two villagers from T--- and asked them about the recruitment issue; they voiced that E--- and T--- village heads went to Koh Ko [army camp] and the Border Guard ordered each of them to contribute money for soldiers who choose not to quit but continue serving in the military, even after they have completed military service. After that the village heads came back and started collecting money from villagers with three levels: 1,000 baht (US \$33.48) was collected from people who work and get enough food; 800 baht (US \$26.76) was collected from people who work and have not quite enough food; 500 baht (US \$16.74) is collected from people who are in the worst condition. They did not collect the money as before, instead village heads wrote down people names on small pieces of paper. For instance, villagers gave me two pieces of paper, which I attached with this report's papers: "*Naw W--- pay 500 baht (US \$16.74); Naw H--- pay 1,000 baht (US \$33.48).*" Border Guard soldiers call the way they recruit soldiers a 'contribution'. I interviewed villagers from many villages and many village tracts, but most of them refuse to pay money. They [Border Guard soldiers] threatened villagers and village heads, that they would arrest

⁶⁹⁴ As of February 21st 2013, all conversion estimates for the Kyat in this report are based on the official market rate of 859 kyat to the US \$1. This reflects new measures taken by Burma's central bank on April 2nd 2012 to initiate a managed float of the Kyat, thus replacing the previous fixed rate of 6.5 Kyat to US \$1.

	<p>people who did not pay anything to them. People [villagers] told them that it is peaceful,⁶⁹⁵ so we do not need to pay it to you anymore. Village heads, who get benefits from them [Border Guard soldiers], have the opportunity to do it [collect money from villagers] and they want to do it, but they do not dare carry it out. In addition, Border Guard soldiers worry that the news will spread out [of the local community], so they have carried it out, but they did not dare to accomplish it forcibly. This year, 2012, T--- and E--- villages have to support 13 soldiers and pieces of paper were distributed to them in September, but not everyone has paid it to them yet.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Nabu Township, Hpa-an District (Received in December 2012)</p>
--	--

Source document #201

Internal log#:	12-165-S1
Published:	<p>“Hpa-an Situation Update: Nabu Township, November to December 2012,” KHRG, March 2013 http://www.khr.org/2013/03/12-165-s1/hpa-situation-update-tnay-hsah-township-november-december-2012</p>
Location:	Nabu Township, Hpa-an District
Issues:	Impact of infrastructure and commercial development
Full text:	<p>On November 30th 2012, I travelled through T’Nay Hsah Township area, Hpa-an District,⁶⁹⁶ and the ground situation that saw will be described in the following.</p> <p>[I] would like to write up the issue regarding paddies that were destroyed: on November 30th 2012, I went inside the country [Burma] and arrived at T--- village and E--- village; then, I saw that villagers have been grieving over the paddies that were destroyed by paddy bugs. When paddy flowers grew, bugs ate them; when paddy flowers re-grew for the second time, they [villagers] had just a few paddy grains. A flat field farm, which usually produces 300 baskets⁶⁹⁷ of paddy grain, can now produce only ten baskets of paddy grain. Based on interviews with villagers regarding</p>

⁶⁹⁵ Here, the community member is referring to the period following the January 2012 Preliminary Ceasefire agreement. For more information on the January 2012 ceasefire agreement see: "Steps towards peace: Local participation in the Karen ceasefire process," KHRG, November 2012.

⁶⁹⁶ As of January 2013, KHRG began to use the common spelling for “Hpa-an” District to reflect the standardized transliteration developed in 2012; past KHRG reports used “Pa’an”.

⁶⁹⁷ A Basket is a unit of volume used to measure paddy, milled rice and seeds. One basket is equivalent to 20.9 kg. or 46.08 lb. of paddy, and 32 kg. or 70.4 lb. of milled rice. A basket is twice the volume of a big tin.

paddies that were destroyed, this has badly impacted three village tracts, which are Htee Wah Blaw, Htee Kyah Rah and Meh Pleh. Paddy fields owners who I met and interviewed include a T--- villager named Naw S--- who got 160 baskets from her paddy field last year, but this year, she could get only three baskets of paddy grain. Saw K--- received 180 baskets of paddy grains from his paddy field last year, but this year, he could get only 12 baskets of paddy grains. An E--- villager, Saw N---, received 430 baskets of paddy grain from his paddy field last year, but he could get only 45 baskets of paddy grain from this year. A T--- villager, Naw M---, previously received 250 baskets from her paddy field but she could get only 37 baskets of paddy grain from this year, and numerous paddy field [owners] in this area still remain to be interviewed by me.

Situation report

I am inclined to report about [the] cutting down [of] trees, bamboos and *t'la aw la* trees [a teak-like tree with large leaves, which fall in dry season and are collected by villagers for roofing thatch], which has caused the biggest negative impact to the place where villagers do livelihoods and find food [forage for vegetables and hunt wild animals].

On December 8th 2012, I stayed in A--- and Y--- villages and travelled through village-by-village; then, I heard that many villagers have been grieving because people have cut down *t'la aw la* trees, which are used for roofing thatch. As far as I saw when I went through villages, only ten percent of people use zinc roofing for their houses, that is why they want people to lend a hand to them in order to stop it [the cutting down of *t'la aw la* trees]. Some people make a living by collecting *t'la aw la* [leaves] and selling them. The price of one hundred sheets of thatch is 5,000 kyat (US \$5.82)⁶⁹⁸ to 7,000 kyat (US \$8.15), so, from my point of view, *t'la aw la* [leaves] have a huge benefit to villagers. I travelled around and saw villages and village tracts as well as wide *t'la aw* tree hills. People cut them down and replaced them [*t'la aw* trees] with agricultural plantations, which are full of rubber trees. Company workers are people who cut down *t'la aw* trees and have planted rubber trees because they cooperate with Burma government. The Burma government sold the land to the company. Rich people have built a relationship with leaders, and then leaders sold those hills [to them].

I would like to report the information about what I have witnessed and villagers reported the information to me, concerning Border Guard soldiers who have been recruiting soldiers in T--- and E--- villages, T'Nay Hsah Township, Hpa-an District.

On November 30th 2012, I met with two villagers from T--- and asked them about the recruitment issue; they voiced that E--- and T--- village heads went to Koh Ko [army camp] and the Border Guard ordered each

⁶⁹⁸ As of February 21st 2013, all conversion estimates for the Kyat in this report are based on the official market rate of 859 kyat to the US \$1. This reflects new measures taken by Burma's central bank on April 2nd 2012 to initiate a managed float of the Kyat, thus replacing the previous fixed rate of 6.5 Kyat to US \$1.

	<p>of them to contribute money for soldiers who choose not to quit but continue serving in the military, even after they have completed military service. After that the village heads came back and started collecting money from villagers with three levels: 1,000 baht (US \$33.48) was collected from people who work and get enough food; 800 baht (US \$26.76) was collected from people who work and have not quite enough food; 500 baht (US \$16.74) is collected from people who are in the worst condition. They did not collect the money as before, instead village heads wrote down people names on small pieces of paper. For instance, villagers gave me two pieces of paper, which I attached with this report's papers: "<i>Naw W--- pay 500 baht (US \$16.74); Naw H--- pay 1,000 baht (US \$33.48).</i>" Border Guard soldiers call the way they recruit soldiers a 'contribution'. I interviewed villagers from many villages and many village tracts, but most of them refuse to pay money. They [Border Guard soldiers] threatened villagers and village heads, that they would arrest people who did not pay anything to them. People [villagers] told them that it is peaceful,⁶⁹⁹ so we do not need to pay it to you anymore. Village heads, who get benefits from them [Border Guard soldiers], have the opportunity to do it [collect money from villagers] and they want to do it, but they do not dare carry it out. In addition, Border Guard soldiers worry that the news will spread out [of the local community], so they have carried it out, but they did not dare to accomplish it forcibly. This year, 2012, T--- and E--- villages have to support 13 soldiers and pieces of paper were distributed to them in September, but not everyone has paid it to them yet.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Nabu Township, Hpa-an District (Received in December 2012)</p>
--	--

Source document #202

Internal log#:	12-165-S2
Published:	"Hpa-an Situation Update: Paingkyon and Nabu Townships, December 2012," KHRG, April 2013 http://www.khrg.org/2013/04/12-165-s2/hpa-an-situation-update-ta-kreh-and-tnay-hsah-townships-december-2012
Location:	Paingkyon and T'Nay Hsah Townships, Hpa-an District
Issues:	Religious and ethnic discrimination
Full text:	I went to T--- village, Htee Hpoh T'Ray village tract, Ta Kreh Township and I met with Muslim villagers: one medic and two villagers. Before I met with them, I heard the villagers saying to each other that they could not go and buy things from the Muslim [owned] shop. [They said], " <i>If we go and</i>

⁶⁹⁹ Here, the community member is referring to the period following the January 2012 Preliminary Ceasefire agreement. For more information on the January 2012 ceasefire agreement see: "Steps towards peace: Local participation in the Karen ceasefire process," KHRG, November 2012.

buy [from shops owned by Muslims], and if people see us, they will ask [fine] us 100,000 kyat (US \$115.94)⁷⁰⁰.” When I went and met with four Muslims on December 5th 2012, I took photos of the Muslims, the mosque, the village street, and I took photos when they were travelling within the village. When I asked them how it happened [the prohibitions on relations with Muslims], they told me about the things that happened in Rakhine State,⁷⁰¹ concerning Buddhist and Muslim people torturing each other. The villagers saw it [footage from Rakhine State] on a CD, which was released, and [then] the monk published an order letter including four points. They [the Muslim villagers] copied it [the order letter] secretly and gave it to me. On December 6th 2012, when I arrived in N--- village, Ka Lah Kon village tract, T’Nay Hsah Township, I met with a Muslim medic and I interviewed him about the related issues. I did not take their photos, but I also interviewed a Muslim man whose name is Maung S---, 32 years old. When I interviewed him, he seemed like he was afraid of [something]. On December 7th 2012, I arrived back to Noh Kay village tract and the monks called the four villages to [attend] a meeting in M--- Monastery compound, and the villages are P--- village, A--- village, W--- village and M--- village. I saw that there were 41 villagers in attendance at the meeting and they held the meeting under the roof. There was only one monk and he took out the order letter that includes the four points. When they [the villagers and the monk] met, they discussed the four points in the meeting. The photos that I have taken are of the order letter that the respectful monk released, and the meeting took 37 minutes. When the meeting ended, and when the villagers came back, I asked some villagers secretly regarding their opinion on the order letter, and they said that: *“People will ask us to fight against each other again; in the past, the Baptists and the Buddhists, now, the Muslims and the Buddhists.”* I see that now, the monks have already had meetings in nearly all of the village tracts, in the villages and in the townships. I see that there is no hurting [violence] yet, but trading among each group has reduced, to only one third [of what it was before]. Their communication has also decreased compared with in the past.

Situation Update written by a KHRG researcher,
Nabu and Paingkyon Townships, Hpa-an District
(Received in December 2012)

Source document #203

Internal log#:	13-111-S1
Published:	“Thaton Situation Update: Kyaikto Township, September 2013,” KHRG,

⁷⁰⁰ As of February 21, 2013, all conversion estimates for the Kyat in this report are based on the official market rate of 859 Kyat to the US \$1. This reflects new measures taken by Burma's central bank on April 2nd 2012 to initiate a managed float of the Kyat, thus replacing the previous fixed rate of 6.5 Kyat to US \$1.

⁷⁰¹ Here the community member is referring to the ongoing tension and violence erupting as of June 2012 primarily between Rakhine Buddhist and Rohingya Muslim communities in Rakhine state.

	(first publication)
Location:	Bilin and Kyaikto townships, Thaton District
Issues:	Land confiscation; Ongoing militarisation; Religious and ethnic discrimination
Full text:	<p>The Kyaikto Township is situated in Mon State and is closely located to the main road and plain [flat land]. Hsaw Thu Hkee village tract.⁷⁰² Maw Hka Maw village tract, Hka Rah village tract and Pa Lo Hkee village tract are located in the west of this township and K'Per Hkee village tract, Meh Lay Hkee village tract, Naw Lah Hkee village tract, Nah Kyi village tract are located in the east of this Township. Kyaikto Township borders the 3rd Brigade [Nyaunglebin District], the 5th Brigade [Hpapun District] and the Pago Region.</p> <p>The <i>hkoh thee yuh</i> [the Kyaiktiyo Pagoda, also known as the 'golden rock'], which is famous and attracts many travellers [tourists] is located in Kyaikto Township. Because there are a lot of mountains it is difficult to travel during the raining season for [villagers from the] K'Per Hkee and Naw Lah Hkee village tracts. Most of the people who are living in this township are of Karen and Burmese ethnicity. Most of them are Buddhist. In the Karen villages, most of the villagers cannot read, write and speak the Karen language very well.</p> <p>Education</p> <p>The elderly [people] can speak Karen, but most of the youth and the children speak Burmese. They are allowed to study Karen and learn about the Karen culture. The chairman of the township education department, Saw A---, told me that the KNU [Karen National Union] tries to organise Karen language classes in the summer of the coming year.</p> <p>Most of the Karen villages have schools until the 4th standard. The villagers established most of the schools. Both the Myanmar government and the KNU could not support them, so the villagers built them by themselves. Only a few people pass the 10th standard, because there are a lot of difficulties. People quit school after they finish the 4th standard. Parents cannot afford to send their children [to school] because they [the students] have to go to the city if they want to continue their studies.</p> <p>When I went to Sit Kwin village, one of the older villagers told me, "<i>Poe doh kwah</i> [nephew], <i>we are living in a very poor place and no one supports us. We have to live in the plains and we are surrounded by rubber plantations</i> [on which] <i>we cannot even find firewood.</i>" That is true because people [businessmen] planted rubber trees on most of the lands.</p>

⁷⁰² A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

They [the rubber plantation owners] are not indigenous people, but they went to Nay Pyi Taw⁷⁰³ to get permission letters, after which they came back and did it [planted the rubber trees].

Health

I travelled around the Kyaikto Township area and I did not see any clinic in this area. There are only midwives who are giving treatment to patients. During our trip, I saw that some organisations give medicines and vaccinations to the children because of the ceasefire.⁷⁰⁴ The villagers said that they [the organisations] do not come regularly; sometimes they come and sometimes they do not come. They [the organisations] give polio and measles vaccinations. I asked them the name of the organisation. They could not tell me, but it [the vaccination programme] is [organised] through UNICEF [United Nations International Children's Emergency Fund].

I arrived at Ka Ba Hkee village on September 18th 2013 and I saw the distribution of medicines against elephantiasis.⁷⁰⁵ Some villagers took it and some villagers did not take it. Some of them suffered urinary retention [the lack of ability to urinate]. The swelling of the scrotum is a side effect of the medicine, but [the swelling] recovers in one week. Some people were frightened and said that they did not dare to take it [the medicine] if people would come and give it [the medicines] the next time. They distributed the medicines as following. The responsible people asked one person from every household to gather, after which they asked them how many family members they have and gave them medicine according to

⁷⁰³ *Nay Pyi Taw* is the capital city of Myanmar. In 2005 the military regime moved the capital from Yangon to a greenfield at its present location, 320 kilometers (200 miles) north of the city. See "[Nay Pyi Taw now less of a ghost town](#)," *Bangkok Post*, December 11th 2013.

⁷⁰⁴ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April 4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#)," *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft](#)," *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma](#)," KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process](#)," KHRG, November 2012.

⁷⁰⁵ According to the World Health Organisation (WHO), elephantiasis is a neglected tropical disease. The infection occurs when filarial parasites are transmitted to humans through mosquitoes. When a mosquito with infective stage larvae bites a person, the parasites are deposited on the person's skin from where they enter the body.

these numbers. They did not diagnose [the villagers] before they gave the medicines, which became a problem.

The [Kyaikto] Township chairman opened a nursing training [centre] at the township level. The training takes three months and there are 20 trainees. His aim is to improve the healthcare service for each village. The problem is that they [the humanitarian aid groups] only dare to enter the Township this year.

Armed groups

There are only a few Myanmar [Tatmadaw] camps in Kyaikto, but they set militias in every village. Tee Saw Paw is the leader of the militia in the western part of the village. The [position censored for security] of A--- village told me that he is very happy that the KNU set up their office there [in the village]. If not, Tee Say Paw usually opens a gambling place during the summer, so the life of the youth is ruined because they are playing cards [gambling] and drinking alcohol on the street. He [Tee Say Paw] could not open a gambling place because the KNU opened their township office in 2013 and banned gambling. Again, I asked Saw B---, a village chief, whether he [Tee Saw Paw] asks villagers to work for him and he told me, "*Two people [from one village] always had to guard his [Tee Say Paw's] house and we [the villagers] had to carry water and split wood for him, and we had to do everything that he ordered.*" I asked him about this year and he replied that it is good if people do not have to go there this year because the KNU set up their office and he [the village chief] is very happy that he has less duties.

The B--- village is situated in the Hsaw Thu Hkee village tract and most of the people in these villages speak Burmese. U Yae Tun [from the Tatmadaw] came to the Pa Loh Hkee village tract and confiscated 2600 acres of land to plant rubber trees. U Yae Tun dares to do that because he has a permission letter from Nay Pyi Taw. It became a problem for the villagers to let their cattle and buffalos graze. In 2013, the KNU took 600 acres of land back [from U Yae Tun's Tatmadaw] for the villagers to work on, because most of the villagers in this area are hill field farmers [who work] on betelnut⁷⁰⁶ plantations. Few people are working on rubber plantations. Some of them cut bamboo from the jungle and sell it, but they encounter problems when people confiscate large scales of land. There are one or two places where people are mining for gold in this area. Rich [business] men checked the area in the western part of Kyaikto Township (in places called Shwe Za Yet and Ngway Za Yet) and they will mine for gold again in November. They measured [the land] to be over 300 acres. They are going to mine with many people and their leader is [a businessman called] U Than Soe. The villagers have no idea about what to do, but they are trying their best to make sure that the land that they

⁷⁰⁶ In Burmese, 'betelnut' and 'betel leaf' are referred to as *konywet* and *konthih*, as if they are from the same plant. The Burmese names are also commonly used by Karen language speakers. "Betel nut" is the seed from an areca palm tree, areca catechu; "betel leaf" is the leaf of the piper betel vine, belonging to the Piperaceae family.

own (the land titles) remain with them while the KNU is there [in the Township].

Water pollution [murky water] in the Kyoh Ma Ku Stream

This place is located in the Hsaw Thu Hkee village tract. Gold mining on the other side of the Kyoh Ma Ku Stream stopped in mid-October because the villagers gathered and demonstrated at the district level. The township chairman stopped the gold mining because the water became murky and the villagers did not dare to drink the water. The villagers will demonstrate against the responsible people of the 3rd brigade [Nyaunglebin District] if they do not stop the gold mining.

The gold mining activities in Paw Baw Htah, Ku Htao Lo and Kler Law Sel ended at least two months ago. The people [the companies] who dug the holes were ordered to refill the big holes, but they have not done it yet. Myah Phu [the owner of Myah Phu Khaing Company] dug these holes. The activities of this Chinese company, which is doing the gold panning with machines set up as seven ships, ran only one month and were stopped because they did not find any gold. The chairman of Bilin Township, Pu A---, told me that the Chinese company signed a contract to give money to the District, but that they have not given any money yet.

Militia problem

The other problem for the villagers is the militia. The villagers do not want the militia anymore, because the Myanmar government and the KNU are in the ceasefire process. But the Light Infantry Battalion of the Tatmadaw (LIB)⁷⁰⁷ #8 does not allow them [the militia] to leave and told them to continue to hold their guns. The villagers requested to return the guns, but they [the LIB] refused. A militia [in-charge of the whole militia] told me that they were given 16 guns. They requested to return the guns in September and the LIB #8 accepted eight guns, so they still have eight guns in their hands [possession]. The government soldiers [the Tatmadaw] accepted the eight guns and at the same time the villagers had to pay 25,000 kyat (US \$35.20)⁷⁰⁸ for each gun. The villagers were determined to return the [rest of the] guns and they would even pay them if they asked 50,000 kyat (US \$50.61) for each gun. People do not get a salary being in a militia, while they have to do everything that is ordered by the government.

Almost every village in the Kyaikto Township has militias. The soldiers of the KNLA [Karen National Liberation Army] and the militias met each other, built relationships, worked together and celebrated the ceasefire. The KNU set up an office in Moe Baw village, Kyaikto Township. The Battalion #2 soldiers of the KNDO [Karen National Defence Organisation] are taking responsibility in this area.

⁷⁰⁷ Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

⁷⁰⁸ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

Threat for the villages

Some villages in the Kyaikto Township have problems and threats that concern land issues. Mon people⁷⁰⁹ bought land in the Naw Lah Hkee village. They created rubber plantations, which made it even more difficult for villagers to do hill field farming. I heard from the villagers that [some of] the Mon [people] have a plan to take [over] the land. The village tract leader of B--- village told me that he will try his best [to make sure that] the land of the villagers will not become the land of the others. And he was very grateful that we gave them a workshop on land issues. The KNU staff also measured the villagers' properties; the borders of villagers' lands, the border of the common forests, religious lands and graves to make sure that the villagers have land titles.

Destroying the cultural places of the indigenous people

The destruction of cultural places [that belong to] indigenous people, such as the destruction of shrines, happened in Net Kyi village, Net Kyi village tract, Bilin Township. The places [that were destroyed] are sacred for the villagers. One place was destroyed on September 22nd 2013 by a senior monk (Htee Saw) and the monk of Kin Nyuint [a former top leader of the State Peace & Development Council].⁷¹⁰ Monk [Htee Saw], together with the subordinates of Commander Chit Thu,⁷¹¹ repaired and exposed the old pagodas and said that he would also repair the [rest of the] place.

We heard that they found two diamonds and some bronze when they destroyed the pagoda. I [over]heard it from the village head of Net Kyi when he was talking to one of his friends through a walky-talky. In the morning, we [also] heard it on the [satellite] line of the Township and they told us that they heard it from the villagers. We cannot confirm it [the case] yet, as they keep constructing and they deploy soldiers for their security. They said that they are repairing this place [the destroyed sacred places] for the villagers.

⁷⁰⁹ The Mon people are believed to be one of the oldest inhabitants of Southeast Asia. Most live in Mon State, located in the south of Burma and bordering Karen State, Bago (formerly Pegu) Region and Tanintharyi (formerly Tenasserim) Region.

⁷¹⁰ State Peace & Development Council of the military junta ruling Burma at the time, which was officially dissolved March 30, 2011 by Senior General Than Shwe following the election of a quasi-civilian government in Burma in November 2010.

⁷¹¹ Maung Chit Thu, commonly referred to as Chit Thu, was the operations commander of Democratic Karen Buddhist Army (DKBA) Battalion #999 prior to the DKBA transformation into the Tatmadaw Border Guard Force, which began in September 2010. His role has grown considerably since the transformation, and he is now second in command of Tatmadaw BGF forces, overseeing BGF battalions #1017, #1018, #1019 and #1012 based in Ko Ko, Hpa-an District. Abuses committed by Maung Chit Thu have been cited in previous KHRG reports, including ordering the forcible relocation of villagers from eight villages in Lu Pleh Township in July 2011, while acting as a Border Guard commander, see, "[Pa'an Situation Update: June to August 2011](#)," KHRG, October 2011. For more information on the DKBA / Border Guard transformation, see, for example: "[Border Guard Forces of South-East Command formed in Paingkyon of Kayin State](#)," *New Light of Myanmar*, August 22nd 2010; and "[Border Guard Force formed at Atwinkwinkalay region, Myawaddy Township, Kayin State](#)," *New Light of Myanmar*, August 25th 2010.

Military activity in Bilin and Kyaikto townships

On September 9th 2013, villagers said that the BGF [Border Guard Force]⁷¹² and the Myanmar government soldiers [the Tatmadaw], who are both based in Meh La village, Meh La village tract, Kyaikto Township, arranged the security for the Korean people [not specified who these Korean people are] who visited the school. The villagers said that they [the soldiers] are the subordinates of Commander Chit Thu.

On September 22nd 2013, the BGF and a senior monk (Htee Thaw), who is respected by General Kin Nyunt, came to Net Kyi village, Net Kyi village tract, Bilin Township, Thaton District and destroyed the sacred shrine and said that they would repair it. The villagers are not pleased with this case because a few village chiefs did it. Unconfirmed information emerged from the villagers that the senior monk took two diamonds and one plate of bronze. I heard it from [someone through a] walky-talky.

On October 10th 2013, I received news through the walky-talky of the KNU that the Myanmar soldiers [the Tatmadaw] came to the Township [Kye Hto] office in Moe Baw and ordered the people to remove the [Township] office. The Myanmar troops [the Tatmadaw] stayed in the Net Sin village, which is 15 minutes away from the Township office. The other group stayed in Mo Kha Mauk village, which takes 20 minutes from the office and ordered the KNU to remove the office. I do not know how they solved this case. The office was not removed.

The villagers told me that after the bomb explosion in the cities, the Tatmadaw army camps in Lay Hkay, Net Kyi, Yoh Klah, Hkoh Thu Hta and Pa Nweh Klah started to check the bags of the travellers. They also questioned them about their destination and registered their names. We have also seen that they [the Myanmar troops] are increasingly active.

The villagers told me that [during the period] following the bomb explosions, the soldiers of the Yoh Klah camp, MOC [Military Operations Command]⁷¹³ #13, generally leave their camp to wait [guard] the villages [in the evening when] the KNU soldiers turn off their walky-talkies at around 6:00 pm. Moreover, the Myanmar soldiers [the Tatmadaw] also visit other villages at midnight.

A villager from Noh Ber Baw, 1:30 hours away from the Yoh Klah village, told me that a Myanmar soldier asked him for cheroot [a cigar]. I asked

⁷¹² Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see “[DKBA officially becomes Border Guard Force](#),” *Democratic Voice of Burma*, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

⁷¹³ Military Operations Command; made up of ten battalions for offensive operations. Most MOCs have three Tactical Operations Commands (TOCs), made up of three battalions each.

	<p>one of the responsible people of the KNU and he told me that he is still trying to get the exact information about this case and cannot confirm it yet. He also said that he is not sure if they [the Myanmar soldiers] went to other villages, but it is certain that they went around that night. The villagers are afraid and worry that it could endanger their work and livelihood if this [the mobility of the Tatmadaw] is happening more often.</p> <p>It [the mobility of the Tatmadaw] annoys the villagers and becomes a problem for the Kaw Hpaw Doh village, Htee Hpah Doh village, Htaw Klaw Htah village and Noh Baw Htah village, because they have to guard the ploughed farming fields. If not, the wild pigs would eat the paddies. Personally, I think that they [the Tatmadaw] are not only more active because of the bomb case, but also because they want to be more active [in the area].</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Bilin and Kyaikto townships, Thaton District (Received in November 2013)</p>
--	---

Source document #204

Internal log#:	12-63-O1
Published:	"Hpa-an Order Letter: Nabu Township May 2012," KHRG (first publication)
Location:	Nabu Township, Hpa-an District
Issues:	Forced labour
Full text:	<p>A--- village</p> <p>Village head, I am informing [you] to come with three tractors and to help [us] to plant paddies⁷¹⁴ and plough [the farm] in LIB [Light Infantry Battalion]⁷¹⁵ #548 [army camp] on May 9th 2012, in the morning at 7:00 am. And [I] am informing [you] that if [you are] are missing, it is the village head's [your] responsibility.</p> <p style="text-align: right;">LIB #548 Na Bu Ba</p> <p style="text-align: right;">Order Letter collected by a KHRG researcher, Nabu Township, Hpa-an District (Received in May 2012)</p>

Source document #205

⁷¹⁴ Paddy is rice grain that is still in the husk.

⁷¹⁵ Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

Internal log#:	12-63-02
Published:	"Hpa-an Order letter: Hpa-an Township, May 2012," KHRG, (first publication)
Location:	Nabu Township, Hpa-an District
Issues:	Forced labour
Full text:	<p>LIB [Light Infantry Battalion of the Tatamadaw]⁷¹⁶ # 548 Military Operation Command⁷¹⁷ headquarter Letter No - Date - May 4th 2012</p> <p>To, Village head, A--- village. [I] am respectfully informing you to send five tractors, including one plough, to LIB #548 and to arrive at six o'clock in the morning on Sunday, the second day of Ka Hson La Pyi [Full moon Day of Kasone] on May 6th 2012.</p> <p style="text-align: right;"><i>Sd.</i> Battalion Commander (on behalf of) LIB #548 Na Pu Cantonment area</p> <p style="text-align: right;">Order Letter collected by a KHRG researcher, Nabu Township, Hpa-an District (Received in May 2012)</p>

Source document #206

Internal log#:	13-116-I1																
Published:	"Hpa-an Incident Report: Paingkyon Township, June 2013," KHRG (first publication)																
Location:	Paingkyon Township, Hpa-an District																
Issues:	Attacks on civilians and extrajudicial killing																
Full text:	<p><u>Part 1 – Incident Details</u></p> <table border="1" style="width: 100%;"> <tr> <td>Type of Incident</td> <td>Killing</td> </tr> <tr> <td>Date of Incident(s)</td> <td>June 11th 2013</td> </tr> <tr> <td>Incident Location (Village, Township and District)</td> <td>Naw Ta Hkee village, Pee Ta Hka village tract, Paingkyon Township, Hpa-an District.</td> </tr> </table> <table border="1" style="width: 100%;"> <tr> <th colspan="5">Victim Information</th> </tr> <tr> <td>Name</td> <td>Hpa Htay Poe</td> <td>Naw Muh</td> <td>Naw Tha Pgeh</td> <td>Naw Hpaw</td> </tr> </table>	Type of Incident	Killing	Date of Incident(s)	June 11 th 2013	Incident Location (Village, Township and District)	Naw Ta Hkee village, Pee Ta Hka village tract, Paingkyon Township, Hpa-an District.	Victim Information					Name	Hpa Htay Poe	Naw Muh	Naw Tha Pgeh	Naw Hpaw
Type of Incident	Killing																
Date of Incident(s)	June 11 th 2013																
Incident Location (Village, Township and District)	Naw Ta Hkee village, Pee Ta Hka village tract, Paingkyon Township, Hpa-an District.																
Victim Information																	
Name	Hpa Htay Poe	Naw Muh	Naw Tha Pgeh	Naw Hpaw													

⁷¹⁶ Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

⁷¹⁷ Military Operations Command; made up of ten battalions for offensive operations. Most MOCs have three Tactical Operations Commands (TOCs), made up of three battalions each.

				Hkler
Age	60	55	28	13
Sex	Male	Female	Female	Female
Nationality	Karen	Karen	Karen	Karen
Family	Married	Married	Unmarried	Unmarried
Occupation	Farmer	Farmer	Farmer	Farmer
Religion	Buddhist	Buddhist	Buddhist	Buddhist
Position	Villager	Villager	Villager	Villager
Village	Ta Nay Traw	Ta Nay Traw	Ta Nay Traw	Ta Nay Traw

Perpetrator Information				
Name(s)	Rank	Unit	Base	Commander's Name
Commander Kya Aye	Cantonment Area Commander (2)	Border Guard Force (BGF) #1015	Ya Tah	Unknown

Part 2 - Information Quality

1. Explain the specific manner in which you collected this information.

I did not hear [know] about the incident at the time and I received the information during the last three months. When I heard about it, I immediately went to A--- village, asked the villagers and met with Saw A--- [a villager from the A--- village]. He told me about a group of victims. Many people said, *“The father in that family is able to blow the spiritual words”*⁷¹⁸. The BGF [Border Guard Force]⁷¹⁹ #1015 Commander Kya Aye heard that and said, *“Someone who is able to blow the spiritual word, we should not keep alive”*. He [Commander Kya Aye] killed him and many other people. I know this information because an A--- villager told me about it.

2. Explain how the source verified information accuracy.

⁷¹⁸ This is the Karen translation [expression] for someone who practices necromancy.

⁷¹⁹ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see “DKBA officially becomes Border Guard Force” Democratic Voice of Burma, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

BGF soldiers told Saw B---, a villager from C--- village, who [which persons] killed the necromancer. The BGF soldiers asked Saw B--- to bury the bodies [of the necromancer and his family]. Maybe these soldiers were absent-minded to let Saw B--- know. The information of this situation is a little bit more detailed, because one or two soldiers of the BGF #1015 is from the Hteh Ra village, lived close to C--- village and knew Saw B---. That is why we know that they [the BGF soldiers and Saw B---] trusted each other and dared to tell [the information]. Therefore, I believe this information to be the truth.

Part 3 – Incident Details

Describe the Incident(s) in complete detail. For each incident, be sure to include 1) when the incident happened, 2) where it happened, 3) what happened, 4) how it happened, 5) who was involved, and 6) why it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.

This incident happened on June 11th 2013 at around 10:00 pm, at the side of A---- village, Pee Ta Hka village tract⁷²⁰, Ta Kreh [Paingkyon] Township, Hpa-an District, There were four people in the family: (1) The father – Hpah Htay Poe, who was 60 years old; (2) The mother – Naw Muh, who was 55 years old; (3) The first daughter – Naw Tha Pweh, who was 28 years old; and (4) The second daughter – Naw Paw Hkler, who was 13 years old. Their village is called Ta Nay Traw (although they temporarily lived in Naw Ta Hkee village), Ta Kreh Township, Hpa-an District.

The BGF #1015 Commander Kya Aye asked his men [soldiers] to shoot and kill them all [the necromancer and his family]. BGF #1015 Commander Kya Aye said that Hpah Htay Poe [the father] could practice black magic and that he would be able to kill other people with his black magic, so he killed him, his wife and his two daughters. The BGF #1015 Commander, who lives in the Ya Ta BGF #1015 army camp, went to Hteh Buh village, Noh Hkwee village tract, Ta Kreh Township, Hpa-an District. He drove a red ‘tiger car’ with around ten of his men. He arrived in Hteh Buh [village] at around 3:00 pm. On June 11th 2013, they had a dinner together. After the meal, they planned to kill Hpah Htay Poe’s family members. He asked his six men to kill them and two of his soldiers called Nyay Maw and Naw Kay were accomplished in the plan. Before they went, Commander Kya Aye told his men, “*Don’t question anything, just kill them all. If you leave any of them alive, they will keep on killing other people with their [black magic]*”. So the BGF #1015 soldiers killed Hpah HTay Poe, his wife and

⁷²⁰ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

	<p>his daughters.</p> <p>This family used to live in the Ta Nay Traw village, Meh Pra village tract, Ta Kreh Township, Hpa-an District. When the DKBA [Democratic Karen Benevolent Army]⁷²¹ was formed during the war, they moved temporarily [from Ta Nay Traw village] to the Naw Ta Hkee side of the village and then they lived in Naw Ta Hkee village at the eastern part of the riverside called Naw Ta Kloh Nee. They had lived there for over 20 years already. The KNU [Karen National Union], the KNLA-PC [Karen National Liberation Army-Peace Council] knew [about the assassination], but they did not have any prove, so none of those armed groups dared to do anything. They just heard people say that, <i>"Hpah Htay Poe can kill people with his witchcraft"</i>.</p> <p>When the BGF #1015 soldiers arrived at Hpah Htay Poe's hut, they told Hpah Htay Poe to get down [the steps of] his house and they shot him in his chest. He was dead before he [Hpah Htay Poe] climbed down the ladder. Then they called Naw Muh and her two daughters to get down and they shot and killed them all at the same time. After that, they pulled down Hpah Htay Poe's dead body from the hut. They searched his hut and they found two golden necklaces and some Myanmar money. After then they burned down the whole hut.</p> <p>Regarding all this information: we knew [about what happened] when BGF #1015 soldiers returned and told C--- villager Saw B--- about what had happened. His [Saw B---'s] village was close [to the village they went and killed Hpah Htay Poe] and they [the BGF soldiers and Saw B---] were familiar to each other. The BGF soldiers also asked Saw B--- to bury the dead bodies [of the four persons] that they had killed. After one and a half day, the C--- villagers buried the dead bodies of Hpah Htay Poe's family.</p> <p>These six BGF #1015 soldiers fulfilled the order completely. They gave the two golden necklaces and the Myanmar money that they brought to their commander, but the commander did not accept those things. I know that he gave those things to his soldiers who went [fulfilled the order].</p> <p>When I took the photos, I was standing next to Hpah Htay Poe's hut at his grave. I also mentioned the date on which the photos were taken. The district leader asked me for some photos, so I had to give him</p>
--	---

⁷²¹ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

	<p>some photos. I give him only five photos and kept all the remaining photos for KHRG.</p> <p>There were two sets of photos: (1) the hut and compound that was burned down, and (2) the grave where the dead bodies were buried. I took the photos on the 1st of October 2103. I went along with A--- villager called Saw A--- to take the photos.</p> <p>Finally, Hpah Htay Poe's [third] daughter got married and she is currently living in Brigade #6 [Dooplaya District], at the side of Waw Lay [area]. I heard that she was looking for ways to get help after what was done to her parents and siblings. Because she lives far away from me, it is not easy to meet each other [the researcher and Hpah Htay Poe's daughter]. I cannot exactly say what her opinion is about that case and whether [to take action or something] in the future.</p> <p style="text-align: right;">Incident Report written by a KHRG researcher, Paingkyon Township, Hpa-an District (Received in November 2013)</p>
--	---

Source document #207

Internal log#:	12-93-O1
Published:	"Hpapun Order Letter: Dwe Lo Township, May 2012," KHRG, (first publication)
Location:	Dwe Lo Township, Hpapun District
Issues:	Forced labour
Full text:	<p style="text-align: right;">Date: February 10th 2012</p> <p>To A--- village head,</p> <p>Subject: Invitation for the meeting</p> <p>Following the above, I would like to meet with you, the village head, and the two other villagers without absence; you must come and meet me.</p> <p>Date: February 11th 2012 (Saturday) Time: 9:00 am Location: K'Taing Tee School</p> <p style="text-align: right;"><i>Sd.</i> K'Ma Maung Sub Township K'Taing Tee village tract⁷²²</p>

⁷²² A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

	Order Letter collected by a KHRG researcher, Dwe Lo Township, Hpapun District (Received in June 2012)
--	---

Source document #208

Internal log#:	12-140-D2
Published:	“Hpapun Order Notes: Dwe Lo Township, October 2012,” KHRG, (first publication)
Location:	Dwe Lo Township, Hpapun District
Issues:	Arbitrary taxation and demands; Ongoing militarisation
Full text:	<p>Order Letter #1: We received order letter #1 because the A--- village leader sent it to us when we went to Hpah Loh village, K’Ter Tee village tract⁷²³, Dwe Lo Township, Hpapun District. This letter was written by the B--- village head Saw C--- and sent to A--- village head. When the A--- village head and the K’Ter Tee village head met for a meeting, the B--- village head told the A-- - village head that the Border Guard Force (BGF)⁷²⁴ battalions #1013 and #1014⁷²⁵ would live in the BGF camp between Noh Hpaw Htee village and Baw Soh Leh village.</p> <p>Order Letter #2: We received order letter #2 when we arrived in D--- village, Day Wah village tract, Bu Tho Township, Hpapun District. We received this letter from the D--- village head because the Border Guard Force #1014 Battalion Commander Maung Chit wrote this letter and sent it to the D--- village head. When he (Commander Maung Chit) met the village head, he [the Commander] demanded 50,000 kyat (US \$50.71)⁷²⁶ from each businessman. If they could not give [him this amount of money], they would have to join their [Border Guard Force #1014] group.</p>

⁷²³ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

⁷²⁴ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see “[DKBA officially becomes Border Guard Force](#)” *Democratic Voice of Burma*, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

⁷²⁵ KHRG continues to receive reports discussing abuses involving BGF Battalion #1013 and #1014, including: “[BGF Battalion #1014 forced labour and forced recruitment, April to May 2012](#),” KHRG, June 2013; “[Papun Situation Update: Bu Tho Township, November 2011 to July 2012](#),” KHRG, April 2013; “[Papun Situation Update: Bu Tho Township, August to September 2012](#),” KHRG, April 2013 and “[Papun Situation Update: Bu Tho Township, July to October 2012](#),” KHRG, April 2013. Further reports detailing abuses involving these battalions are also available on the KHRG website.

⁷²⁶ As of January 13th 2013, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

	<p>Order Letter #3: We received order letter #3 when we arrived in Way Hsa village, Meh Klaw village tract, Bu Tho Township, Hpapun District. The letter is about the DKBA⁷²⁷ who recruits soldiers from the villages.</p> <p>Order Letter #4: We received order letter #4 from Klaw Hta village, Meh Nyoo village tract, Bu Tho Township, Hpapun District. This is about Ku Hkyih village (Ku Seik village), where the camp commander (we do not know his name) from Light Infantry Battalion (LIB)⁷²⁸ #434 asked the villagers to cut bamboo. The camp commander demanded 100 bamboos from every village.</p> <p>Order Letter #5: We received order letter #5 from Klaw Hta village, Meh Pree village tract, Bu Tho Township, Hpapun District. Whenever the Ku Hkyih (Ku Seik) village head travels, the villagers under his control have to give [pay] him a motorbike ferry fee. Therefore, this letter is related to the Klaw Ta villagers, who have to pay a motorbike ferry fee to the Ku Hkyih village head.</p> <p style="text-align: right;">Order Notes written by a KHRG researcher, Dwe Lo Township, Hpapun District (Received in October 2012)</p>
--	---

Source document #209

Internal log#:	12-140-O1
Published:	"Hpapun Order Letter: Dwe Lo Township, January 2012," KHRG, (first publication)
Location:	Dwe Lo Township, Hpapun District
Issues:	Forced labour
Full text:	To: A--- Chairman Subject: Meeting invitation

⁷²⁷ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

⁷²⁸ Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

	<p>Regarding the issue above, we would like to meet the A--- chairman, so we inform you to come and meet us without failing [to do so].</p> <p>Date: January 14th 2012 Time: 10:00 am Place: (Sub) High school, Ka Taing Ti School Note: Without failing</p> <p style="text-align: right;"><i>Sd.</i> (on behalf of) Ka Ma Maung Sub Township Ka Taing Ti village tract⁷²⁹ General Administrator</p> <p style="text-align: right;">Order Letter collected by a KHRG researcher, Dwe Lo Township, Hpapun District (Received in October 2012)</p>
--	---

Source document #210

Internal log#:	12-140-O2
Published:	"Hpapun Order Letter: Bu Tho Township, January 2012," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Forced labour
Full text:	<p>Stamp</p> <p style="text-align: right;">Date: June 8th 2012</p> <p>To: A--- village leader</p> <p>We inform you about the information [mentioned] below.</p> <p>I am going to have a meeting on June 11th 2012 at 10:00 am. If you receive this information, do come and do not delay [your arrival]. Also, come with all the people who can do logging. The place is in Meh Myeh Hta Monastery.</p> <p style="text-align: right;"><i>Sd.</i> Colonel Maung Chit Battalion Commander #1, Security</p> <p style="text-align: right;">Order Letter collected by a KHRG researcher, Bu Tho Township, Hpapun District (Received in October 2012)</p>

Source document #211

⁷²⁹ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

Internal log#:	12-140-O5
Published:	"Hpapun Order Letter: Bu Tho Township, September 2012," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Arbitrary taxation and demands
Full text:	<p>To: Chairman A---</p> <p>Subject – to send the money that needs to be sent.</p> <p>Regarding the above issue, we inform you to send the motorbike [fee] that you have been informed about to Ku Seik Ward Peace and Development Council on September 6th 2012 in the morning.</p> <p style="text-align: right;"><i>Sd.</i> Chairman [a stamp that is not clear] Ku Seik village, Hpapun Township</p> <p style="text-align: right;">Order Letter collected by a KHRG researcher, Bu Tho Township, Hpapun District (Received in October 2012)</p>

Source document #212

Internal log#:	12-146-O1
Published:	"Hpapun Order Letter: Dwe Lo Township, September 2012," KHRG, (first publication)
Location:	Dwe Lo Township, Hpapun District
Issues:	Forced labour
Full text:	<p style="text-align: right;">Date: September 9th 2012</p> <p>To: A--- village head</p> <p>Subject: Invitation to attend the meeting</p> <p>As the information [from the subject] above states, [I] would like to inform you that there are matters that we need to discuss with you gentlemen on September 10th 2013 at 11:00 am and you must show up without failing [to do so].</p> <p style="text-align: right;"><i>Sd.</i> Officer BGF Battalion #1013 K'Ter Tee</p> <p style="text-align: right;">Order Letter collected by a KHRG researcher, Dwe Lo Township, Hpapun District</p>

(Received in November 2012)

Source document #213

Internal log#:	12-161-D3
Published:	"Hpa-an Order Notes: Paingkyon Township, November 2012," KHRG, (first publication)
Location:	Paingkyon Township, Hpa-an District
Issues:	Forced labour; Arbitrary taxation and demands
Full text:	<p>Order Letter #1:</p> <p>Related to the order letter of September 17th 2012, it was the Moe Pyan's quartermaster who wrote us to repair his camp. The village tract leader A-- said that the Myanmar military [the Tatmadaw] frequently asks the villagers to repair their camp. When they do so, they let their <i>sat tha</i> [messenger] know or they sometimes let the Htee Tha Bluh Hta villagers know directly. Because of the ceasefire⁷³⁰, they do not demand [things] like they did before. They ask things in a nice way and sometimes they send you [the villager] some food. When they ask the villagers to do things, they ask it only for a short time. However, if the work is not finished, they repeatedly ask. The things that we suffer from have not yet reduced a lot. The Myanmar military group from Moe Pyan is LIB [Light Infantry Battalion]⁷³¹ #338. In the Myanmar military letter, we see that they usually use [communicate with/make requests through] the Htee Tha Bluh Hta village tract⁷³² leader. The KNU's [Karen National Union] side does not communicate through the Htee Tha Bluh Hta village tract, [but] through the Meh Ta Moo village tract [village leader]. This [LIB] military group is also under the control of Operation Commander [from] frontline</p>

⁷³⁰ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April 4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#)," *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft](#)," *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma](#)," KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process](#)," KHRG, November 2012.

⁷³¹ Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

⁷³² A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

#771 of the Operations Command Supervisory Group.

Order Letter #2:

The second order letter was written on behalf of the Operation Commander, who wrote it on September 6th 2012. The village tract leader said that the Myanmar military [Tatmadaw] called him to meet and they discussed the villagers' opinion on setting up a new sub-Township in Klaw K'Tee. The villagers made clear that they did not want a town in Klaw K'Tee. The security is not good and the place is not good [safe]. If there were to be a town, the Myanmar government would confiscate the villagers' lands that are close to its land and the area. Therefore, the village tract leader said that most of the people do not agree on this issue and that the Myanmar government could not yet set up a town in Klaw K'Tee.

Order Letter #3:

The third order letter is from sub-Township administrator Aung Mya Soe, who wrote to the K'Mah Hta village leader on October 14th 2012. At that time, it was raining a lot and the Myanmar military road construction vehicles could not yet come [arrive to the village]. Therefore, in order to send the rations and loads, the Myanmar military asked the villagers who are [live] close to the vehicle road to repair the road quickly before the road construction vehicles would arrive. The mother organisation [KNU] also called the K'Mah Hta village leader in Meh T'Moo village tract.

Order Letter #4:

On August 9th 2012, the Border Guard Force (BGF)⁷³³ #1011, which is from the Meh Hsee Region, collected taxes on cows and buffalos and provided recommendation letters.

Order Letter #5:

This order letter was written on October 9th 2012. B---, 32 years old from Shwe Gun [village], is a cows and buffalos trader who was ordered to pay taxes on his cows and buffalos to the Myanmar military, the DKBA [Democratic Karen Benevolent Army]⁷³⁴ and the KNU. He owns a total of

⁷³³ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

⁷³⁴ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

	<p>42 cows and buffalos. For a pair of cows and buffalos, he has to pay 10,000 kyat (US \$10.14)⁷³⁵ to the Border Guard Force, 5,000 kyat (US \$5.07) to the Myanmar Government and 1,000 kyat (US \$1.01) to the KNU. He received this recommendation letter from a Border Guard #1012 soldier who wrote it. Because of this recommendation letter, the other military groups cannot disturb him anymore [ask for more tax]. If it is not because villagers pay taxes to the military groups mentioned above that other military groups, which meet them on the way, could not disturb them [also tax them].</p> <p>Order Letter #6: On October 9th 2012, this letter was sent by the Border Guard Force #1012, which is based on the western side of the Meh Hsee River (beyond the Salween River) and who requested 10,000 kyat (US \$10.14) tax for each cow or buffalo cart. The villagers have to pay taxes for cows and buffalos to the Border Guard Force, the DKBA, the Myanmar military [the Tatmadaw] and to KNU all the way through [on different places along the road] and there are four places [where they get taxed] in total. The BGF and the DKBA tax 10,000 kyat (US \$10.14) for each cart, the Myanmar military [the Tatmadaw] tax 5,000 kyat (US \$5.07) and the KNU ask 1,000 kyat (US \$1.07). We only know of four places where the villagers have to pay taxes. Some villagers said that they sometimes even have to pay [taxes] at seven or eight places. Therefore, some villagers have to sell their cows and buffalos. Because there are no other jobs, villagers have to do work by which they earn very little profits.</p> <p style="text-align: right;">Order Notes written by a KHRG researcher, Paingkyon Township, Hpa-an district (Received in November 2012)</p>
--	---

Source document #214

Internal log#:	12-161-O1
Published:	"Hpa-an Order Letter: Paingkyon Township, September 2012, KHRG," (first publication)
Location:	Paingkyon Township, Hpa-an District
Issues:	Arbitrary taxation and demands
Full text:	September 17 th 2012
	<p>To: Chairman</p> <p>20 thatched shingles arrived. Send 20 more. We rely on you. We send one can of condensed milk and one fruit cocktail [bottle] with the guard who now comes to you. Thank you.</p>

⁷³⁵ As of January 13th 2013, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

	<p><i>Sd.</i> Quartermaster Moe Pyan camp</p> <p>Order Letter collected by a KHRG researcher, Paingkyon Township, Hpa-an District (Received in November 2012)</p>
--	---

Source document #215

Internal log#:	12-161-O2
Published:	"Hpa-an Order Letter: Paingkyon Township, September 2012," KHRG (first publication)
Location:	Paingkyon Township, Hpa-an District
Issues:	Forced labour
Full text:	<p>Stamp To: Chairman A--- village</p> <p>Subject – Meeting invitation</p> <p>We would like to discuss the village development and security, so we invite you to come and attend a meeting according to the agenda below.</p> <p>(1) Date of meeting – September 9th 2012 (Sunday) (2) Time – 9:00 am (3) Place – Shan Ywar Thit school</p> <p>Letter #: 08/001/771/Oo 3 (See) Date: September 6th 2012</p> <p style="text-align: right;"><i>Sd.</i> Operation Commander (on behalf of) Frontline #771, Strategic Operations Command Supervisory Group</p> <p>Order Letter collected by a KHRG researcher, Paingkyon Township, Hpa-an District (Received in November 2012)</p>

Source document #216

Internal log#:	12-161-O3
Published:	"Hpa-an Order Letter: Hlaingbwe Township, October 2012," KHRG (first publication)
Location:	Hlaingbwe Township, Hpa-an District
Issues:	Forced labour
Full text:	October 14 th 2012

	<p>A--- Secretary,</p> <p>Come and see the current Shan Ywar Thit Operation Commander and Sub-Township Administrator to discuss the work on the Hlaing Bwe - Shan Yawr Thit vehicle road.</p> <p style="text-align: right;"><i>Sd.</i> Aung Myat Moe Sub-Township Administrator Shan Ywar Thit Town</p> <p style="text-align: right;">Order Letter collected by a KHRG researcher, Hlaingbwe Township, Hpa-an District (Received in November 2012)</p>
--	--

Source document #217

Internal log#:	12-161-04
Published:	"Hpa-an Order Letter: Paingkyon Township, Hpa-an District, August 2012," KHRG (first publication)
Location:	Paingkyon Township, Hpa-an District
Issues:	Arbitrary taxation and demands
Full text:	<p style="text-align: center;">Border Guard #1011 Military fund receipt [recommendation letter]</p> <p style="text-align: right;">Date: August 19th 2012</p> <p>(1) Owner name – A---</p> <p>(2) Address – B---</p> <p>(3) Type – Buffalos, Cows</p> <p>(4) Number of thing – 15 pairs, [including] 10 baby [cows], reduce [taxed for] 4 pairs and [tax for] 11 [pairs] left</p> <p>(5) Amount of the fund - 110,000 kyat (US \$111.79)⁷³⁶</p> <p>The person's name described above has paid the military fund to the Border Guard Force⁷³⁷ #1011, so we recommend any company, platoon and section under military control not to give [this person] any trouble.</p>

⁷³⁶ As of January 13th 2013, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

⁷³⁷ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers.

	<p>Signature of the one who collect: <i>Sd.</i></p> <p>Order Letter collected by a community member trained by KHRG Paingkyon Township, Hpa-an District (Received in November 2012)</p>
--	---

Source document #218

Internal log#:	13-119-D2
Published:	"Hpapun Order Notes: Bu Tho Township, September 2013," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Arbitrary taxation and demands; Land confiscation; Peacebuilding efforts
Full text:	<p>Order Letter #1: I received this letter from the village head of A--- on September 12th 2013. The A--- village is situated in Meh Klaw village tract⁷³⁸, Bu Tho Township, Hpapun District. This letter is written by the administrator of Meh Th'Roh, Saw B---, who asked the people to make identification cards at the monastery of monk Hpah Thu. The members of the NLD [Nation League for Democracy] make identification cards for the civilians. It means that they are preparing themselves for the 2015 election and for the people to vote.⁷³⁹</p> <p>Order Letter# 2: I received this order letter from the village head of C--- village [C--- village in Burmese] on October 24th 2013. The C--- village is situated in Meh Klaw village tract, Bu Tho Township, Hpapun District. We received information that they drew the lottery [numbers] at the house of E---, the village head. The people who won received a phone card worth 1500 kyat (US \$1.52)⁷⁴⁰, but the phone cards are not working.</p> <p>Order Letter #3: I received this order letter from F--- village, Meh Klaw village tract, Bu Tho Township, Hpapun District on August 29th 2013. According to the letter, doctors from Hpapun city gave medicines to the villagers. Even though they [the doctors] distributed medicines to the villagers, every villager only received one or two tablets. We can say that they [the doctors from Hpapun city] are doing it [distributing the medicines] to get [a better]</p>

For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

⁷³⁸ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

⁷³⁹ As members of Myanmar immigration are responsible for providing ID cards, the NLD must have worked together with the Government in some way to issue these cards.

⁷⁴⁰ As of January 13th 2013, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

reputation, because they took photos of villagers to report to their superiors of the health department.

Order Letter #4: identification cards for the civilians

This letter mentions that the Myanmar government ordered the Kler Khoh [Nyaung Pin] village to form a committee to work on the development of the village and to have discussions about the development of the village. The villagers followed the order.

Order Letter #5:

This letter mentions that the land registration department of the Myanmar government created land titles for the Kler Khoh (Nyaung Pin) villagers and summoned the landowners to do so [get their land titles]. They [the surveyors] also ordered each villager to bring two *viss*⁷⁴¹ (3.2 kg. / 7.04 lb.) of chicken along. The villagers followed this order.

Order Letter #6:

The Myanmar government wrote this letter to the villagers of the Kler Khoh (Nyaung Pin) village. Four officers of the land registration department were to measure the villagers' land. The villagers are obliged to prepare food for the officers, but some of the villagers did not even know that their land would be measured at the time that the officers arrived to the village.

Order Letter #7:

This letter was written by the Operation Commander of K'Ter Tee to the village of G--- after the KNU [Karen National Union] and the Burma government discussed peace [the ceasefire agreement].⁷⁴² The village head mentioned that they [want to] establish [a better] relationship and discuss [the situation] with the Operation Commander in order to work and travel freely.

⁷⁴¹ A *viss* is a unit of weight equivalent to 1.6 kg. or 3.52 lb.

⁷⁴² On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April 4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#)," *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft](#)," *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma](#)," KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process](#)," KHRG, November 2012.

	<p>Order Letter #8: This is a shared letter by the Myanmar government and the NRC [Norwegian Refugee Council] to the village head of the H--- village. It informs the villagers that they will make identification cards for students who are over ten years old and for the people who are farming the fields. It is compulsory.</p> <p style="text-align: right;">Order Notes written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in November 2013)</p>
--	--

Source document #219

Internal log#:	12-161-O6
Published:	"Hpa-an Order Letter: Paingkyon Township, October 2012," KHRG, (first publication)
Location:	Paingkyon Township, Hpa-an District
Issues:	Arbitrary taxation and demands; Restrictions on freedom of movement or trade
Full text:	<p><i>[Stamp]</i></p> <p>Ticket for travel permission</p> <p>Date: October 9th 2012</p> <ol style="list-style-type: none"> 1. Name: U A--- 2. Age: 40 years 3. Address: B--- <p>We approve and allow the person above [to trade] 26 cows and inform [you] not to disturb him [the person with the travel allowance].</p> <p style="text-align: right;">Customs in charge</p> <p style="text-align: right;">Order Letter collected by a KHRG researcher, Paingkyon Township, Hpa-an District (Received in November 2012)</p>

Source document #220

Internal log#:	12-161-O7
Published:	"Hpa-an Order Letter, Paingkyon Township, October 2012," KHRG (first publication)
Location:	Paingkyon Township, Hpa-an District

Issues:	Arbitrary taxation and demands; Restrictions on freedom of movement or trade
Full text:	<p>[Stamp]</p> <p>Ticket for travel permission</p> <p>Date: October 9th 2012</p> <ol style="list-style-type: none"> 1. Name: A--- 2. Age: 32 years 3. Address: B--- <p>We approve and allow the person above [to trade] 42 cows and six buffalos and we inform [you] not to disturb him [the person with the travel permission].</p> <p style="text-align: right;">Customs in charge</p> <p style="text-align: right;">Order Letter collected by a KHRG researcher, Paingkyon Township, Hpa-an District (Received in December 2012)</p>

Source document #221

Internal log#:	12-20-D1				
Published:	"Dooplaya, Thaton, Hpa-an and Nyaunglebin districts Short Update: January to February 2012," KHRG, (first publication)				
Location:	Dooplaya, Thaton, Hpa-an and Nyaunglebin districts				
Issues:	Forced labour; Anti-personnel and other mines; Arbitrary taxation and demands; Ongoing militarisation				
Full text:	<p>On January 19th 2012, the village heads from A---, B---, C--- and D--- were called into a meeting by the DKBA's⁷⁴³ Officer Manager Kyaw Pa Pun. The village heads were ordered to send a specific number of hand tractors for the transport of military rations.</p> <p>Village names and the number of hand tractors</p> <table border="1" style="width: 100%;"> <thead> <tr> <th style="width: 50%;">Villages</th> <th style="width: 50%;">Number of hand tractors</th> </tr> </thead> <tbody> <tr> <td> </td> <td> </td> </tr> </tbody> </table>	Villages	Number of hand tractors		
Villages	Number of hand tractors				

⁷⁴³ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

B---	25 hand tractors
A---	40 hand tractors
C---	25 hand tractors
D---	25 hand tractors

These hand tractors had to take rations from Aungmingalar, which is located between Waw Lay and Htee Ther Leh. On January 21st, villagers started to comply with this demand, village after village. Apart from these demands, villagers had to daily send two hand tractors with water from the bottom of the hill up to the military camp. The villagers also had to fulfill other requesting needs, such as buying food in Aungmingalar. Even though they [the soldiers] demand villagers' hand tractors, they do not pay for the petrol costs. The villagers have to spend their own money.

Landmine problem
In the Waw Lay area, there are still landmines that have not been removed, so the villagers cannot maintain their livelihood very well. In other parts of Karen State, no action was taken to clear the landmines that were planted in the area.

Situation in Thaton area,
In Thaton area, the LID [Light Infantry Division]⁷⁴⁴ #44 was deployed along the Bilin riverbank [to ensure] the road security during the military re-supplying. The LID #44 arrived in Thaton District on January 28th and they started taking [control of the] road security along the Bilin River on February 4th 2012.

Situation in Hpa-an District
On February 19th 2012, the Border Guard Force (BGF)⁷⁴⁵ #1015 [the Karen Information Centre (KIC) reports that it concerns BGF #1011, #1012 and #1019] took DKBA Kloh Htoo Lar's⁷⁴⁶ weapons at the Wa Gkleh Koh camp. The Border Guard Force #1015 [this battalion number is retrieved by our field researcher] came with three trucks full of soldiers and they took the DKBA's soldiers' weapons. While these trucks went back to the headquarter in Myaingyingu, two trucks continued on a

⁷⁴⁴ Light Infantry Division (Tatmadaw); commanded by a brigadier general, each with ten light infantry battalions specially trained in counter-insurgency, jungle warfare, "search and destroy" operations against ethnic insurgents and narcotics-based armies. LIDs and organised under three Tactical Operations Commands, commanded by a colonel, (three battalions each and one reserve), one field artillery battalion, one armoured squadron and other support units. As of 2000, each LID has its own organic field artillery units.

⁷⁴⁵ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

⁷⁴⁶ Kloo Htoo Lar is part of the DKBA and they named their Battalion after the 2010 election, when the Border Guard Force appear. Kloo Htoo Lar is under Battalion Commander Bo Bee's command.

different road and another truck went on a third road. The DKBA soldiers reached the junction of the three roads separating Hpa-an, Monks road [Monk road refers to the road that was constructed under the command of the Myaingyingu monk] and the road to Salween riverbank meeting point. The DKBA soldiers lined up and attacked the BGF soldiers' truck [near Myaingyigu] with rocket propeller grenades and other small guns. At the junction there were some villagers who own houses and set up some small shops. During the confrontation two women were killed and one man was injured. One woman was single and around 17-18 years old. Another woman, at the age of around 24, has two kids and her husband works in Bangkok. We were not able to confirm the names of these three villagers yet.⁷⁴⁷ The injured man went to Hpa-an Hospital for medical treatment. According to Saw E--- from KIC, the DKBA soldiers in Mae Tha Wai said that the injured man was a member of the Border Guard Force. He is not only a villager.

The DKBA and BGFs current situation

The BGF does not allow the DKBA to go down to Myaingyingu. Likewise, the DKBA also does not allow the BGF at DKBA controlled area. Myaingyingu was the headquarter of the DKBA in the past and the DKBA would like to get the control [back]. One group of the DKBA was in the Myaingyingu area and was surrounded by the BGF. Villagers from villages such as Htee Lar Neh, Waw Gkyih, Waw Gka, T'Maw Yar, Ma Eh and Lay Kaw Htih, whose houses are near the BGF and the DKBA army camps, are leaving their houses and move away.

Situation in Nyaunglebin area

On January 21st, the Tatmadaw sent their rations with 41 Toyota trucks from Ler Doh [Kyaukkyi] Township to Muh Theh [village] and finally to Baw Khay Koh, which is the big military re-supplying centre. On January 26th, another 13 trucks came from Ler Doh to Muh Theh and continued to Bpaw Khay Koh to deliver rations. On January 28th 2012 at around 7:00 am, the MOC [Military Operation Command]⁷⁴⁸ #4 and the LIB [Light Infantry Battalion]⁷⁴⁹ #702 delivered nine mortars, including one 120 mm artillery and eight 81 mm mortars.

On February 1st 2012 at around 10:40 am, 37 trucks drove down from Muh Theh to Ler Doh Township. On February 3rd 2012 at around 1:00 pm, 26 trucks arrived at Muh Theh and at around 1:55 pm they continued [to drive to] to Bpaw Khay Koh. On February 4th 2012 at around 4:00 pm, the Myanmar army [the Tatmadaw] sent 80 horses to transport their rations. Each horse had to carry one sack of rice. The next day, on February 5th 2012, they continued to Bpaw Khay Koh, where the biggest Myanmar military supply centre is [located].

⁷⁴⁷ When KHRG's Field Director confirmed this case, we learned that only the 24-year-old woman was killed, while the other woman and man were injured during the fighting.

⁷⁴⁸ Military Operations Command; made up of ten battalions for offensive operations. Most MOCs have three Tactical Operations Commands (TOCs), made up of three battalions each.

⁷⁴⁹ Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

	<p>On February 7th 2012 at around 1:30 pm, 21 trucks arrived in Muh Theh and eight continued to Bpaw Khay Koh on the same day. Seven monks were also on board of the 21 trucks. The next morning, on February 8th 2012, 13 trucks continued to Bpaw Khay Koh. Moreover, on February 16th 2012, there were 15 trucks, including one with a LID Commander and 88 soldiers, which arrived in Muh Theh. At around 2:00 pm, they continued to Bpaw Khay Koh. Near the Bpaw Khay Koh camp, there are other camps, which are named Ei Tha Plaw, Wa Mee Gkwee and Thway Boh Plaw. Soldiers from those camps started to burn the forest at both sides of the vehicle road.</p> <p>In that area, only the Muh Theh villagers are under control of the Myanmar army [the Tatmadaw], so they [the villagers from Muh Theh village] do not need to porter the rations of the soldiers. The soldiers normally use prisoners to transport their rations.</p> <p>In conclusion, in every district of Karen State, after the KNU [Karen National Union] and the Myanmar Government signed the ceasefire agreement on January 12th 2012, the Myanmar armies [the Tatmadaw and the BGF] are free to send their rations into their different camps in all the seven districts of Karen State which includes Bago, Mon and Tenasserim [Tanintharyi] regions. They also rotate their troops throughout the different parts of Karen State. Based on a phone conversation with our field researchers, they [the researchers] mentioned that the villagers are worried that the ceasefire agreement could break. If so, the Myanmar army would not have to worry about their food [supplies] because they already sent a lot of rations to their camps. It would be easy for them [Tatmadaw] to send more troops, as the food is ready for them. During the time that they were sending their rations, no disturbance occurred. The villagers are worried that if the ceasefire would break, they would have to face a worsened situation.</p> <p style="text-align: right;">Short Update written by a KHRG researcher, Dooplaya, Thaton, Hpa-an and Nyaunglebin districts (Received in 2012)</p>
--	---

Source document #222

Internal log#:	12-20-D4
Published:	“Sustained Tatmadaw resupply operations in Thaton, Nyaunglebin and Papun during ceasefire, January to May 2012,” KHRG, May 2012, http://www.khrq.org/2012/05/12-20-d4/sustained-tatmadaw-resupply-operations-thaton-nyaunglebin-and-papun-during
Location:	Thaton, Nyaunglebin and Hpapun District
Issues:	Ongoing militarisation
Full text:	Thaton District Tatmadaw Light Infantry Division (LID) #44 was deployed along the Bilin

riverbank in Thaton District for road security purposes during military resupply operations. The LID #44 soldiers began arriving in the Thaton area on January 28th 2012, and on February 4th they became responsible for road security along the Bilin River.

Nyaunglebin District

On January 21st 2012, the Tatmadaw began transporting their rations from Ler Doh army camp to Muh Theh army camp in 41 Toyota trucks, and continued on to Poh Khay Hkoh, which is the largest military resupply centre in Ler Doh Township. On January 26th, another 13 trucks travelled from Ler Doh to Muh Theh, before also continuing on to deliver rations to Poh Khay Hkoh camp. On January 28th at 7:00 am, Light Infantry Battalion (LIB) #702, which is under the control of Military Operations Command (MOC) #4, sent nine mortars to Poh Khay Hkoh army camp, including one 120 mm mortar and eight 81 mm mortars.

On February 1st at 10:40 am, 37 trucks drove from Muh Theh to Ler Doh Township. On February 3rd at 1:00 pm, 26 trucks arrived in Muh Theh, and at 1:55 pm they continued on the road to Poh Khay Hkoh. On February 4th at 4:00 pm, the Tatmadaw also sent 80 horses from Muh Theh to transport army rations; each horse carried one sack of rice. The next day, on February 5th, they continued on their way to Poh Khay Hkoh, where a large Tatmadaw military supply centre is located.

On February 7th at 1:30 pm, 21 trucks arrived in Muh Theh, and eight of them continued to Poh Khay Hkoh on the same day. Seven monks accompanied the 21 trucks, possibly as an added precautionary security measure. The next morning, on February 8th, 13 trucks continued to Poh Khay Hkoh. On February 16th, 15 trucks arrived in Muh Theh, carrying one LID commander with 88 soldiers under his command. At 2:00 pm, they continued to Poh Khay Hkoh. There are other army camps near Poh Khay Hkoh camp, which include Ee Tha Plaw, Wa Mee Kwee, and Thway Boh Plaw. Soldiers from those camps have started to burn the forest on both sides of the vehicle road near their camps.⁷⁵⁰

Papun District

The same bulldozer that was used to repair the vehicle road between Ler Doh town and Wa Klee Koo army camp, as described above, departed from Ler Doh town in Nyaunglebin District on February 7th 2012. That evening, Tatmadaw soldiers and Burma government construction workers slept near the riverhead in Htoh Koh Hta and in a forested area called Thoo Der near to Wa Klee Koo army camp. One car carrying rice and oil supplies accompanied the bulldozer.

⁷⁵⁰ While the motive behind the burning of roads in this case is unclear, a Tatmadaw deserter previously described to KHRG attempts by Tatmadaw troops to remove homemade landmines planted by non-state armed groups (NSAGs) by burning overgrown sections of road; see *Uncertain Ground: Landmines in eastern Burma*, KHRG, May 2012, pp. 22-23. Regardless of motivation, reckless burning of land has severe impacts on villagers' livelihoods when it destroys forest or agricultural areas under cultivation; see "Toungoo Situation Update: Tantabin Township, January to March 2012," KHRG, May 2012.

On February 9th, the bulldozer departed in the early morning and arrived in Wa Klee Koo army camp by 10:30 am. Then, on February 11th, the bulldozer left Wa Klee Koo army camp at 8:00 am and went to Htaw Muh Pleh Meh, the largest Tatmadaw camp in the area. The construction workers and soldiers slept in an area of forest between Htaw Muh Pleh Meh and Wa Klee Koo army camps called Doo Htaw Hpoh Day on the night of February 12th. The next morning they went to a field between Htaw Muh Pleh Meh and Wa Klee Koo army camps called Htee Wa Duh Plaw. At 11:00 am, the bulldozer passed Day Law Hkoh forest between Htaw Muh Pleh Meh and Wa Klee Koo army camps. On February 13th, they slept at Hee Poh hill. In the morning, they arrived in Htaw Muh Pleh Meh, before returning to Ler Doh town on February 15th.

Two days later, on the evening of February 17th, eight cars transporting army rations arrived in Wa Klee Koo camp. On the morning of February 18th, Tatmadaw soldiers left Wa Klee Koo and they arrived at Htaw Muh Pleh Meh camp on the same day. They came back to Wa Klee Koo at 4:30 pm and, again on February 19th, they passed Wa Klee Koo again.

Local perspectives on the ceasefire

Some villagers in Papun District are flat field and hill field farmers. In 2012, villagers have been able once again to farm their land, because after the ceasefire negotiations began between the Karen National Union (KNU) and the Burma government, the Tatmadaw soldiers have had to observe a limited area of operation. As the Tatmadaw soldiers are not allowed to patrol outside of that area, some villagers' find it safer to farm their fields. For example, on March 9th 2012, some community members travelling through Hkay Poo village tract in Lu Thaw Township, Papun District, witnessed villagers farming fields that had previously been abandoned for years due to Tatmadaw operations in the area. This year those villagers were able to work again in their abandoned fields. Conversely, some villagers noted that their ability to travel freely on vehicle roads used by the Tatmadaw is curtailed during resupply operations.

At the same time, Tatmadaw soldiers have more opportunities to travel and deliver their rations to army camps because, based on the ceasefire, the Tatmadaw soldiers can travel around without being bothered by the Karen National Liberation Army (KNLA) soldiers. Some villagers described that they are still not confident to work openly and meet with Tatmadaw soldiers in their area, while others are concerned that, because the Tatmadaw has been able to resupply and send troops to their camps, if the ceasefire breaks down, their troops will be well-supplied and in an advantageous position. Because of this, some villagers worry that their situation will worsen if the ceasefire is broken.

Short Update written by a KHRG researcher,
Thaton, Nyaunglebin and Hpapun districts
(Received in 2012)

Source document #223

Internal log#:	12-16-P1
Published:	"Dooplaya Photo Notes: Kawkareik Township, February 2012," KHRG, (first publication)
Location:	Kawkareik Township, Dooplaya District
Issues:	Anti-personnel and other mines
Full text:	<ol style="list-style-type: none"> 1. This photo was taken in Waw Lay village, Kawkareik Township, Dooplaya District. The photo shows Saw A---, 36 years old and injured when he stepped on a landmine in Lay Ghaw Kyo while he was out to cut wood. His left leg is destroyed. 2. This photo was taken on February 7th 2012 in Aoh Koh Nee village, Kawkareik Township, Dooplaya District. The photo shows a landmine warning sign that fell down. 3. This photo was taken on February 7th 2012. There are landmines near the [warning] sign. 4. This photo was taken on February 7th 2012. The photo is the same as the photo mentioned above. The banana trees are in Mu Hser Pa's [father] orchard. 5. This photo shows cornflowers, which grow near the landmines. 6. This photo was taken on December 24th 2011 in Waw Lay village, Kawkareik Township, Dooplaya District. It shows the Myanmar Army LID [Light Infantry Division]⁷⁵¹ #22 and Battalion #24, which is from Thaton and came to the Waw Lay village. Ever since, they have demanded two tractors per day to carry their soldiers to Waw Lay to buy things for the [Tatmadaw] camp. They [the villagers] have to carry water, food and other things to other villages. The villagers have to do this until now. 7. This photo was taken on February 7th 2012 in Aoh Koh Nee village, Kawkareik Township, Dooplaya District and shows a DKBA landmine mark [that is located] around 30 minutes from the village by foot. That DKBA [army] group is located in Waw Lay [village], which is also the location of their camp. The landmines,

⁷⁵¹ Light Infantry Division (Tatmadaw); commanded by a brigadier general, each with ten light infantry battalions specially trained in counter-insurgency, jungle warfare, "search and destroy" operations against ethnic insurgents and narcotics-based armies. LIDs are organised under three Tactical Operations Commands, commanded by a colonel, (three battalions each and one reserve), one field artillery battalion, one armoured squadron and other support units. As of 2000, each LID has its own organic field artillery units.

	<p>which are located in the Aoh Koh Nee village and Waw Lay village, were planted after the elections. The sign was put on January 7th 2012.</p> <p>8. These photos were taken in Nya Peh Hta village, Kawkareik Township, Dooplaya District. The photos show B--- Mo [mother], 47 years old, injured by a landmine in Aoh Koh Nee before the [warning] sign was put. Her left leg is destroyed and she got treatment in Mae Sot Hospital. She has six children. Her oldest child is 30 years and her youngest is seven years old.</p> <p>9. This photo was taken on February 7th 2012 in Aoh Koh Nee. The sign is located beside people's orchards and the landmines are near the people's orchards and flower corns.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Kawkareik Township, Dooplaya District (Received in February 2012)</p>
--	--

Source document #224

Internal log#:	13-13-P1
Published:	Nyaunglebin Photo Notes: Kyaukkyi Township, February 2013," KHRG, (first publication)
Location:	Kyaukkyi Township, Nyaunglebin District
Issues:	Anti-personnel and other mines
Full text:	<p>These photos were taken by a community member trained by KHRG and were taken on February 3rd 2013 in Kyaukkyi Township. The photo shows 22 year old Ng'Law Teh villager, Saw A---, known as T'Loh Boh, who stepped on a landmine on February 2nd 2013 and accessed medical treatment at Kyaukkyi's hospital.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Kyaukkyi Township, Nyaunglebin District (Received in February 2013)</p>

Source document #225

Internal log#:	13-16-P1
Published:	"Hpapun Photo Notes: Bu Tho Township, December 2012 to February 2013," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Forced labour; Arbitrary taxation and demands; Impact of infrastructure and commercial development
Full text:	The photos are of the incidents or the activities that happened from Meh

Mweh village tract⁷⁵² to Htee Th'Daw Hta village tract during the January 18th 2013 to February 14th 2013 period of time.

Date: February 15th 2013

These photos were taken on February 3rd 2013. I took these photos myself when I went to A--- village (Hat Gyi village) and interviewed the village head Saw B--- (Saw C---) about the village's situation. I asked him regarding what I heard, that BGF [Border Guard Force]⁷⁵³ #1013's Major Saw Htoo Lu ordered the villagers to cut the bamboo on December 9th 2012. A--- village is located in Kyaw Pah village tract, Bu Tho Township, Hpapun District.

The photos were taken on February 5th 2013. These are the photos of the E--- village head Saw D---. Meh P'Ree village is located in Meh P'Ree village tract, Bu Tho Township, Hpapun District. The interview is about [how] BGF #1014 looted the thatched shingles from the villagers.

The photos were taken on February 5th 2013. These were taken in F--- village. F--- village is located in Meh P'Ree village tract, Bu Tho Township, Hpapun District. We took the photos because BGF #1014's Sergeant Saw Nyunt Thein demanded the thatched shingles from the villagers and the villagers gathered the demanded thatched shingles at one place in the village.

The photos are of E--- villager, Saw G---. These photos were taken on February 5th 2013. E--- village is located in Meh P'Ree village tract, Bu Tho Township, Hpapun District. I took the photo to document how the BGF abused human rights. I took [these photos] while I conducted the interview.

The photos are of E--- villager Saw H---. The photos were taken on February 5th 2013. E--- village is located in Meh P'Ree village tract, Bu Tho Township, Hpapun District. I interviewed him in order to know which company constructs the Htee Hla Eh Hta Bridge.

The photos are the photos of I--- villager Saw J---. The photos were taken on February 5th 2013. I--- village is located in Htee Th'Daw Hta village tract, Bu Tho Township, Hpapun District.

The photos are the photos of K--- village head U L---. The photos were taken on February 7th 2013. I interviewed him in order to find out about

⁷⁵² A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

⁷⁵³ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

	<p>what human rights abuses that the BGF #1013 and #1014, which are based in K--- village, have conducted.</p> <p>The photos are the photos of Saw M--- from Meh P'Ree village. The photos were taken on February 7th 2013. I took the photos because I wanted to know clearly about the Htee Lah Eh Hta Bridge, so I took them while conducting the interview. Htee Lah Eh Hta Bridge is located in Noh Hta village, Htee Th'Daw Hta village tract, Bu Tho Township, Hpapun District.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in February 2013)</p>
--	--

Source document #226

Internal log#:	13-19-P1
Published:	"Hpapun Photo Notes: Dwe Lo Township, February 2012," KHRG, (first publication)
Location:	Dwe Lo Township, Hpapun District
Issues:	Impact of infrastructure and commercial development
Full text:	<p>This man's name is Tee A--- and he is 60 years old. He is living in B--- village, Waw Mu village tract⁷⁵⁴ and he is also a member of the school committee in B---, but he did not tell me everything, as he was afraid of people around him during the interview. He did not know much about the gold mine or he is not much interested in the project.</p> <p>This woman is Naw C--- and she is one of the people who works on the gold mine project. She is 60 years old and she is also the village head [appointed by the] Burma government. She only talks about the gold mine project. She seems eager to continue the gold mine. She says good things about the project without [mentioning] project impacts [negative impacts on the community.</p> <p>This man's name is U D--- and he lives in E--- village. He is 56 years old. He said the situation is better in his village when I asked him.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Dwe Lo Township, Hpapun District (Received in February 2013)</p>

Source document #227

Internal log#:	13-25-P1
-----------------------	----------

⁷⁵⁴ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

Published:	"Hpa-an Photo Notes: Nabu and Paingkyon townships, February 2013," KHRG, (first publication)
Location:	Nabu and Paingkyon townships, Hpa-an District
Issues:	Anti-personnel and other mines; Forced labour; Arbitrary taxation and demands; Land confiscation; Religious and ethnic discrimination; Ongoing militarisation
Full text:	<p>I took the photos on February 4th 2013. I took the pictures of the villagers doing logging in Htee Hpo Kyaw village, Nabu Township, Hpa-an District. Because there were landmines in the forest and around villages, the villagers had to cut down trees in their orchard in the village, such as mango trees, jackfruit trees and other plants. The villagers built their houses using trees that belong to them.</p> <p>I took the photos on February 1st 2013. I took the pictures of the person who stepped on a landmine [while he was] in Kawkareik Hospital where he got treatment. His name is Hpah B--- from Thih Wah village, Noh Kay village tract,⁷⁵⁵ Nabu Township, Hpa-an District. He is 36 years old and has two children. He stepped on the landmine on January 20th 2013, in Yaw Kuh Hkee. It was a DKBA [Democratic Karen Benevolent Army]⁷⁵⁶ landmine.</p> <p>I took the photos on February 10th 2013, in Noh Thay Khay village, Yaw Kuh village tract, Nabu Township, Hpa-an District. It is the picture of an old man whose name is Saw C--- and he is 105 years old. He is not childish-like [demented] yet. He still can work and walk. I asked him, "<i>Pu, have you ever injected any medicine?</i>" He responded, "<i>I have never injected medicine but my medicine is drinking one cup of wine in the morning and one cup in the evening.</i>" He has four wives. In the area, he is the oldest and he has been told [by a fortune teller] that he will live another four years.</p> <p>I took the photos on January 30th 2013, in Paw Yay Poo village, Kaw La Klah [area], Paingkyon Township, Hpa-an District. Ten years ago, the villagers had been driven out. For villagers who did not want to leave their village, they were moved [to a place] as they cannot stay. If you look at the photos, you can see only the road. If you look at the photos in the lower [part] of the road, there are some big houses and in upper part of the road, there are only small houses. There is still land confiscation in the area. The people who do the confiscation are the DKBA [soldiers].</p>

⁷⁵⁵ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

⁷⁵⁶ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

The villagers have struggled very hard, so they rebuilt their houses in the upper part of the road now.

I took the photos on February 2nd 2013, in Kaw Moo village, Yaw Kuh village tract, Nabu Township, Hpa-an District. The photos show a symbol that shows a monk [Buddhist] sign for everyone to stick [the symbols] on their shops or motorbikes. A monk said that 969 is the symbol of the monk, which was created during the conflict between Muslims and monks. The conflict is not over yet; the two groups watch each other.

I took the photos on February 3rd 2013, in Htee Hpo Kyaw Monastery, Htee Hpo Kyaw village, Nabu Township, Hpa-an District. Monks gather villagers from 12 village tracts in T'Nay Hsah. They had a competition in Htee Hpo Kyaw. The monks drafted an estimate for the competition. The 12 village tracts had to donate for the competition 3,500,000 kyat (US \$3,546.01).⁷⁵⁷ For the case, I did not see any villagers dare to complain [about] anything. I saw that they were satisfied with the monks' plan. In my point of view, it abuses human rights. For Karen New Year, each house had to pay 7,000 kyat (US \$7.09) and at least [for poor villagers] pay 3,000 kyat (US \$3.04) and in a village tract they had to pay 200,000 kyat (US \$202.63). Now, they [the villagers] have to pay again. One villager said, *"In 2013, I have to donate 18,000 kyat (US \$18.24) for [Buddhist] religion. In the village, I also do not [see] any villagers doing business."*

I took the photos on February 4th 2013, in Nay Thay Khay village monastery, the pagoda where villagers have to do labour for religion [religious obligations] in the monastery. [As a] donation to the religion, such as building a monastery, school, road and pagoda, I see villagers have to go and do labour mostly every day. Now the monks are collecting money but [those] repairing holes on the road are villagers. [They] cannot stay without doing [labour] and cannot stay without donating [money]. Even if they do not have money, they have to borrow from other people. I see that the issue is trouble for the villagers.

I took the photos on February 10th 2013, in Noh Yaw Thaw village, Noh Kay village tract, Nabu Township, Hpa-an District. The photos show the villagers playing two-digit lottery. The photo shows the two women selling the two-digit lottery. Many villagers have lost playing the two-digit lottery. Saw Maw Pu Aye lost the two-digit lottery for 4,000,000 kyat (US \$4,052.68) so he had to sell his flat farm. Hpo Eh Ser Mother lost the two-digit lottery for 400,000 kyat (US \$405.27). Cha Chu Lu's wife lost the two-digit lottery for 500,000 kyat (US \$506.59). Aunt Naw Pgay Tha lost the two-digit lottery and sold her flat farm for 5,000,000 kyat (US \$5,065.86) but she is still in debt. Pee Nyay Hpoh lost the two-digit lottery and sold one of her orchards. Naw Eh Ler lost the two-digit lottery for 8,000,000 kyat (US \$8,105.37). Naw Mu Naw lost the two-digit lottery and

⁷⁵⁷ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

sold a rubber plantation. Shaa Hpaw lost the two-digit lottery for 20,000,000 kyat (US \$20,263.42). Naw Mu Kyee Kyee lost the two-digit lottery and sold her orchard, flat farm and farm animals but she is still in debt. Saw A'Ta lost the two-digit and sold his orchard. Eighty per cent of villagers lost the two-digit lottery. Some villagers have to go to work in Bangkok. Some become poor so they leave the village.

I took the photos on January 7th 2013. We can take it because it is the whole Myawaddy town map. The photo will help us when any incident happens and you can see it clearly on the map. So, we should have it kept it in our office.

I took the photos on December 22nd 2012, in D--- village, Nabu Township, Hpa-an District. In the photos, it was when we went to meet with the village heads and talked about the farms that were confiscated by the military government [Light Infantry Battalion (LIB)] #543. These lands were demarcated accurately. Because the farms are close to the government army camp, the military government said that they are cantonment lands [temporary military instalments].

I took these photos on December 23th 2012. The photos illustrate the flat farm. These farms belong to the villagers and were confiscated by the military government LIBs #543, #547 and #548. Their army camp is based in between Paw Baw Hkoh and Hkyoo K'Lee [villages] in Htee Wa Blaw village tract, Nabu Township, Hpa-an District. The lands that are confiscated mostly belong to the villagers who live in Paw Baw Hkoh and P'Naw Kleh Hkee villages. The villagers are struggling to get back their farms in many ways.

I took these photos on December 24th 2012, and it is the place in Za Ya Phyu Kon. It is a BGF [Border Guard Force]⁷⁵⁸ army camp, Battalion Commander Dee Dee's army camp in Khway Shgah village tract, Nabu Township, Hpa-an District. It is the place where the BGF confiscated the villagers' lands. The lands that were confiscated by the BGF are 500 acres wide. In this area, the villagers dare not report about this issue. Dee Dee said that anyone who reports about this issue, they [Tatmadaw] would take action effectively. The places mostly belong to *Yoh Klah* [Shan people]. When I took these photos, it was when they were having dinner on December 24th 2012 night.

I took these photos on December 31st 2012. I took the photos of [KNLA] Battalion #101 celebrating their anniversary meeting at Battalion #101's office in Nya Lee Ah Hta village, Nabu Township, Hpa-an District. The

⁷⁵⁸ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "DKBA officially becomes Border Guard Force" Democratic Voice of Burma, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

	<p>photos, which depict the soldiers, are the photos of the Battalion #101 officers who take responsibility in the current period.</p> <p>I took these photos on January 1st 2013. These photos show the <i>Hpuh Htay Maw</i> [Brigader General Htain Maung], KPF [Karen Peace Force]⁷⁵⁹ celebrating the New Year in Htoh Kaw Koh where the KPF army is based. [The number of] people who came to celebrate the New Year with <i>Hpuh Htay Maw</i>, including soldiers and audiences, was approximately 4,000. The location is in Htoh Kaw Koh village, Htoh Kaw Koh village tract, Nabu Township, Hpa-an District.</p> <p>I took these photos on January 14th 2013. The photos depict the photo of Operation Commander Hpaw Doh from Brigade #7 [KNLA, Hpa-an District] when he called a meeting with the village heads and village leaders at E--- monastery in E--- village, Nabu, Hpa-an District. They were discussing the restructuring of the village heads and they [the leaders and the villagers in the meeting] set up many good rules. They also discussed the life in DKBA era, the life in KPF era, and the life in BGF era. And now we will live in our old life under the rule of our mother organization KNU. They also discussed about how they would build up a new town. The villagers are happy and want mother organization KNLA-KNU to come back and lead them as before.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Nabu and Paingkyon townships, Hpa-an District (Received in February 2013)</p>
--	---

Source document #228

Internal log#:	13-34-P1
Published:	"Nyaunglebin Photo Notes: Mone Township, March 2013," KHRG, (first publication)
Location:	Mone Township, Nyaunglebin District
Issues:	Peacebuilding efforts
Full text:	The photos were taken in Htee Khoh village, Ler Klah village tract. ⁷⁶⁰ The pictures show the villagers, the native people's skills, of breeding the animals and [how] they make the stream flow loudly so when the insects and the animals, such as wild boar, are trying to damage the plantation and hill field, they would run away when they heard the sound of the water flow. It is a way to scare the wild boar with water.

⁷⁵⁹ Karen Peace Force was formed in February 1997 after splitting from the KNU/KNLA and surrendering to and signing a ceasefire with the Burmese military government. The KPF controls some administrative areas in Three Pagodas Pass and operates a number of road and river checkpoints in the area of Three Pagodas Pass. Following repeated rejections of Burmese government proposals to reform KPF into the Tatmadaw Border Guard, substantial elements have since reformed in the Tatmadaw Border Guard in 2010 while others remain independent. See *Mizzima Election 2010 Factsheet: KPF*.

⁷⁶⁰ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

The photos were taken in Moo [Mone] Township, Section Three Koh Nee village tract, Haw Hta Plaw village. The photos show the gathering of the Karen people to celebrate the Karen New Year, as it is the most valuable [part of their] heritage.

The photos were taken in Ler Doh [Kyaukkyi] Town football field. The photos show the Karen people from near places and far places, including some other ethnic people, who came and gathered themselves to celebrate the Karen New Year with the Karen singers and the professional instrument players. They came to celebrate the Karen New Year together and it was really a good performance.

The photos were taken in A---, former B--- village. The photos show the Burmese villagers from the other side of the river [who] came and logged the wood secretly and abused the villagers' rights. When the KNU [Karen National Union] leaders saw them, [they] told them to go back to their own place.

The photos were taken in C--- and the photos show the interviewee Saw D---. We interviewed him about the village situation and the human rights abuses.

The photos were taken in E---, F--- on January 1st 2013. These are the photos of KBTI (don't know the long form) Bible students from Insein Township, Yangon, who came to do an exchange with the leaders of KNU and the villagers after the ceasefire⁷⁶¹ to talk with the Burma government and KNU.

The photos were taken in G--- village, Theh Klah [area] on January 18th 2013, and these are the photos of KORD organization [Karen Office for Relief and Development], who came in to distribute supplies to the villagers and gave an explanation to the IDP [internally displaced

⁷⁶¹ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April 4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#)," *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft](#)," *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma](#)," KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process](#)," KHRG, November 2012.

	persons]. <p style="text-align: right;">Photo Notes written by a KHRG researcher, Mone Township, Nyaunglebin District (Received in March 2013)</p>
--	---

Source document #229

Internal log#:	13-35-P1
Published:	"Hpa-an Photo Notes: Nabu Township, March 2013," KHRG, (first publication)
Location:	Nabu Township, Hpa-an District
Issues:	Land confiscation
Full text:	<p>The photos were taken on March 10th 2013, at the entrance of Myawaddy town, Brigade #7, Nabu Township, Hpa-an District. The following photos are the photos of Brigadier General Saw Yay Nu from KNU-KNLA Peace Council who confiscated the villagers' land. There are 120 plots of villagers' lands. The Tatmadaw provided the land title for them. The villagers want us to report about this in order for the other countries to be aware of it and the Government will hear about it.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Nabu Township, Hpa-an District (Received in March 2013)</p>

Source document #230

Internal log#:	13-37-P1
Published:	"Hpapun Photo Notes: Dwe Lo and Bu Tho townships, March 2013," KHRG, (first publication)
Location:	Dwe Lo and Bu Tho townships, Hpapun District
Issues:	Anti-personnel and other mines; Impact of infrastructure and commercial development
Full text:	<p>The photos are the pictures of Shan village (Khaw Wah Hta) administrator Saw A---. The KHRG researcher himself went to Shan village (Khaw Wah Hta), K'Taing Tee village tract,⁷⁶² Dwe Lo township, Hpapun district and interviewed Saw Pay Than about the car [that] got hit by the landmine case and took the photos of it.</p> <p>The photos were taken while the KHRG researcher went to Shan village and interviewed Saw B---, the sand bank owner. I interviewed him about the landmine that exploded and destroyed the car. It was taken on March 4th 2013, at 3:54 pm.</p>

⁷⁶² A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

The photos were taken when the KHRG researcher himself went to the place where the landmine exploded, which is at the sand bank beside the Yuzalin River and between Shan village and Taung Thu village and took the pictures of the destroyed car. The photos were taken on March 4th 2013 at 4:29 pm.

The photo was taken when the KHRG researcher [who] went to Taung Thu village (Taw Thoo village), K'Taing Tee village tract, Dwe Loh Township, Hpapun [District] and met with the villager, Maung C--- and asked him about the landmine explosion. It is the photo of Maung C---.

The photos are the photos of the ongoing construction of the coal tar road, which is Hpapun and K'Ma Maung vehicle road by the Shin Thant company between K'Taing Tee village and Hsin Swe village. The photos were taken on March 6th 2013, at 12:23 pm.

The photos are the photos of a milepost, which is 18 miles, 4 furlongs (18.5 miles) from Hpapun Town. The lives of the drivers are also not easy when they drive around the milepost area because the dust is so thick around the milepost area.

The photos are the photos of Shin Thant Thitsar company workers building the shelter to rest beside Hsin Swe (Htee Hsaw Meh village) River when they reached Hsin Swe village. The KHRG researcher took these photos when he reached Hsin Swe village while he was travelling from K'Taing Tee village to Hpapun town. The photos were taken on March 6th 2013, at 12:51 pm.

The photo is the photo of the bus that runs from Hpapun, K'Ma Maung to Toungoo towns. It was taken in the entrance of *Taung Thone Lone* [Three Mountains] army camp and it was on the vehicle road from Hpapun to K'Ma Maung. The photo was taken on March 6th 2013 at 1:22 pm.

The photos are the photos of the two Shan monks who came to Maing Kaing town. The Ngah Ain Su [village], Htay Hsan village and Htay Mon village, which are in Meh K'Law village tract, are learning Shan language and literature. The photos are the photos of senior monk Aw Thada and one of his monks. The photos were taken in Ngah Ain Su village in Meh K'Law village tract, Bu Tho Township, Hpapun District.

The photos are the photos of the Shan ladies and men while they are learning their literature in Ngah Ain Su village, Meh K'Law village tract, Bu Tho Township. The photos were taken on March 9th 2013, at 7:15 pm.

The photos of Ngah Ain Su villagers while they are learning their literature with their teacher, senior monk Aw Thada. The photos were taken on March 9th 2013, at 7:18 pm.

They are the Shan ladies and men who are learning the Shan literature in Ngah Ain Su village. The photos were taken on March 9th 2013, at 7:52

	<p>pm.</p> <p>The photos are the photos of the ladies and men who study Shan literature. The photos were taken at Ngah Ain Su village, Meh K'Law village tract, Bu Tho Township on March 9th 2013 at 9:20 pm.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Dwe Lo and Bu Tho townships, Hpapun District (Received in March 2013)</p>
--	--

Source document #231

Internal log#:	13-44-P1
Published:	"Hpa-an Photo Notes: Nabu Township, April 2013," KHRG, (first publication)
Location:	Nabu Township, Hpa-an District
Issues:	Anti-personnel and other mines; Drug production, use and social impacts
Full text:	<p>This man is called Maung A---, and he is a village head from B--- village. He explained about his village difficulties and most of the issues are about landmine cases.</p> <p>This is the photo of U C---, and he is also 2nd village head (secretary) from D--- village and his situation is the same thing as Maung A--- as their villages are close together.</p> <p>This is Naw E--- and she is just a villager from F--- village. She is supported by her two daughters who recently [started] working in Bangkok. She talks about drugs (amphetamines), which are mostly used by young people and students in the village.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Nabu Township, Hpa-an District (Received in April 2013)</p>

Source document #232

Internal log#:	13-44-P3
Published:	"Hpa-an Photo Notes: Nabu Township, April 2013," KHRG, (first publication)
Location:	Nabu Township, Hpa-an District
Issues:	Impact of infrastructure and commercial development
Full text:	<p>These photos were taken on April 5th 2013, at Mae Pah Leh in Nabu Township, Hpa-an District. These photos are about how local people do their main business [which is distilling alcohol] in their villages. The making of alcohol is mostly done by women.</p>

	<p>These photos were taken on April 5th 2013, at Htee Poe Kyaw in Nabu Township, Hpa-an District. This is about the village heads, [who] were called and registered as administration group members from the Government side. This photo is one of the Htee Poe Kyaw village heads.</p> <p>These photos were taken on April 6th 2013, at Htee Poe Kyaw tract⁷⁶³ in Nabu Township, Hpa-an District. This place is a house-leaves [thatch] forest that we can call community forest, but some families also do farming in that forest. Now they sell to a private businessman from another area. That private owner is clearing some trees and planning to plant rubber in that farm that he bought.</p> <p>These photos were taken on April 6th 2013, at Htee Poe Kyaw village tract in Nabu Township, Hpa-an District, near leaves for roof forest (kind of resinous trees, they have broad leaves). These logs and wood are for making charcoal. It is one of the villager's livelihoods.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Nabu Township, Hpa-an District (Received in April 2013)</p>
--	--

Source document #233

Internal log#:	13-46-P1
Published:	"Nyaunglebin Photo Notes: Kyaukkyi Township, March to April 2013," KHRG, (first publication)
Location:	Kyaukkyi Township, Nyaunglebin District
Issues:	Anti-personnel and other mines; Land confiscation; Ongoing militarisation; Impact of infrastructure and commercial development; Access to health and education
Full text:	<p>On March 26th 2013, I went and took the photos of (Kyun Kyi primary school which is a new school that people built) and the school was built [supported] by the Government some and by the villagers.</p> <p>On March 28th 2013, FBR [Free Burma Rangers] and the health workers went and checked the patients in Thit Hpyaung Tan village and had a meeting.</p> <p>On March 28th 2013, the healthcare service [Censor for security] went and gave health workers a training in Thit Hpyaung Tan village, Da La Say village tract,⁷⁶⁴ Ler Doh [Kyaukkyi] Township.</p> <p>On March 28th 2013, FBR and the health workers were giving treatments to the patients in Thit Hpyaung Tan village.</p>

⁷⁶³ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

⁷⁶⁴ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

On March 29th 2013, I took the photo of the 300 acres of villagers' land, which the government confiscated in 1991 in Pain Za Lok field and Kan Ka Lay field. Now, [it is the place of] Tatmadaw Battalion #264 office.

On March 29th 2013, I took the photo of the military, which is going to build an office building for heavy weapons in order to reinforce their battalion. They will confiscate 300 acres more land in Kan Ka Lay field, including the village.

On March 31st 2013, I took the photos of the lake. There are lots of lakes and even though the villagers own the lakes they cannot work on them.

On April 2nd 2013, The [censored for security] and the health workers went to Koh Ka and had a meeting with the villagers.

On March 4th 2013, I went and took [the photo of] Koh Ka villager Tee A--- who was hit by landmine in 1977 when he served as a porter. Still his wound has not healed and [he] does not even have a fake leg. The photos were [taken] when the medic gave treatment to his leg.

On March 5th 2013, when [censored for security] gave training in Koh Ka Aung Pa La village, Shwegyin Township.

On March 4th 2013, Fishery leader [administrator] U Kyaw Toe from Ler Doh River, Shwegyin Township sold the Ler Doh River (Chaung Paing) and he even sold Bok Pyin River, which should not be sold.

When villagers built a road from Aung Pa La to Tha Say on April 4th 2013.

On April 15th 2013, Naw Koo village was burnt at 8pm. Fire forces from Phyu, Pe Nwe Kone, Ler Doh, K'Nyut Kwin with four trucks and the trucks from Phyu and Pe Nwe Kone came and went back [left] and did not extinguish the fire. For the Ler Doh truck, the truck broke half way to the fire and they could not arrive. Only the truck from Pe New Kone arrived so 11 houses were burnt. Because the villagers were not united and [did not] work together, 11 houses were burnt, and a rice barn where 400 baskets⁷⁶⁵ (12,800 kg. / 28,160 lb.) of rice can be kept and a rice barn where 50 baskets (1,600 kg. / 3,520 lb.) of rice can be kept were burnt.

On April 22nd 2013, in Kler Lwee Htoo [Nyaunglebin] District, Ler Doh Township and [Mone] Township sold the logs, which people preserved, to U Ye Htun Company.

On April 16th 2013, they were the people who mine gold in Ler Doh Township and Hsaw Htee Township regions and where the people mine gold with poison.

⁷⁶⁵ A basket is a unit of volume used to measure paddy, milled rice and seeds. One basket is equivalent to 20.9 kg. or 46.08 lb. of paddy, and 32 kg. or 70.4 lb. of milled rice. A basket is twice the volume of a big tin.

	Photo Notes written by a KHRG researcher, Kyaukkyi Township, Nyaunglebin District (Received in May 2013)
--	--

Source document #234

Internal log#:	13-119-O5
Published:	Hpapun Order letter: Hpapun Township, 2013," KHRG, (first publication)
Location:	Hpapun Township, ⁷⁶⁶ Hpapun District
Issues:	Arbitrary taxation and demands; Land confiscation
Full text:	<p>Stamp Village tract⁷⁶⁷ administrative office Ta Khun Taing village tract, Hpapun District Letter # Date: March 30, 2013 U A---, Administrator.</p> <p>There will be a dispensing land titles ceremony for the landowners at Hway Mone Field by the superiors of land registration of Division level and Township level. [They] will come and at 9:00 am tomorrow, Sunday, March 31st 2013. We would like to inform the landowners from Nyaunglebin village, U B---, U C---, U D--- and U E--- [that they] are invited to come to F--- village at 9:00 am without absence [are required].</p> <p>U Pa Kay to find 2 viss⁷⁶⁸ of chicken and must send it to F--- village at 8:00 am and the price of the chicken will be given when we receive it. The chicken is to feed the superiors who attend the meeting.</p> <p>Note: U A---</p> <p>[You] do not need to bring chicken because we have gotten it from T--- village.</p> <p><i>Sd.</i> Village tract administrator Ta’Kun Taing village tract</p> <p style="text-align: right;">Order Letter collected by a KHRG researcher, Hpapun Township, Hpapun District (Order issued in March 2013)</p>

⁷⁶⁶ As this is an official Myanmar government document, government districts and townships are used, as opposed to the Burmese demarcations used by KHRG in other reports.

⁷⁶⁷ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

⁷⁶⁸ A viss is a unit of weight equivalent to 1.6 kg. or 3.52 lb.

Source document #235

Internal log#:	13-47-P1
Published:	"Hpa-an Photo Notes: Paingkyon Township, April 2013," KHRG, (first publication)
Location:	Paingkyon Township, Hpa-an District
Issues:	Land confiscation; Access to health and education; Drug production, use and social impacts
Full text:	<p>I took these photos on April 1st 2013, in K'Hsoo village, Taw Soh village tract,⁷⁶⁹ Paingkyon Township. I took the photos of the lands and plantations that were burnt and the trees and bamboo in the villagers' lands, which have [land] documents, that were burnt down. People who confiscated villagers' lands were Company Commander Lieutenant Kya Aye and Lieutenant Kyaw Hein from Border Guard Force [BGF],⁷⁷⁰ called Dee Hter Ler. Their commander's name is Leh Thay and the Battalion #1020 is based in Buh Ghaw Kyoh village, Sgaw Hkoh village tract, in T'Nay Hsah Township.</p> <p>I took these photos on April 1st 2013, in Thaw Taw village, Thaw Taw village tract, in Nabu Township. The photo illustrated the school that was built by the villagers on a self-help basis and they struggled by themselves. And then, the military government came and took a photo [of the school]. Then they reported to their top leaders that they accomplished building the school.</p> <p>I took these photos on April 2nd 2013, in Kwee Maw Teh village, Htee Hpoh Kyaw village tract. The photo illustrated the document of the identity card, which has a seal. This was the Border Guard Force; they forcibly made people members of <i>Kya Pwut</i> [Union Solidarity and Development Party (USDP)].⁷⁷¹ They took the photos of the villagers and make identity cards for 50 members when the villagers were unaware. This is a plan of the military government but the person who did this was the Border Guard Force, Battalion Deputy Commander Maung Ngway. He is the battalion deputy commander of Battalion #1016. Because the issue was investigated accurately, none of the villagers accepted the identity card.</p>

⁷⁶⁹ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

⁷⁷⁰ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "DKBA officially becomes Border Guard Force" Democratic Voice of Burma, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

⁷⁷¹ The Union Solidarity and Development Party (*Pyi Khaing Pyo* in Burmese, *Pa Ka Hpa* in Karen) is the successor of the Union Solidarity and Development Association. It was officially registered as a political party on June 2nd 2010 and is headed by Burmese President Thein Sein.

	<p>I took these photos on April 2nd 2013, beside the military government army camp [Battalion] #358 in T'Nay Hsah village, Nabu Township, in Hpa-an District. The photos illustrate that there were many villagers coming on the bridge. It was the opening ceremony of the bridge by the peace group [KNU-KNLA Peace Council] and [Light Infantry Battalion (LIB)] #358. They forced the villagers to come to celebrate the opening ceremony of the bridge with them.</p> <p>I took these photos on April 24th 2013, in A--- village, Noh Kay village tract, T'Nay Hsah Township. I took the photo of the drug called <i>yaba</i>,⁷⁷² which is sold by the villagers. People who manufactured the drug and sell the drug are the Border Guard Force. The person in charge's name is Saw Mya Khine. He is the battalion commander of #1016 and based in B-- village, Ka La Kon, Kye Paw village tract, T'Nay Hsah Township, Hpa-an District. The location where they manufacture it [<i>yaba</i>] is on the C--- cliff and on D--- cliff. They spread it everywhere in T'Nay Hsah Township and Ta Kreh Township. People who know the info and people who inform me are the villagers.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Ta Kreh Township, Hpa-an District (Received in May 2013)</p>
--	---

Source document #236

Internal log#:	13-49-P1
Published:	"Hpapun Photo Notes: Dwe Lo Township, January to April 2013," KHRG, (first publication)
Location:	Dwe Lo Township, Hpapun District
Issues:	Impact of infrastructure and commercial development; Access to health and education
Full text:	<p>Photos were taken on January 28th 2013. I took these photos at the gold mining [operations] in Baw Paw Kloh, Waw Muh village tract⁷⁷³ and these are photos of the machines and the workers in their working place. In 2011 to 2012 there was no mining. Gold mining projects started in 2013. They didn't mine gold but they mined stones by exploding the stones [which has gold in them] from the mountains and make them into powder by the machines and then taking the gold from the stone powder. These are photos of the stone powder machine and the workers.</p> <p>Photo was taken on January 28th 2013, in Waw Muh tract. This truck</p>

⁷⁷² *Yaba*, which means “crazy medicine” in Thai, is a tablet form of methamphetamine. First developed in East Asia during World War II to enhance soldiers' performance, methamphetamine has become increasingly popular in Thailand, Laos, Cambodia Vietnam, and in Burma where it is typically manufactured. See, "[Yaba, the 'crazy medicine of East Asia](#)," UNODC, May 2008 and "[Woman raped and killed in Pa'an District, October 2012](#)," KHRG, December 2012.

⁷⁷³ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

carries logs. The forester [KNU Forestry Minister] of Dwe Lo Township, Mu Traw [Hpapun] District allowed the logging and Maw Ra [a business man] is now logging the Meh Way area and sending the logs to Mandalay. Then they cut the logs into planks and then send them again to Kyaik Hto.

Photos were taken on January 29th 2013. I took these photos of A--- Nursery School teacher Tharamu Naw B--- in Hpa Kyaw Baw's house, Waw Muh village, in Waw Muh village tract. Her name is Naw B--- and I interviewed her about abuses of human rights and she said that the gold mining brings no benefit to the villagers. The drainage causes damage and the Tatmadaw orders the villagers to work.

Photos were taken on January 31st 2013. I took them in the house of Saw C--- at D--- village in Mae Cho tract. I interviewed him and he said that the gold mining does not bring any benefit to the villagers and more than that it destroys the land and the plants.

Photos were taken on February 4th 2013. I interviewed Saw E--- and he said the gold digging process destroyed his drainages for farming and because of the extension of the road, he does not have water for farming. I took the photos in his house after the interview.

Photos were taken on February 4th 2013. I took it in the meeting of the villagers from Lay Poe Hta tract. It took place in the monastery of Lay Poe Hta village, Lay Poe Hta tract, Dwe Lo Township. *[Censored for security]*

Photos were taken on February 18th 2013, at Kwee T'Ma village, Mae Chaw tract, Dwe Lo Township. These are the photos of a boy's injury; I took them in his house. This boy went to town and on the way back home his car flipped and his leg was injured. He went to Thaton Hospital for treatment and spent a lot of money but it did not recover. Later he came back to his own village and used herbal oil [oil that is blessed according to traditional practices] to heal it.

Photos were taken on February 26th 2013, at Kwee T'Ma school, Mae Chaw tract, Dwe Lo Township. The photos were taken on the graduation day of the school. Parents of the students came to encourage their children on that day and the students who graduated accepted prizes. Also, the tract leader, township leader and I gave encouragement speeches in the ceremony.

Photos were taken on April 3rd 2013, and I took them on the riverside of Kwee T'Ma village, Mae Chaw tract, Dwe Lo Township. This is when an elephant was dragging logs. The logging business is active in Mae Thoo, Mae Way in Dwe Lo area. [The logs are] gathered in Mae Wah Hko, near Kwee T'Ma village and then sent to the city with cars.

Photo Notes written by a KHRG researcher,
Dwe Lo Township, Hpapun District

(Received in May 2013)

Source document #237

Internal log#:	13-52-P1
Published:	"Mergui-Tavoy Photo Notes: Te Naw Th'Ri Township, February to March 2013," KHRG, (first publication)
Location:	Te Naw Th'Ree Township, Mergui-Tavoy District
Issues:	Land confiscation
Full text:	<p>The photo was taken on February 2nd 2013. This was when children were playing [games] on celebration of Karen National Day in Ta Keh region.</p> <p>The photo was taken on February 2nd 2013. This was preparing for celebration of Karen National Day in Ta Keh region, Te Naw Th'Ree Township on a playing ground.</p> <p>The photo was taken on February 2nd 2013. This photo, taken when opening the sport field, [is] of players and leaders who gave speeches in that opening ceremony.</p> <p>The photo was taken on February 2nd 2013. This was when starting the football game between Ta Keh Hsweh Plaw (Hka) and Ta Mla [teams].</p> <p>This photo was taken on February 11th 2013. This photo was taken during the celebration ceremony of Karen National Day and followed with a football game, greased bamboo pole climbing game and these are photos of the audience of the football match and the players. Football final competitor teams were Ta Keh Hsweh Plaw and Th'Boh Lee. Ta Keh Hsweh Plaw won the first prize in this competition.</p> <p>The photo was taken on February 11th 2013. This was when the players were taking a rest after the game.</p> <p>The photo was taken on February 11th 2013. This was the view of the place where ceremony attendee were fed during Karen National Day in Ta Keh region.</p> <p>The photo was taken on February 11th 2013. This was the view when people were leaving after the game.</p> <p>The photo was taken on February 11th 2013. These were the prizes of competition for Karen National Day.</p> <p>This photo was taken on February 11th 2013. This is Ta M'Ler village where Saw Hseh Ree lives. He got the third prize for impromptu speech on Karen National Day.</p> <p>The photo was taken on February 11th 2013. This is Ta Hpoh Hta village</p>

where Saw Aeh Moo lives. Ler Muh Lah Township got a special prize in the impromptu speech competition.

The photo was taken on February 11th 2013. This is the photo of people who got the special prizes in impromptu speech on Karen National Day.

The photo was taken on February 11th 2013. This is taken in Ta Hpoh Hta region, Ler Muh Lah Township, and it is a photo of a person who got the (Miss Universe) first prize.

The photo was taken on February 11th 2013. This is the photo of Naw Hsa Pee Naw from T'Keh Hsweh Plaw, T'Keh region, Te Naw--- Th'Ree Township [who] got second prize at the (Miss Universe) competition.

The photo was taken on February 11th 2013. This is the photo of (Naw Kyeh), [who] lives in Ta Mla who got the third prize at the (Miss Universe) competition.

The photo was taken on February 11th 2013. This is the photo of people who got the special prize at (Miss Universe).

The photo was taken on February 11th 2013. This is the photo of people who got the prize in the football competition on Karen National Day in (Ta Keh Hsweh field, Ta Keh region, in Te Naw Th'Ree Township).

The photo was taken on February 11th 2013. This was during the celebration on Karen National Day of people who got the prizes [who are from] (Tha Boh Lee village, Kay region, Te Naw Th'Ree Township).

The photo was taken on February 11th 2013. This photo is when people went and received the third prize of the football competition.

This photo was taken on February 11th 2013. This was during the celebration of Karen National Day, who got the prize of best goal shooter named Ko Maung Kyaw who [lives in] (Ta Keh Hsweh Plaw).

The photo was taken on February 11th 2013. This photo was taken during the celebration of Karen National Day. This was the time when a player received the cleanest [least cheating] soccer player prize.

This photo was taken on February 11th 2013. This is the image of people who participated in the competitions of Karen National Day.

The photo was taken on February 11th 2013. This is the photo of leaders who attended to celebration of Karen National Day.

The photo was taken on February 11th 2013. This is when the judges were receiving the prize [gift] for judging at night competitions.

The photo was taken on February 11th 2013. This is Leh Hsee who got the third prize for the cane ball competition.

The photo was taken on February 14th 2013. These are the remembrance photos of children in Ta Mler village.

The photo was taken on February 20th 2013. This was when we were meeting with the youth at (Daw Haw) region in Kyoh Daw village.

This photo was taken on February 21st 2013. This was when meeting with Kyoh Daw youth.

This photo was taken on February 22nd 2013. This is the church, church house [the house that belongs to the church that church members use for gathering or meeting or preparing songs for worship service], hall, (Kyoh Daw village, P'Wa seaside region, Te Naw Th'Ree Township).

The photo was taken on February 22nd 2013. This is of (Kyoh Daw village) farms and roads.

The photo was taken on February 22nd 2013. This is the primary school in Kyoh Daw village, P'Wa region, Te Naw Th'Ree Township.

The photo was taken on February 22nd 2013. This was when we were at the hilltop of Kyoh Daw church and took [a photo of] the view of Kyoh Daw village's farms and buildings.

The photo was taken on February 22nd 2013. These are (Nyoh) leaders from (Kyoh Soo) when they came and met with us.

This photo was taken on February 22nd 2013. This is [one church in that area] when [in] consecration (hall) at Kyoh Daw village, P'Wa region, Te Naw Th'Ree Township.

This photo was taken on February 22nd 2013. This was the celebration in the hall at Kyoh Daw during worship service.

This photo was taken on February 22nd 2013. This photo was taken after the worship service that was followed by the amusements.

This photo was taken on February 23rd 2013. This was the time when [there was a] celebration of the pastors in Kyoh Daw village.

The photos were taken on February 24th 2013. This was when meeting with the people at (Ka Bwee village, P'Wa region, in Te Naw Th'Ree Township.)

The photos were taken on February 24th 2013. This was when we were taking the photos for the remembered after the meeting.

This photo was taken on February 24th 2013. This is the view of Ka Bwee village and the farms.

This photo was taken on February 14th 2013. This is the primary school in Ka Bwee village, P'Wa seaside region, Te Naw Th'Ree [Township].

These photos were taken on February 14th 2013. This is one of the church in Ka Bwee village, P'Wa seaside region, in Te Naw Th'Ree Township.

The photos were taken on February 24th 2013. This is one of the primary schools in Ka Bwee village.

The photo was taken on February 24th 2013. This is one of the houses in Ka Bwee village.

The photos were taken on February 24th 2013. This was when we were going Ka Bwee village to Ka Saw Noh village.

These photos were taken on February 24th 2013. This is a Korean company called (Ngwe Ka Ba) and its work places, machines, and buildings in Ka Saw Noh [village], P'Wa seaside region, in Te Naw Th'Ree Township.

The photo was taken on February 24th 2013. This is when we went and met with Ngwe Ka Ba company [they talked about] destroying the company [leaving the area].

The photo was taken on February 24th 2013. This is inside Ngwe Ka Ba Company's room and the documents that they tag on [the wall].

These photos were taken on February 24th 2013. This was when [we] were meeting with Ngwe Ka Ba Company's leaders.

The photos were taken on February 24th 2013. This is one of the churches in Ka Saw Noh village, P'Wa seaside region, Te Naw Th'Ree Township.

The photos were taken on February 24th 2013. This was when the KNU [Karen National Union] asked the company to build the road in Ka Saw Noh village, P'Wa region, in Te Naw Th'Ree Township.

The photos were taken on February 24th 2013. This is one of Ka Saw Noh village's halls.

These photos were taken on February 24th 2013. This is one of the primary school in Ka Saw Noh village, P'Wa seaside region, in Te Naw Th'Ree Township.

This photo was taken on February 24th 2013. This photo was taken when we arrived at Ka Saw Noh village and met with leaders in Ka Saw Noh village.

The photo was taken on February 24th 2013. This was when we went to meet with (Shwe Pin Lei) Chinese company in Ka Saw Noh [village], P'Wa region, Te Naw Th'Ree Township.

This photo was taken on February 24th 2013. This is the area of (Shwe Pin Lel) Company.

These photos were taken on February 24th 2013. This was a meeting with (Shwe Pin Lel) company in Ka Saw Noh [village], P'Wa seaside region, in Te Naw Th'Ree Township.

These photos were taken on February 25th 2013. This was while meeting with the people in Ka Saw Noh village, P'Wa seaside region, in Te Naw Th'Ree Township.

The photo was taken on February 25th 2013. This is (Ngwe Ka Ba) Korea Company's Assistant Manager Saw Poh Dee.

These photos were taken on February 29th 2013. This was when we were in Kyoh Daw village, and visiting a Burmese village [called] (Yin Taung).

These photos were taken on February 29th 2013. This is Burmese village's (Meh Koo) Bridge.

These photos were taken on February 29th 2013. This was the closing ceremony of management training in Kyoh Daw village, P'Wa seaside region, in Te Naw Th'Ree Township.

These photos were taken on March 1st 2013. This was during the meeting with A'Neh youth.

These photos were taken on March 2nd 2013. This was when meeting a civilian in A'Neh village, P'Wa seaside region, in Te Naw Th'Ree Township.

Photo was taken on March 2nd 2013. This is one of the civilian houses in A'Neh village.

These photos were taken on March 3rd 2013. This was when we were travelling from A'Neh to (Chaung Gyi Wa) by the invitation of the village tract administrator.

The photo was taken on March 3rd 2013. This is the photo of the Burmese primary school in Chaung Gyi Wa village, P'Wa Seaside region, in Te Naw Th'Ree Township.

The photo was taken on March 3rd 2013. This was when we were meeting with civilians in Chaung Gyi Wa village.

The photo was taken on March 3rd 2013. This is Burmese (administrator) U Thein Naing and KNU P'Doh [official] Htee Wah shaking hands after the meeting.

The photo was taken on March 3rd 2013. This was when we were taking

photos with civilians for remembrances in (Chaung Gyi Wa) after the meeting.

Photo was taken on March 3rd 2013. This was from A'Neh village and in order to go to Chaung Gyi Wa, people have to go across the sea.

The photos were taken on March 3rd 2013. This is Koh Hka Neh village.

The photos were taken on March 4th 2013. This was during management training for the youth in A'Neh village, P'Wa seaside region, in Te Naw Th'Ree Township.

The photos were taken on March 12th 2013. This was a meeting with civilians in Hseh Koo village, P'Wa seaside region, in Te Naw Th'Ree Township.

The photos were taken on March 12th 2013. This is a rich man (U Than Mya) who lives in Bilin city, 58 years old, who comes and plants rubber trees in Hseh Koo village.

The photo was taken on March 12th 2013. This was during a meeting with (U Than Mya and U Than Htay), who come and plant rubber trees in Hseh Koo village on confiscated civilians' lands.

The photos were taken on March 23rd 2013. This is U Than Htay who lives in Bilin city and is 52 years old, who comes and plants rubber trees in Hseh Koo [village] on confiscated civilians' land.

The photos were taken on March 12th 2013. This is Saw A---, who lives in Hseh Koo village and whose land was confiscated and his vegetation destroyed.

The photo was taken on March 12th 2013. This was when meeting with Hseh Koo [village's] youth.

The photos were taken on March 12th 2013. This is one of the churches in Hseh Koo village, P'Wa seaside region, in Te Naw Th'Ree Township.

Photos were taken on March 14th 2013. This was when taking remembrance photos with Hseh Koo village's youth.

The photos were taken on March 14th 2013. This is one of the primary schools in Hseh Koo village, P'Wa seaside region, in Te Naw Th'Ree Township.

The photos were taken on March 14th 2013. This was when [I or we] went to one of the Burmese villages from Hseh Koo village.

The photos were taken on March 15th 2013. This was when we were in Hseh Koo village, P'Wa seaside region and coming to Ma Noh Roh region, in Te Naw Th'Ree Township, and coming back through a village

	<p>called (Kyauk Kon).</p> <p>The photos were taken on March 15th, 2013. This is (Pi Li Wu) company that is located at Weh Kyee Weh Ngeh's side.</p> <p>The photos were taken on March 15th 2013. This is taken beside Weh Kyee place, where Naw Nah Hka Ree's [a female character from traditional Karen folklore] tear was dropped, according to history.</p> <p>The photos were taken on March 15th 2013. This is (Malaysia Company) logging in Ma Naw Roh region.</p> <p>The photos were taken on March 17th 2013. These show one company asking for permission to do logging in Te Naw Th'Ree Township.</p> <p>The photos were taken on March 17th 2013. These show worshipping in Ma Naw Roh church.</p> <p>The photos were taken on March 24th 2013. These show Naw Kuh Kuh and Saw Kyaw Mya's wedding reception.</p> <p>The photos were taken on March 24th 2013. This shows Naw Khu Khu and Saw Kyaw Mya.</p> <p>The photos were taken on March 24th 2013. These show the place of the reception.</p> <p>The photos were taken on March 25th 2013. These show when we were in Ma Naw Roh village, Ma Naw Roh region and returning to Ta Keh Hseh Plaw village, in Ta Keh region.</p> <p>The photo was taken on March 25th 2013. This shows one of the places that oil palms were planted between Ma Naw Roh and Kay region.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Te Naw Th'Ree Township, Mergui-Tavoy District (Received in May 2013)</p>
--	---

Source document #238

Internal log#:	13-52-P2
Published:	"Mergui-Tavoy Photo Notes: Te Naw Th'Ri Township, November to December 2012," KHRG, (first publication)
Location:	Te Naw Th'Ri Township, Mergui-Tavoy District
Issues:	Impact of infrastructure and commercial development; Access to health and education
Full text:	Photo date November 8 th 2012. The photo is of Kay Kloh [Kay River], in Kay region, Te Naw Th'Ri Township. Because of the lead mineral [mining], the water became brown coloured.

Photo date November 8th 2012. This photo is of ASI Company's palm trees area, plantation grounds and a building where machines are kept in Thee Hkoh, Kay region, in Te Naw Th'Ri Township.

Photo date November 8th 2012. The photo was taken on Thee Hkoh Road.

Photo date is November 8th 2012. The photo was taken when we arrived at Thee Hkoh and were eating with the organization [ASI Company] leaders and company leader.

Photo date is November 8th 2012. The photo is of ASI Company's Manager Ko Mo Oo.

Photo date is November 8th 2012. The photo is of Thee Hkoh's Chairman Ko Day.

Photo date is November 8th 2012. The photo is of ASI's Planting Manager Ko Nyi Ko.

Photo date is November 8th 2012. The photo was taken when we visited the students at Thee Hkoh village, at a school in Te Naw Th'Ri Township. There are 273 students and seven teachers in the school.

Photo date is November 8th 2012. The photo was taken when we were eating with the Burmese Tatmadaw battalion leader and took the photo together at Thee Hkoh.

Photo date is November 8th 2012. The photo is of ASI palm planting area and building area at Thee Hkoh, Kay region, in Te Naw Th'Ri Township.

Photo date is November 8th 2012. The photo was taken when we took a photo together with the ASI manager and Tha Htay [rich man's] brother.

Photo date is November 8th 2012. The photo was taken at the ceremony of closing of learning [training in] religion in Meh Wah village, Kay region, in Te Naw Th'Ri Township.

Photo date is November 9th 2012. The photo was taken at Meh Wah village's church.

Photo date is November 9th 2012. The photo is of Meh Wah teaching school.

Photo date is November 9th 2012. The photo was taken at Meh Wah monastery, Kay region, in Te Naw Th'Ri township.

Photo date is November 9th 2012. The photo is from when we gave offertory money to the monastery and we fed the students in Meh Wah village, Kay region, in Te Naw Th'Ri Township.

The photo was taken on November 11th 2012. The photo was taken when people were going to Thailand to get medical treatments.

The photo was taken on November 11th 2012. This is NTT (do not know the long form) Manager (Ko Me Kyaw Kyaw) who is working at logging in Kay region, Te Naw Th'Ri Township.

Photo date is November 11th 2012. The photo is of people who were going to Thailand to get medical treatment.

Photo date is November 11th 2012. This is Hpuh Kyee Ler. He passed away before going to Thailand to get medical treatment.

Photo date is November 12th 2012. This photo is taken during the Katei festival at Leh Hsee village and is of the festival comers.

Photo date is November 12th 2012. The photo is of (NTT) company buildings and machines in Kay region, in Te Naw Th'Ri Township.

Photo date is November 12th 2012. This photo is of one of the villagers in Leh Hsee village on an elephant when the elephant was pulling a log.

The photo was taken on November 12th 2012. This is the photo of NTT company's three managers.

The photo was taken on November 12th 2012. This is the photo of the free organization AMI looking after the patients in the village.

The photo was taken on November 13th 2012. This is the photo of Leh Hsee villagers for remembrance.

The photo was taken on November 23rd 2012. This is the photo of Thay Kyaw village's church in Htee Thoo Day village, in P'Wa region, in Te Naw Th'Ri Township.

The photo was taken on November 23rd 2012. This is the photo of one of the primary schools in Htee Thoo Day village, P'Wa region, Te Naw Th'Ri Township.

The photo was taken on November 23rd 2012. This is the photo of the non-profit organisation, NRC [Norwegian Refugee Council], that helps poor people who can't [afford] to build houses of their own.

The photo was taken on November 25th 2012. This is one of the photos of Htee Thoo Day village.

The photo was taken on November 25th 2012. This is the photo of the primary school in Plaw Pa Htaw village, P'Wa region, in Te Naw Th'Ri township that is supported by a free organisation.

The photo was taken on November 25th 2012. This is the view of Htaw Ma village, P'Wa region, Te Naw Th'Ri Township.

The photo was taken on November 25th 2012. This is the photo of the river of when we were going back from P'Wa to Wa Kheh [village].

The photo was taken on November 25th 2012. This is when we visited the villagers in Wa Kheh village.

The photo was taken on November 26th 2012. This is when Karen backpack [Back Pack Health Worker Team (BPHWT)] took care of the patients at Wa Kheh [village].

The photo was taken on November 26th 2012. This is the village's bridge and new church with the church fields.

The photo was taken on November 26th 2012. This was when I gathered with Wa Kheh village's youth.

The photo was taken on November 27th 2012. This was when we were gathering with Wa Kheh village women.

The photo was taken on November 27th 2012. This is one of the bridges in Wa Kheh village.

The photo was taken on November 27th 2012. This is the view of the fields in Wa Kheh village, where people were reaping the paddies on the water because of unstable weather [heavy monsoon rain].

The photo was taken on November 27th 2012. This is when we were together with Wa Kheh villagers.

The photo was taken on November 29th 2012. This is one of the villagers in Wa Kheh village.

The photo was taken on November 29th 2012. This is the image of Wa Kheh village.

The photo was taken on November 29th 2012. This was when people in Wa Kheh village were drying their paddies in the sun because this year they are facing problems of unstable weather and paddies were wet because of the rain.

The photo was taken on November 29th 2012. This is the image of Wa Kheh village's church.

The photo was taken on November 29th 2012. This is of the students in Wa Kheh [village].

The photo was taken on November 30th 2012. This is the reception [welcoming for] the month of December in Wa Kheh village.

	<p>The photo was taken on December 1st 2012. This is the view of rebuilding Wa Kheh village's primary school into a new one.</p> <p>The photo was taken on December 2nd 2012. This was when we were worshipping in Wa Kheh village.</p> <p>The photo was taken on December 2nd 2012. This is medic Hklee Seh who takes care of the patients in Wa Kheh village.</p> <p>The photo was taken on December 3rd 2012. This is one of the primary schools in Wa Kheh village.</p> <p>The photo was taken on December 3rd 2012. This is the photo of Wa Kheh village's church.</p> <p>This photo was taken on December 3rd 2012. This is Wa Kheh village's bridge and farming firm.</p> <p>The photo was taken on December 5th 2012. This was when we were visiting the place where the boats are built and produced.</p> <p>The photo was taken on December 7th 2012. This is one of the harbours in Blee Town.</p> <p>The photo was taken on December 13th 2012. This was the closing ceremony of the health worker training course Te Naw Th'Ri district office.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Te Naw Th'Ri Township, Mergui-Tavoy District (Received in May 2013)</p>
--	---

Source document #239

Internal log#:	13-52-P3
Published:	"Mergui-Tavoy Photo Notes: Te Naw Th'Ri Township, January to March 2013," KHRG, (first publication)
Location:	Te Naw Th'Ri Township, Mergui-Tavoy District
Issues:	Impact of infrastructure and commercial development; Access to health and education; Drug production, use and social impacts
Full text:	<p>Photos were taken on January 1st 2013, in Pa La village, during the celebration of the New Year (Christian New Year).</p> <p>These photos were taken in Moh Taw and Naw Pagh Mae, in Te Naw Th'Ri Township on January 5th 2013. In the past, Thai people used to make coal in this place. They left without putting out the fire from [the mining places]. There is smoke in the area [because of the fire] and for some places, [as the fire burnt the ground] people use them as a pool.</p>

These photos were taken when the *[organization censored for security]* came into the village and were giving treatment to the patients in Ta Keh village, Ta Keh area, in Te Naw Th'Ri Township. They were taken on January 6th 2013.

The photos are the photos of Te Naw Th'Ri Bridge and were taken on January 8th 2013.

The photos are of the voyage away from Te Naw Th'Ri to Mergui-Tavoy and were taken on January 8th 2013.

The photos are of the opening ceremony of Karen New Year Grounds in Mergui city at (4:00 pm) on January 8th 2013.

The photos are of the opening ceremony of Karen New Year Grounds in Mergui city and were taken on January 8th 2013.

The photos were taken on January 8th 2013. It was about after the opening ceremony of Karen New Year Grounds, and entry into the grounds while leaders are opening the exhibition room.

The photos are of the opening ceremony of the New Year and were taken on January 8th 2013.

The photos were taken when Karen Affairs Minister Hpah Te Hah Bay is giving a speech at the opening ceremony of Karen New Year Grounds in Mergui and were taken on January 8th 2013.

The photos were taken on January 8th 2013, and it is of the people who came to the opening ceremony of Karen New Year Grounds in Mergui city.

The photos were taken on January 8th 2013, and it is when the Hpah Ah is dancing in the opening ceremony of Karen New Year Grounds in Mergui city.

The photos were taken on January 8th 2013, when Hpah Te Hah Bay and his grandchildren are playing violin during the opening ceremony.

The photos were taken on January 8th 2013. It is the map of the Karen people era by era.

The photos were taken on January 9th 2013, and these are Ka Lway School and dormitory in Mergui-Tavoy.

The photos were taken on January 10th 2013, and it is when people are playing games during the New Year.

The photos were taken on January 10th 2013, and it is the map of the descendants of Karen, Karen literature and Karen culture.

The photos were taken on January 10th 2013, and it is the celebration of Karen New Year on the grounds and people who came to celebrate the New Year.

The photos were taken on January 12th 2013, and it is of the celebration of (2752 Karen New Year) in Mergui City and around (4,500) people attended the celebration.

These photos were taken on January 20th 2013, and it is when the KNU (Karen National Union) and the Burmese government came together and were destroying drugs on the way to Tha Mee Lah Ko and Ta Kae areas, Te Naw Th'Ri Township.

The photos were taken on January 20th 2013, and it is of Ba Law village and the harbour.

The photos were taken on January 20th 2013, and the Burmese government detective Than Kyi was taking responsibility (guarding) from Nyaung Bin Kway through Mae Wah.

The photos were taken on January 20th 2013. It was when the KNU and the Burmese government were discussing how to eliminate and destroy the drugs.

The photos are of Te Naw Th'Ri's police officer and were taken on January 20th 2013.

The photos were taken on January 20th 2013. It is when the drug elimination groups of the KNU and the Burmese government are introducing themselves.

The photo is of Te Naw Th'Ri police officer Kyi Lin and Te Naw Th'Ri Education Coordinator U Aung San Lwin.

The photos were taken on January 20th 2013, and it is when they are talking after the introducing themselves.

The photos were taken on January 20th 2013. This is from Tha Mee Lah to the *beh htee* [plant] plantation (No – 1).

The photos were taken on January 20th 2013. These are the photos of U Lwin Ko U, district leader and U Aung San Lwin, the education coordinator of Te Naw Th'Ri Township.

The photos were taken on January 20th 2013. These are the Ber Htee plantations on the way to Tha Mee Lah.

The photo is of the Myanmar government Detective U Than Kyaw. He is responsible for the Te Naw Th'Ri area.

The photos were taken on January 20th 2013. These are the Ber Htee

plantations from when we arrived at Tha Mee Lah village.

The photos were taken on January 20th 2013. This is when they [leaders] are discussing about destroying the Ber Htee plantation at Tha Mee Lah.

The photos were taken on January 20th 2013. This is when they [leaders] are talking about starting to burn the Ber Htee plantation.

The photos were taken on January 20th 2013. This is when they [leaders and residents] start to burn the Ber Htee at Tha Mee Lah, Ta Keh area, Te Naw Th'Ri Township.

The photos were taken January 12th 2013. It is when people were taking a remembrance photo at the Karen New Year celebration in Mergui city.

The photos were taken on January 12th 2013. This is when we are taking a memorial photo at Shwe Ta'koo. We visited there after the celebration of Karen New Year Day in Mergui City.

The photos were taken on January 12th 2013. This is when we were visiting the boatyard at Swe Koo.

The photos were taken on January 20th 2013. This was during the destruction and elimination of Ber Htee at Tha Mee Lah and Ta koo.

The photos were taken on January 20th 2013. This is when they [leaders] are talking about starting to burn the Ber Htee.

The photos were taken on January 20th 2013, at 10:30 am. This is when they are destroying Ber Htee.

The photos were taken on January 20th 2013, at 10:30 am. It is when they are destroying Ber Htee at Tha Mee Lah, Ta Keh area, Te Naw Th'Ri Township.

The photos were taken on February 7th 2013, and it is the sing-song competition in honour of Karen National Day at Ta Keh area, Te Naw Th'Ri Township.

The photos were taken on February 2nd 2013. It is the first day of the meeting with the civilians at Ta Keh Swe Plaw village, Ta Keh area, Te Naw Th'Ri Township.

The photos were taken on February 8th 2013. It is a debate competition in honour of Karen National Day at night.

The photos were taken on February 9th 2013. It is the second day of the meeting with the civilians at Ta Keh area, Te Naw Th'Ri Township.

The photos were taken on February 2nd 2013. It is when people are playing football and volleyball during the celebration of Karen National

Day at Ta Keh area, Te Naw Th’Ri Township.

The photos were taken on February 9th 2013. It is the sing-song competition in honour of Karen National Day at Ta Keh area, Te Naw Th’Ri Township.

The photos were taken on February 10th 2013. It is the third day of the meeting with the civilians in Ta Keh area, Te Naw Th’Ri Township.

The photos were taken on February 10th 2013. It is the meeting with the youth of Te Naw Th’Ri in Ta Keh Swe Plaw, Ta Keh area, Te Naw Th’Ri Township.

The photos were taken on February 10th 2013. It is the beauty pageant in honour of Karen National Day at Ta Keh area Te Naw Th’Ri Township.

The photos were taken on February 11th 2013. This was when people are preparing themselves and when they are ready to cut the ribbon for the celebration of the (65th) anniversary of Karen National Day in Ta Keh area, Te Naw Th’Ri Township.

The photos were taken on February 11th 2013. After cutting the ribbon, people entered into the grounds to celebrate the (65th) anniversary of Karen National Day.

The photos were taken on February 11th 2013. It is when they were cutting the ribbon at the 65th anniversary of Karen National Day at Ta Keh area, Te Naw Th’Ri Township.

The photos were taken February 11th 2013. It is when people are gathering to celebrate the 65th anniversary of Karen National Day at Ta Keh area, Te Naw Th’Ri Township.

The photos were taken on February 11th 2013. It is of civilians and Burmese leaders who came to the celebration.

The photos were taken on February 11th 2013. This is when there was eating and taking of photos with Burmese leaders who came to the 65th anniversary of Karen National Day.

The photos were taken February 11th 2013. It is when we are meeting with village leaders after the ceremony of 65th anniversary of Karen National Day.

The photos were taken on February 12th 2013. It is when people are returning back to their places [homes] after the celebration of Karen National Day.

The photos were taken on March 1st 2013. It is on the way from Kyoh Daw village to A Neh village, Pa Wah beach, Te Naw Th’Ri Township. We took this when we were crossing the sea.

	<p>The photos were taken on March 1st 2013. This is on the way from Kyoh Daw village to A Neh village and we arrived at a village called Shan Pon village. The photos are of the livelihood of the village. These are prawn pastes.</p> <p>The photos were taken on March 1st 2013. This is on the riverside of A Neh village. This river is famous for drowning many people when they are fishing.</p> <p>The photos were taken on March 1st 2013. It is a port and the main road of A Neh village, Pa Wah area, Te Naw Th’Ri Township.</p> <p>The photos were taken on March 1st 2013. This is when the villagers of A Neh are doing Loh Ah Pay volunteering.</p> <p>The photos were taken on March 1st 2013. This is the church of A Neh village, Pa Wah area, Te Naw Th’Ri Township.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Te Naw Th’Ri Township, Mergui-Tavoy District (Received in May 2013)</p>
--	---

Source document #240

Internal log#:	13-58-P1
Published:	"Dooplaya Photo Notes: Kawkareik Township, June 2013," KHRG, (first publication)
Location:	Kawkareik Township, Dooplaya District
Issues:	Access to health and education
Full text:	<p>Lan Pa Khyuang Pya School in Kawkareik Township Primary school -3 teachers</p> <p>Saya A--- Sayama B--- Sayama C---</p> <p style="text-align: center;">-3 classes in this primary school with 80 students</p> <p style="text-align: center;">School committees are</p> <p>D--- Nan E---</p> <p>-Total of 90 households included from southern and northern parts. -Students go to their teachers’ houses, which are nearby for reviewing their lesson. Before an exam, students from either near or far from school</p>

	<p>have to go to school to review their lessons for an examination. As the school is a self-help basis school, the villagers have to support each teacher with 45 baskets (1,440 kg. / 3,168 lb.)⁷⁷⁴ of rice but not with a salary. Moreover, there was no support from Burmese government but the Karen Education Department (KED) supported them for school materials like sport materials and 4,000 Thai baht⁷⁷⁵ (US \$125) per teacher.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Kawkareik Township, Dooplaya District (Received in June 2013)</p>
--	---

Source document #241

Internal log#:	13-66-P1
Published:	"Hpa-an Photo Notes: Ta Kreh and Nabu townships, April to June 2013," KHRG, (first publication)
Location:	Ta Kreh and Nabu townships, Hpa-an District
Issues:	Torture and violent abuse; Arbitrary taxation and demands; Land confiscation; Impact of infrastructure and commercial development; Access to health and education; Drug production, use and social impacts
Full text:	<p>I took these photos on June 6th 2013. I took these photos in A--- village, in Noh Kwee village tract,⁷⁷⁶ in Ta Kreh Township in Hpa-an District. These photos show a BGF [Border Guard Force]⁷⁷⁷ soldier who confiscated a villager's land and planted rubber trees. The name of the BGF commander is Poh Kya Aye. His camp is based at Paw Yay Poo village, in Paw Yay Poo village tract, in Ta Kreh Township. This BGF commander has taken many villagers' land from different places.</p> <p>I took these photos on June 4th 2013, in the photos you can see a woman and lands that have been confiscated. I took the view of places in B--- village, in Taw Soh village tract, in Ta Kreh Township, in Hpa-an District. The name of this woman villager is Naw C---. She is 51 years old. She lives in B--- village and six acres of her lands have been confiscated by BGF Commander Poh Kay Aay.</p>

⁷⁷⁴ A basket is a unit of volume used to measure paddy, milled rice and seeds. One basket is equivalent to 20.9 kg. or 46.08 lb. of paddy, and 32 kg. or 70.4 lb. of milled rice. A basket is twice the volume of a big tin.

⁷⁷⁵ As of March 18th 2014, all conversion estimates for the Baht in this report are based on the official market rate of 32 Baht to the US \$1.

⁷⁷⁶ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

⁷⁷⁷ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "DKBA officially becomes Border Guard Force" Democratic Voice of Burma, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

Naw C--- really wanted her lands back so she tried to go to Commander Poh Kya Aay and he said, “*If you want you lands back, come and give me 600,000 kyat (US \$607.90)⁷⁷⁸ and I will return the land to you.*” Naw C--- went back and sold her gold and five cows of her own and she gave that money [to the commander]. After he [BGF commander] received the money, he returned the land to the woman without giving any [land] document to her. And he [the commander] also said “*We are no longer bothering your land.*”

I would like to mention about the photo notes of my trip this time and the other times that I went and met with villagers and civilians.

Photo Notes

I took these photos on June 20th 2013. I took these photos in D--- village, Noh Kay village tract, in T’Nay Hsah [Nabu] Township, in Hpa-an District. At the time, the villagers were holding a meeting. In the meeting they were talking about the purpose of the Burma government appointing a village tract leader, setting up regulations for better village [conditions] and they [discussed] a general information section. [*Censored for security*] and after that we discussed about how to solve the problems that we have in the village, village tract and in the township. And after that we discussed about the [opening] human rights office and the villagers were all agreed and after that we concluded the meeting.

I took these photos on June 27th 2013, at the time when the NLD [National League for Democracy] team came and conducted an opening ceremony in Kruh Tuh town. The name of the woman who came and opened the ceremony was Nan Hkin Htway Myint, who was the voice chairperson of NLD. She was talking to me around 15 minutes and after I was talking about the human rights abuses, we took the photos together and we said that we were saying that “*However, we must hold each other’s hands and work together for the people.*”

Photo Notes

I took these pictures on June 1st 2013. I took these photos at the time when I conducted the meeting with the villagers and the village leaders and the monk in E--- village, Htee Hpoh Kyaw village tract, in T’Nay Hsah Township, Hpa-an District. They were talking about the issues and the monk delivered the message to the village leaders and after that they started talking about the human rights issues and then we talked about the problems in the region and we also discussed the solutions as well. After that, we were talking about building an information [sharing] office and they were all agreed with that [building the office].

⁷⁷⁸ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 Kyat to the US \$1.

Photo Notes

I took these photos on June 23rd 2013, these photos show the draft map of Karen state's area in Burma.

I took these two photos on May 12th 2013. They show the lower part of F-- village, in Htee Hpoh Kyaw village tract, in T'Nay Hsah Township, Hpa-an District. They show the place where BGF came and excavated the jade. The jade is so big and they have reached down into the ground over ten feet but they still could not take out the big piece of jade. Then they used backhoes to take out the jade and the houses close to that area were shaking. And because they could not take the jade out, they left and now the stone is still there.

I took these photos on May 12th 2013, in G--- village, Noh Hta Baw village tract, T'Nay Hsah Township, Hpa-an District. These show the Rock Mountains, there are two rock mountains and that is the place that BGF Battalion #1016 Commander Mya Hkeh [Mya Hkaing] produces crazy medicine [Yaba]. They produce crazy medicine on the top of the mountain and there is an Ar Wer Day⁷⁷⁹, at the side of the mountain.

Photo notes

I took these photos on June 14th 2013, in Htee Hswa village, Noh Hpyoo village tract, T'Nay Hsah Township, Hpa-an District. In the photos there is an old woman and her son. The old woman called grandmother is 110 years old and her son is 70 years old. And now she is no longer able to see or walk and the strange thing with her is she is not even full with eating three milk tins (0.75 kg. / 1.65 lb.)⁷⁸⁰ of rice.

I took these photos on June 17th 2013, in H--- village, Noh Kay village tract, T'Nay Hsah Township, Hpa-an District. And in the photos you can see one man's head and there is a person on a hut; he is a DKBA [Democratic Karen Benevolence Army]⁷⁸¹ soldier. He came back to his village for a visit and he was drunk and met the one-month village head who was young. The [soldier] asked for the money from the one-month village head on his way going to give the salary to the school female

⁷⁷⁹ Ar Wer Day is the name of an event that was founded by Commander Mya Hkaing, formerly of the DKBA and currently Border Guard Battalion #1015 Commander. Ar Wer Day events typically consist of a group of people gambling and using *yaba*.

⁷⁸⁰ A milk tin is a unit of volume used to measure paddy, milled rice and seeds. One milk tin is equivalent to 0.16 kg. or 0.36 lb. of paddy, and 0.25 kg. or 0.55 lb. of milled rice. It is also equal to 1/64 of a big tin.

⁷⁸¹ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

teachers and the one-month village head said to him that “*I can’t give [this to] you, this is the money for the female teachers.*” This DKBA soldier made himself fearsome and then beat and threw him [the one-month village head] against [something]. He [the one-month village head] was hit three times on his face and two times on his head. We still can see that there are still these types of cases that happen [in the village].

Photo notes

I took this picture on June 6th 2013, in Naw Ter Hter village, Noh Hkwee village tract, Ta Kreh Township, in Hpa-an District. The places that are shown in the picture are two rivers called Pa Ta Kloh [River] and Naw Ter Kloh [River]. That [photo] showed the river fork where those two rivers meet. That is the place that villagers prohibit catching fish. Sometimes, armed groups come and catch and eat the fish. And people who come and catch the fish are BGF soldiers. They get hateful and angry if the villagers report them. So the villagers no longer dare to report to them.

I took these photos on June 9th 2013. I took these pictures in Kaw Paw Ya village, Htee Hpoh Kyaw village tract, T’Nay Hsah Township, Hpa-an District. In the pictures there were two babies and their mother. The two babies were one girl and one boy. The pain lasted seven days for their mother to deliver those two babies. After that the babies were delivered. She could not go to the hospital because she did not have enough money to deliver the babies in the hospital. So she just let it be. And in Burma, on the land area, there are so many problems like that.

Photo notes

I took these photos on April 28th 2013. I took these photos in the upper part of G--- village, in G--- village, Noh Hta Baw village tract, T’Nay Hsah Township, Hpa-an District. These show the top part of the village and in this area most houses [in the village] sell crazy medicines [Yaba]. Sometimes some BGF families sell them and sometimes peace force families [KPF (Karen Peace Force)]⁷⁸² sell them. The person who reported to me, I was so afraid when I took his photos. And he also said “*If people know that I reported this to you, I will be killed.*” And I saw that he was filled with fear.

I took these photos on May 31st 2013. I took these photos in D--- village, in Noh Kay village tract, T’Nay Hsah Township, Hpa-an District. In the pictures there is a booklet of the village tract leaders that were elected by the villagers and the Burmese government [officer] asked the villagers to

⁷⁸² Karen Peace Force was formed in February 1997 after splitting from the KNU/KNLA and surrendering to and signing a ceasefire with the Burmese military government. The KPF controls some administrative areas in Three Pagodas Pass and operates a number of road and river checkpoints in the area of Three Pagodas Pass. Following repeated rejections of Burmese government proposals to reform KPF into the Tatmadaw Border Guard, substantial elements have since reformed in the Tatmadaw Border Guard in 2010 while others remain independent. See *Mizzima Election 2010 Factsheet: KPF*.

	<p>show off their names and phone numbers. And they [Burma government] offered [village tract leaders] 120,000 kyat (US \$121.58)⁷⁸³ per month. They trained every village tract leader for three months and regarding this, they have the purpose to elect and set the village tract leader in every village tract in 2015.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Ta Kreh and Nabu townships, Hpa-an District (Received in July 2013)</p>
--	---

Source document #242

Internal log#:	13-69-P1
Published:	"Hpapun Photo Notes: Bu Tho and Dwe Lo townships, May 2013," KHRG, (first publication)
Location:	Bu Tho and Dwe Lo townships, Hpapun District
Issues:	Attacks on civilians and extrajudicial killing; Anti-personnel and other mines; Ongoing militarisation; Access to health and education
Full text:	<p>Photo Notes of the abuses of human rights that happened in Bu Tho Township from May 4th 2013, to May 15th 2013.</p> <p>Photos were taken on May 4th 2013. These are the photos of the school of Bweh Paw (Nay Pu San) village located in Meh Ka Law village tract,⁷⁸⁴ Bu Tho Township, Hpapun District. Lucky Deparoma Company built this school for the basic education department of Hpapun Township.</p> <p>Photos were taken on May 5th 2013. These are the photos of U A--- who lives in B---village, K'Ter Tee village tract, Dwe Lo Township, Hpapun District. I took it when I asked him about the number of children who were killed during the explosion of a truck hit by landmine in Shan village.</p> <p>Photos were taken on May 21st 2013. These are the photos of Saw C---, who lives in D--- village, Htee Tha Daw Hta village tract, Bu Tho Township, Hpapun District. Saw C--- is only a one month old child. His right side temple was hit by shrapnel of a 40MM gun during the fighting in C--- village between BGF (Border Guard Force)⁷⁸⁵ soldiers led by Commander Yae Thway and KNLA (Karen National Liberation Army)</p>

⁷⁸³ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 Kyat to the US \$1.

⁷⁸⁴ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

⁷⁸⁵ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "DKBA officially becomes Border Guard Force" Democratic Voice of Burma, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

soldiers led by Lieutenant Commander Zaw Myo Lwin (Saw Eh Ro) from Brigade #5. The shrapnel is from the KNLA.

This photo is the photo of Saw C---'s house. I took it in C--- village, Htee Tha Daw Hta village tract, Bu Tho Township on May 21st 2013, at 9:58 am.

These photos are the photos of the places where the bullets fell in front of the house of Saw C---. I took it in D--- village May 21st 2013, at 10:05 am.

These photos were taken in D--- village, Htee Tha Daw Hta village tract, Bu Tho Township. These are photos of the bomb shelter where Saw C--- and his family were hiding during the fighting. I took it on May 21st 2013, at 10:06 am.

These photos were taken in D--- village. I took these photos on May 21st 2013, at 10:08 am. These photos are of the places hit by the bullets shot by KNLA, five feet from the backyard of Saw C---.

These photos were taken in D--- village, Htee Tha Daw Hta village tract, Bu Tho Township in May 21st 2013, at 10:33 am. I took it when I asked Saw Aug Moo, the father of Saw C---, about the fighting and how they got injured.

This photo was taken in D--- village in May 5th 2013, 10:34 am. This is the photo of Saw E---, who got injured on his elbow.

This photo is the photo of Ma F-- and her son Maung G-- and it was taken in May 5th 2013, at 3:37 pm. They live in B--- village, Htee Tha Daw Hta village tract, Bu Tho Township. I took this photo in T-- village.

This photo is the photo of Maung G--- and I took it in B--- village, Htee Tha Daw Hta village, Bu Tho Township on May 23rd 2013, at 3:38 pm. It is the photo of the injury at his waist because of the 40MM bullet shot by BGF (Border Guard Force) Warrant Officer Saw Day Day, the subordinate of Commander Yae Thway, based in Meh Say camp.

This photo is the photo of the injury of Ma F--- in her calf because of the bullet the shot by BGF (Border Guard Force) Warrant Officer Saw Day Day, the subordinate of Commander Yae Thway. I took this photo in B--- village in May 23rd 2013, at 3:38 pm.

This photo is the photo of Ma F--- and her son Maung G---. I took it in B--- village on May 23rd 2013.

This photo is the photo of Daw Nyaing Nyaing Aye and I took it at B--- village, Htee Tha Daw Hta village tract, Bu Tho Township on May 23rd 2013, at 3:49 pm.

This photo is the photo of U I---, the uncle of Ma F---. I took it in B--- village on May 23rd 2013, at 3:59 pm.

	<p>This photo taken in J--- village, Meh Pree village tract, Bu Tho Township. Saw K--- is from L--- village also called M--- (bachelor) village. We asked him about the fighting between BGF (Border Guard Force) and DKBA (Democratic Karen Buddhist Army)⁷⁸⁶ that happened in the Myaing Gyi Ngu area, Son Nant Tha Myaing Shwe Myo Daw and I took these photos during the interview on May 25th 2013, at 2:40 pm.</p> <p>These photos are the photos of Saw N--- who is living in Lin Loon Myaing section in Son Nant Tha Myaing Shwe Myo Daw. His house was destroyed and one of his granddaughters and one grandson got injured during the fighting between BGF (Border Guard Force) troops lead by Commander Bo Chit⁷⁸⁷ and DKBA (Democratic Karen Buddhist Army) troops led by Commander Bo Bee in Myaing Gyi Ngu city. I took these photos during the interview at J--- village, Meh Pree village tract, Bu Tho Township on May 25th 2013, at 3:09 pm.</p> <p>These photos are the photos hanging in the monastery of Meh Ka Lah. These are the photos of the battalion commander of BGF (Border Guard Force) Battalion #1014 Saw Maung Chit and the Brigadier General Saw Kyaw Mu Hae and they took the photos when they had a meeting at Meh Pa Ree village.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Bu Tho and Dwe Lo townships, Hpapun District (Received in July 2013)</p>
--	---

Source document #243

Internal log#:	13-119-O3
Published:	"Hpapun Order Letter: Hpapun City, November 2013," KHRG, (first

⁷⁸⁶ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

⁷⁸⁷ In this case, their researcher refers to Bo Chit as Commander Maung Chit. Commander Maung Chit is not to be confused with Maung Chit Thu, who is a top-tier officer in the Border Guard, while Maung Chit is the commander for Battalion #1014. Maung Chit Thu is part of the intelligence division for the Border Guard and not much is currently known about his actual role in the command structure. In December 2012, KHRG verified that these two names do not refer to the same officer. For more information on Maung Chit Thu's authority, see this KHRG report: "Pa'an Situation Update: June to August 2011," KHRG, October 2011.

	publication)
Location:	Hpapun City, ⁷⁸⁸ Hpapun District
Issues:	Peacebuilding efforts
Full text:	<p style="text-align: right;">Date – August 26, 2013.</p> <p>Stamp Village tract administration office Meh Tha Lut village tract, Papun city. Letter No: _____ Date: _____</p> <p style="text-align: center;">For sick people in Baw Htaw village to seek treatment</p> <p>Subject: The doctors and nurses from Hpapun Township general hospital will come and examine and treat those who are sick at the village monastery for free. So, we would like to inform you to let everyone from your village to know about it. We would like Saw A--- to inform all the villagers, Saw B--- and the villagers who are sick to come and seek treatment.</p> <p>A--- monastery</p> <p>Monday morning: 9:00</p> <p style="text-align: right;">Sd Village administrator Meh Th'Lut village tract Hpapun Township.</p> <p style="text-align: right;">Order Letter collected by a KHRG researcher, Hpapun City, Hpapun District (Order issued in August 2013)</p>

Source document #244

Internal log#:	13-72-P1
Published:	"Hpapun Photo Notes: Dwe Lo Township, April 2013," KHRG, (first publication)
Location:	Dwe Lo Township, Hpapun District
Issues:	Impact of infrastructure and commercial development
Full text:	<p>These photos show the villagers' plantations in A--- that could not be burned because of unstable weather and could not be cultivated. These photos were taken on April 2nd 2013.</p> <p>When we're walking on the road and these photos were taken on April 2nd 2013.</p>

⁷⁸⁸ Because this is an official Myanmar government document, government districts and townships are used, as opposed to the Karen demarcations used by KHRG in other reports.

	<p>These show B--- villager’s cultivation [field] that could only burn half of the cultivation field because of the weather. These photos were taken on April 4th 2013.</p> <p>These show Poh Loh Hta village’s children when they were playing and climbing mango trees and picking the mangoes.</p> <p>This is the photo of Poh Loh Hta village taken on April 3th 2013.</p> <p>These show a murky Poh Loh Klo River. This is caused by mining and causes the problems for villagers like bad water for taking bath [or] drinking. These photos were taken on April 4th 2013.</p> <p>Photos show when children were going around and buying food in the shops. These photos were taken on April 5th 2013.</p> <p>These show wood [that people split into pieces for in building houses or other structures] in C--- village’s riverside on April 5th 2013.</p> <p>These photos show the places where a company came to do mining at Meh Kleh Klo and this is a huge mining [excavation] area.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Dwe Lo Township, Hpapun District (Received in July 2013)</p>
--	---

Source document #245

Internal log#:	13-74-P1
Published:	"Hpapun Photo Notes: Bu Tho Township, April 2013," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Attacks on civilians and extrajudicial killing; Anti-personnel and other mines; Forced labour; Arbitrary taxation and demands; Land confiscation; Forced recruitment; Religious and ethnic discrimination; Ongoing militarisation; Impact of infrastructure and commercial development; Access to health and education
Full text:	These show BGF [Border Guard Force] ⁷⁸⁹ Battalion #1013, Battalion Deputy Commander Kyaw Win and organization Department Secretary from Bu Tho and Battalion #102 Company #4's company second-in-

⁷⁸⁹ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see “[DKBA officially becomes Border Guard Force](#)” *Democratic Voice of Burma*, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

command [who] had a meeting in B--- monastery. They met a few people, including religious leaders and monks, and spoke frankly about the dispute in the past and talked about a better future without having such things [religious conflict] in future and to be able to communicate and hold hands and work together in the future. This is their appearance before us [the civilians]. The place [where the photo was taken] is in B--- village, Meh Pree village tract,⁷⁹⁰ and [in the photo] the BGF battalion commander is the one who is sitting and wearing sleeveless.

These show, on April 20th 2013, when I arrived in Meh Ka Lah village, Meh Pree village tract, in Bu Tho Township region and took the photos of the school and monastery. This is a government school. There are only monks and disciples in the monastery.

On April 21st 2013, I arrived in Ta Khaw Hkoh village, Meh Pree village tract. I took the photos of the villagers in Ta Khaw Hkoh village who got medicine from the FBR [Free Burma Rangers] without paying anything because mother organization KNU [Karen National Union] [permits them]. The medicines are not enough but they got what is appropriate for their diseases.

On April 21st 2013, I arrived in T'Khaw Hkoh village, Meh Pree village tract. I took photos and they show the civilians in this region. Because they [civilians] have not been seen by KNU and KNLA [Karen National Liberation Army] for a long time, and as KNU and Burma government have signed the ceasefire agreement, KNU went down and met the civilians there and the civilians came and met them as is appropriate. The information that KNU talked about was the [ceasefire] awareness and encouraged the civilians that the military and civilians have to work together with administration [KNU administration officers] like before. Because of KNLA having no salaries and have to eat food [sharing food] with the civilians and give awareness of both sites [each other].

On April 21st, I was in Ta Khaw Hkoh and [took] the photos. They show two children who were playing and made a shelter [to play in]. These two children made that with their own imagination.

On April 21st 2013, I arrived in Ler K'Weh village, in Meh Pree village tract, in Bu Tho Township and these photos show Burma ADRA [Adventist Development and Relief Agency] giving agriculture training in Ler Kweh village in the monastery and also showed ways of doing agriculture. People who gave the training were U Than Naing, a man who has dark black birthmark on his face, and Maung Aung. Their aim is that they will arrange and help [support] fertilization as well. They will support everything including [building a] well and [providing] seeds. As the civilians, they do not know how the arrangement will be and how that will work. After the training, they also fed [us] a snack and juice. The training took two hours.

⁷⁹⁰ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

On April 21st 2013, ADRA teacher [trainer] Maung Aung, before starting the training, took attendance and the training comers [civilians] wrote down their names [on the list].

On April 21st 2013, these photos show ADRA preparing with a chart and other materials for the agriculture training.

On April 21st 2013, ADRA teacher [trainer] U Than Naing and Ler Kweh, village youth leader, sitting and talking together before starting the work. U Than Naing, who has the dark black birthmark on his face, discussed the plan and the [village] condition.

The photos shows that on April 21st 2013, the Ler Kweh villagers were sitting and listening when people came and gave agriculture training. Even though they were listening, some were interested but some were not.

On April 1st 2013, these photos show ADRA giving training in Ler Kweh village, Meh Pree village tract.

On April 21st 2013, these photos show ADRA [members or staff] giving snacks and juice after the training.

On April 22nd 2013, I went to the side of C--- village and took photos of a rubber plantation. These photos show one thing that civilians do for their livelihoods but that harms people who don't have money [poor people] because [poor people] have no land for farming [or hill farming]. This causes problems for the people who do not have land. These are not the problems caused by company and rich people but between the civilians.

On April 22nd 2013, I was in C--- village and I met with the E--- village head, Hpah T---, and I also asked his village's condition.

On April 23rd 2013, I was in Ler Kweh village, in Meh Pree village tract and I took this picture. It shows Ler Kweh villagers who received medicine by FBR who is supported by the mother organization [KNU] plan.

On April 24th 2013, I arrived in F--- village and I met with the village head and interviewed him. He also mentioned the condition of his village.

On April 24th 2013, this photo shows G--- village head Maung H--- and I asked the condition of his village.

On April 24th 2013, I was in G--- village, Meh Pree village tract and I met with I--- village head Saw R--- and I interviewed him about the condition of his village.

On April 25th 2013, I visited J--- and there are the orders [rules], which were written in the DKBA [Democratic Karen Benevolent Army]⁷⁹¹ era and now in the BGF time they have not been erased yet. It has been one year since the gate [check point] has been removed. After the gate was removed, taxes became less for people who do business. That is not much benefit for the civilians because the remaining gates are still asking for a lot of taxes.

On April 25th 2013, this photo shows the place called Meh Pree village tract, in east Meh Ka Lah. These three pictures show the monk Hkay Mee Ka who built a monastery and the monastery is a cover for his future plan to plant a large rubber plantation in future. The monk is also covered by the BGF in order to be able to do his work. We received the information that if [he] started to plant, he will give the responsibility to BGF Battalion #1014 to take care [of the plantation]. All of the places that are shown by those three pictures are the places that civilians do farming or plantation.

On April 25th 2013, I arrived in Meh Ka Lah village, Meh Pree village tract. I took the photo of two Burma ADRA members [or staff] called Kay Sa Htay and Win Ko Ko from Hpa-an who came and helped [build] Meh Ka Lah well. The civilians do not know where the plan is from. They know that if there are more wells that will be better because these villages do not have plenty of water and there are only [few] wells and see that that will be better if there are supports.

On April 25th 2013, these two photos show villagers in Meh Ka Lah village, in Meh Pree village tract. People are putting the well ring in to the well so that the land will not fall down into it. Altogether, there are 25 well rings and at the same time ADRA staff [or members] helped them putting the well ring into the well.

On April 26th 2013, these photos show K--- village head Pah L---. He mentioned the condition of his village and two or three villagers [from the village] were included in the photos.

On April 27th 2013, I was in K--- village and I took these photos. These photos show villagers in M---. Because of having no other business, they just collect the betelnut⁷⁹² leaves together and [people] steam the betelnut

⁷⁹¹ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

⁷⁹² In Burmese, 'betelnut' and 'betel leaf' are referred to as *konywet* and *konthih*, as if they are from the same plant. The Burmese names are also commonly used by Karen language speakers. "Betelnut" is the

leaves and then go and sell them in Ka Ma Moh [Market or to their customers]. They sell one *viss* (1.6 kg. / 3.52 lb.)⁷⁹³ of steamed betelnut leaf for 1,000 kyat (US \$1.01)⁷⁹⁴ or 1,200 kyat (US \$1.22). By doing that, they [get] benefits for their livelihood. The place was in M--- village, in Meh Pree village tract, in Bu Tho Township area and it shows what civilians do for their livelihood.

On April 27th 2013, I arrived in N--- village and this photo that I took shows that villagers in N--- village still are afraid and worry about [civil] war. They dig a place beside their house to hide in it to save them from harm if [civil] war happens. These photos show one of the skills of the villagers in N--- village, Htee Tha Daw Hta village tract.

On April 27th 2013, I arrived in N--- village, Htee Tha Daw Hta village tract, in Bu Tho Township. This is the photo that shows one of a villager in Bu Tho Township who loads the paddy [into] a cart without using oxen because the distance [to carry] is not too far. I took his photo because this is a way of working for livelihood. But like this issue, because the BGF soldiers came and lived in Meh Say, some villagers in N--- village felt fear and sold their houses and cows and if they want to load things, they just carry things with cart if the place is not too far.

On April 27th 2013, I was in N--- village and I took the photo of a place where [heavy weapons are] dropped and after hitting the branch of jackfruit tree, that shell of the weapon hit one house. The name of the house owner is Naw S---. This photo shows the hit at the backside of the house by an RPG-7 [Rocket Propelled Grenade] that was shot by KNLA [Karen National Liberation Army]. Because of BGF #1017's soldier Hpah Tha Beh, who is in a platoon commander position, crossed the limited territory and KNLA go and shoot them with [RPG 7]. Because the shell did not explode in the house it did not hit the villagers. Naw S--- mentioned that if the shell had exploded in the house, many people in the house would have been hit. This happened on March 16th 2013, at 2:00 pm.

On April 27th 2013, this is the photo of one villager in N--- village in Meh Pree village tract. Naw S--- is standing and showing the place that her house wall's door was damaged [by the shell]. This happened on March 16th 2013 at 2:00 pm, because of BGF Battalion #1014 soldier [Platoon Commander] Hpah Tha Beh entered in the village and caused fighting.

On April 27th 2013, I was in N--- village, Htee Tha Daw Hta village tract in Bu Tho Township. I also asked this family because of their house was hit by the rocket of RPG-7.⁷⁹⁵ [This] shows Naw S---'s house that was hit by

seed from an areca palm tree, areca catechu; "betel leaf" is the leaf of the piper betel vine, belonging to the Piperaceae family.

⁷⁹³ A *viss* is a unit of weight equivalent to 1.6 kg. or 3.52 lb.

⁷⁹⁴ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

⁷⁹⁵ It is unclear if an RPG-7 was used in this attack as several other reports regarding this incident indicate that an M 79 was used.

the rocket. This happened because BGF Battalion #1014's soldier Hpah Tha Beh, who is in the platoon commander position and lives in Me Seik camp, crossed the limited territory that was set by the village head and KNLA soldiers. Because the fighting was happening in the village, the villagers mentioned that if BGF soldier [Platoon Commander] Hpah Tha Beh had not crossed the limited territory, this [fighting] would not be happening. As for Hpah Tha Beh, he got the order from his Battalion Commander Maung Chit.

On April 27th 2013, I was in N--- village, Htee Tha Daw Hta village tract, in Bu Tho Township. The villagers here received treatment by FBR and the KNU mother organization plan. [The villagers] don't have to pay for that. He [someone] mentions that if he went and took the treatment in Hkaw Taw Poo or Ka Ma Moh, he would have to pay according to the amount that he received [of the medicine]. He [someone] came and tried to heal his boil that he got treatment for in Hkaw Taw Poo. Because of treatment was not effective, he had to come for healing again [in the village by FBR]. He didn't need to pay and moreover, he got the medicines for free.

On April 28th 2013, I was in N--- village, Htee Daw Hta village tract in Bu Tho Township. I met with Naw T---, whose son [or daughter] was hit by M79's shrapnel on March 16th 2013, at the time when BGF entered in the village and fighting occurred with KNLA. Regarding this issue, because BGF Battalion #1014 Battalion Commander Maung Chit's soldier [Platoon Commander] Hpah Tha Beh disobeyed the order [rule] that was set up by [their leaders], the village head and KNLA [soldiers who] live in N--- Kloh. They [the soldiers] are not allowed to cross to the other side of the river. Because BGF Platoon Commander Hpah Tha Beh crossed the limited territory without letting them [KNLA] know, the fighting happened on the same day when Naw T---'s son is one month old. Thus, he was named Hpah U--- [which means Mr. M 79 (a grenade launcher)].

On April 28th 2013, I was in N--- village, Htee Tha Daw Htah village tract in Bu Tho Township and I took photo of this baby. The baby was hit by an M 79 on March 16th 2013, on the day BGF Battalion #1014's Platoon Commander Hpah Tha Beh, who lives in the camp of Meh See village, Htee Daw Hta village tract, crossed the limited territory and the fighting happened with KNLA soldiers. On March 16th 2013, at 2 pm, this baby was in the hand of his father when he was hit at the left side his temple. After one month and until now the mark or the wound has not disappeared yet and this baby had an injection of Dexamethasone [medicine for treating a wound or injury] and [his parents] had to pay 500 kyat (US \$0.51)⁷⁹⁶ for that and continue healing with traditional medicine.

On April 28th 2013, I was in N--- village, Htee Daw Hta village tract in Bu Tho Township. I interviewed Naw W---, whose baby was hit by an M 79. This photo also shows the married couple. They also let me know about their fears and worries. Because of the occasion that happened in N---

⁷⁹⁶ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 Kyat to the US \$1.

village on March 16th 2013. He [or she] and his family did not get hit but they felt like other people did.

On April 28th 2013, this is another photo of Naw T--- who is holding her son while she was full of thoughts so that I took her photo.

On April 28th 2013, I was in N--- village, Htee Tha Daw Hta village tract, in Bu Tho Township and I also met and talked with the villagers who were hit at the same time as her baby was hit on March 16th 2013 by BGF Battalion #1014's Platoon Commander Hpah Tha Beh, [who] entered N--- village and fired on [fought against] the KNLA. The villager named Kyaw Dt--- was hit while he was holding his son and it hit his right elbow. There is a little mark at his right elbow [that was hit]. He mentioned that this hit the two of them [Kyaw Dt--- and his son] and did not cost a lot [for medical treatment], but BGF didn't pay [money for medical treatment or] anything for him. As a KNLA second lieutenant, he promised that he will pay as much as he could but Kyaw Dt--- and his family did not want to accept that. The cost and expense [for the treatment] was not a lot and the villagers also understood the KNLA.

On April 28th 2013, I was in N--- village, Htee Tha Daw Hta village tract, in Bu Tho Township and I took the photos of the work that people do for their livelihood. They dry the gandarias [a small, mango-like fruit] and sell them in Ka Ma Moh. They sell 2,500 kyat (US \$ 2.53) to 3,000 kyat (US \$3.04) for one viss⁷⁹⁷ (1.6 kg. / 3.52 lb.) of dried gandarias but they cannot sell every time [they sell according to the season]. This shows that the work for livelihood that the civilians do for [buying] the salt and fish paste and medicines is not perfect. To sell them [Cardamom], they had to pluck them and split them and dry them. That took a long time to dry them [for selling].

On April 28th 2013, I was in N--- village, in Bu Tho Township and I took this photo. This shows the wound caused by the fighting that happened on March 13rd 2013, which was hit with an M79 and the photo shows the place where the weapon dropped that hit the villager Kyaw Aw Moo and his young baby. The fighting was caused by BGF Battalion #1014 battalion commander's [soldier] Platoon Commander Hpah Tha Beh crossing the limited territory.

On April 28th 2013, I was in N--- village, Htee Tha Daw Hta village tract in Bu Tho Township. The photos that I took show Kyaw Dt---, who was hit by M79; he is showing the place that the grenade hit on March 16th 2013 by BGF Battalion #1014's Platoon Commander Hpah Tha Beh [who] entered the village and [was] fighting against KNLA soldiers in Battalion #102. He is showing the coconut leaf and place that was hit by grenade.

On April 29th 2013, I was in N--- village, Htee Tha Daw Hta village tract. I took the photos of civilians who came to the KNU and KNLA meeting and gave awareness [talked about the ceasefire] in Htee Tha Daw Hta village

⁷⁹⁷ A viss is a unit of weight equivalent to 1.6 kg. or 3.52 lb.

tract and talked about the condition of the Burma government and dam plan. Because they are the villagers of Meh Lah, Meh Say, A---, Pa Teh Hta, Kyaw Teh Hta, villages are in the region of the dam, they came and listened together. In the photo, one of the village heads from Meh Say stood up and mentioned the issue. I called and interviewed him after the meeting.

On April 29th 2013, I was in N--- village, Htee Tha Daw Htah village tract in Bu Tho Township. I met with A--- village head Maung St--- and I interviewed him about the village and dam condition.

On April 29th 2013, these photos show A---, a villager who I met with in N-- village, in Htee Tha Daw Hta village tract, in Bu Tho Township. I interviewed him about his village conditions including the dam issue.

On April 29th 2013, I went to Taw Kyah [village], in the lower end in N--- Hta region and I took the photo of what people do for their livelihood at the side of his [or their] farm and hut. That was in [one of the places in] Neh Lah field, Htee Tha Daw Hta village tract, in Bu Tho Township, at Taw Kyah lower end and if the dam is constructed in this place, everything will be destroyed.

On April 29th 2013, I was at the lower end of Taw Kyah, N---, Htee Tha Daw Htah village tract, in Bu Tho Township. This is the photo of Taw Kyah Mountain's bridge for building at the place of the dam construction. This photo shows Taw Kyah Mountains in Htee Tha Daw Hta village tract. If the Htee Tha Daw Hta Dam is constructed, villages and work places will be destroyed [by flooding].

On April 29th 2013, I arrived in N--- Hta, Khoh Loh Klo Hta riverside, in the lower part of Taw Kyah, in Htee Tha Daw Hta village tract. This photo shows civilians doing tobacco [farming or plantation] and selling it for their livelihood in that region. They [villagers] make thatched shingles and sell them for the benefit [of covering of daily expenses of their family]. These places will disappear if the dam is constructed.

On April 29th 2013, I went to Taw Kyah, Khoh Law Klo riverside. This photo shows one group of DKBA [Democratic Karen Benevolent Army],⁷⁹⁸ who returned [to join KNLA/KNU] and were sitting together. This also shows that they [DKBA] will come and work together with KNLA/KNU for the security of the civilians in this region. This group of DKBA came and

⁷⁹⁸ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "[Inside the DKBA](#)," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

lives at Meh Lah Hta region for one or two days and they moved to the Brigade #7 side and sometimes they come and live in Kyaw The Hta. There are around 20 people [DKBA soldiers] altogether.

On April 29th 2013, I was in Taw Kyah [village] and I took the photo of these letters that the civilians wrote forbidding the dam [construction]. These letters are at the boat yard where the boats gather. This place is located in Taw Kyah [village], in Htee Tha Daw Hta village tract.

On April 29th 2013, I arrived at Taw Kyah boat yard where boats are gathered. Civilians [passengers] go around [travel] by boat for their livelihood [their work] and this region will sink [under the water] if the dam is constructed.

On May 1st 2013, I arrived in Meh Pree village, Meh Pree village tract. I took the photo of BGF and KNLA soldiers meeting and talking about the future regarding how to live and to be able to travel easily and also to understand each other. That [meeting] was held on May 1st 2013, during the ceasefire⁷⁹⁹.

On May 1st 2013, BGF's adviser leader Saw Htoo Loo; he is one of the advisers. [The reason] he lost one of his legs [is that] he once served in the DKBA and struggled [fought] and he lost one of his legs. At the time DKBA changed to BGF, because of losing one of his legs, he became an adviser of BGF.

On May 1st 2013, this photo shows the view when I was in Me P'Ree village, Meh Pree village tract in Bu Tho Township. I met with BFG Battalion #1014's company Second-in-Command, Maung Htun Lin and I took his photo while he was sitting and talking [about something] at Meh Pree village side.

On May 1st 2013, I arrived in Meh Pree village, in Meh Pree village tract

⁷⁹⁹ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April 4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#)," *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft](#)," *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma](#)," KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process](#)," KHRG, November 2012.

and met with BGF Commander Aung Min. I took the photo of him when he was waiting for his leaders who came to meet with some of KNLA leaders.

On May 1st 2013, this shows BGF's frontline soldiers who use heavy weapons. The weapon is RPG 7. I took this photo in Meh Pree village, Meh Pree village tract in Bu Tho Township region. The weapon comes from the support of the Burma government.

On May 1st 2013, the person in the hammock is Saw Yoo Khay, BGF Battalion #1014's company second-in-command. Their Battalion Commander Maung Chit asks him [Saw Yoo Khay] to stay in Meh Pree camp and sometimes he has to come back and live in the battalion. Saw Yoo Khay, in the past, used to be active in Uh--- and threatened the civilians many times. At the time the Burma government and KNU talked [signed the ceasefire], his behaviour has changed.

On May 1st 2013, this photo shows BGF soldiers who were sitting and talking together and they got their salary. This shows their weapons and uniforms. I took this on May 1st 2013, in Meh Pree village, Meh Pree village tract.

On May 1st 2013, I arrived in Meh Pree village, in Meh Pree village tract's monastery. I took the photo of BGF Battalion's adviser Saw Htoo Loo sitting on the mat. He talked together with the monk and beside him there were Commander Ba Yoh and Yoo Khay who were standing and looking at him for his security.

On May 1st 2013, I arrived in Meh Pree village, in Meh Pree village tract. This photo shows [someone's] son who helps with housework as much as he can. He is making thatched shingles for selling and to use [for his house].

On May 1st 2013, I arrived at Meh Pree village side, in Meh Pree village tract and I met with one farmer. I took his photo and this photo shows a villager in Meh Pree village, Meh Pree village tract, in Bu Tho Township. They struggle very hard for their livelihood and they have to dig out the tree stumps from the ground to do farming.

On May 1st 2013, one Meh Pree villager [he didn't mention his name] in Meh Pree village tract. He is with family [married] and he lost one of his legs because of stepping on a landmine that KNLA planted. He was told not to go to that place [before he was hit by the landmine] but thought that was ok. He went, then he was hit by the landmine. He went to the hospital in Kaw Taw Poo after he was hit by the landmine but that caused problems for his household. As for KNLA, they protect themselves so that their enemies, Burma government soldiers and BGF do not attack them. That causes problems for his family's livelihood and he did not get any payment for medical treatment.

On May 2nd 2013, this photo shows three KNLA commanders and BGF

Battalion #1014 Commander Maung Chit, at the time he was sitting and talking in the monastery, in Meh Pree village, Meh Pree village tract before starting the meeting.

On May 2nd 2013, this place is in the monastery in Meh Pree village, in Meh Pree village tract. It shows three BGF Battalion #1014's commanders attending [the meeting] in order to listen to the issues that their battalion commander, KNLA commander and KNU leaders [are discussing].

On May 2nd 2013, I arrived in Meh Pree village, in Meh Pree village tract's monastery. This photo shows BGF Battalion #1014's Commander Maung Chit and the KNLA commander taking their places [sitting] to start the meeting. At the meeting this time, both sides talked about the ceasefire and they also talked as the superiors to be able to arrange [manage], live in their place [camp], and let each other know on time before [crossing the limited territory].

On May 2nd 2013, this photo shows the two monks and a KNLA commander taking their places [sitting] to start the meeting. In this meeting, they talked about the peace [process] and to have understanding of each other between BGF and KNLA.

On May 2nd 2013, in Meh Pree village, Meh Pree village tract, in Bu Tho Township. These photos show two BGF commanders taking a seat to listen to the battalion commander [speaking] and the KNLA leader's speeches. They [two BGF commanders] were sitting on the chairs.

On May 2nd 2013, they are Meh Pree villagers, in Meh Pree village, in Meh Pree village tract who are coming to the meeting at the time KNLA, KNU, BGF and the monks met. The civilians wish civil war not to happen anymore. They hope after the meeting there will be peace and that the leaders will manage for armed groups understanding. The civilians have been suffering for many years and they are hungry for peace.

On May 2nd 2013, the photo was taken in Meh Pree village, in Meh Pree village tract in the monastery and it shows the 7th Brigade Commander (Paw Doh) [when he] attended the meeting and talked in this meeting.

On May 2nd 2013, in Meh Pree village, in Meh Pree village tract in the monastery. This photo shows BGF Battalion. Saw Maung Chit talked in this meeting and said that they will make peace and communicate and work together with [armed groups].

On May 2nd 2013, in Meh Pree village tract, Meh Pree village. This photo shows one monk in the village who was the master of ceremonies in the BGF and DKBA, KNU meeting. This is when he was before the people in the meeting and reading out the meeting agenda.

On May 2nd 2013, KNU/KNLA religious leaders and BGF battalion commander, they took a photo together and [they asked KHRG] to send

back [a copy of] the photo.

On May 2nd 2013, this shows Meh Pree village, Meh Pree village tract, in the monastery. This photo shows BGF Battalion #1014 Platoon Commander H'Pah Tha Beh who went to N--- village and made fighting happen.

On May 2013, this is one of the KNLA commanders and a BGF platoon commander taking the photo together. They [asked KHRG to] send back [a copy of] the photo.

On May 4th 2013, Naw Sh--- lived in Sd--- [village], Htee Tha Daw Hta village tract, in Bu Tho Township, at the time she was sick and I took her photo because her husband was killed by a landmine that was planted by KNLA. [KNLA] heard that BGF soldiers went around and KNLA planted landmines. He was told about the places where the landmines were planted but he went [to that place]. The first time he was not hit and he went again and he was hit and killed at the second time he went there [landmine planted area]. After he died, his wife has to depend on her children. Naw Sh--- is 64 years old and her husband's death hasn't been one year yet.

On May 4th 2013, these photos show when I arrived in Kyaw Ka Loh village in Htee Tha Daw Hta village tract, in Bu Tho Township. These photos show ADRA [Adventist Development and Relief Association] building [a clinic] but it is not finished yet so there is no medicine yet. It is likely that if [it] is finished, ADRA supports are not enough. So, [to meet] the expense that needs more, the villagers have to struggle. That causes problems for the civilians.

On May 5th 2013, I was in Sd--- village, in Htee Tha Daw Hta village tract. I met with Sd--- former village head and I interviewed him about his village condition. His name is Wh--- This was only that the time I took a photo [of him].

On May 5th 2013, I was in Kyaw Ka Loh village, Htee Tha Daw Hta village tract. This photo shows monk Hkay Mee Ka, who built a free school for the villagers and [the school is] recognized as a Burmese government school. Now the teachers come on time but the villagers do not know how long that will go in future. The villagers have to pay a teacher fee [likely, the villagers pay for their living expenses and food].

On May 5th 2013, this photo shows Kyaw Ka Loh village, in Htee Tha Daw Hta village tract, at the time that mother organization [KNU] called a meeting and asked the village head to express the feelings that they have [abuse that they have faced]. So Ph--- village head stood and expressed the [problems] that he has faced by BGF soldiers or KNLA soldiers and he mentioned in advance not to misunderstand him at anytime if the fighting happened [between arms groups].

On May 5th 2013, I was in Sd--- village, Htee Tha Daw Hta village tract. I

also took the photo of the letter at the time when DKBA did recruitment in Sd--- village and the four villages; Sd--- village's upper part, four villages of Ler Ka Baw pagoda's upper part of the river have to go and they [DKBA] asked for three years and before three years, BGF was founded and he continue serving BGF for over one year and after serving almost three years, BGF Commander Moug Chit ordered that the soldier should be replaced [soldiers can't be discharged]. If there is no one to replace [him], they [person discharged] has to pay 2,000,000 kyat (US \$2,026). So, the village, in fear, collects the money from the villagers with village name. The date that he collects the [money] is shown on the photo.

On May 5th 2013, I was in Sd--- village, Htee Tha Daw Hta village tract. I took this photo that shows KNU mother organization and KNLA soldiers meeting with Sd--- villagers and explaining about the money they took immediately after the village head collected for BGF Battalion Commander Maung Chit who asked for the soldier's [recruitment] and money. They [KNLA] returned the money back to the village head and to the villagers when the villagers do not have money. They did not take and use the [money] for their own. They returned the money and explained to the village head to return the amount he received [from the villagers]. If he took 1,000 kyat (US \$1.01) from the villager, he has to return 1,000 kyat (US \$1.01) to the villager.

On May 5th 2013, I was in Htee Tha Daw Hta village tract, in Sd--- village. I took this photo and I questioned the owner [of the photo] and that was in northern part of Sd--- village. The photo was taken at the time when he stood up and talked about collecting the money [from the villagers]. [He said,] *"the time when I started collecting money [for the DKBA] was in the DKBA time [era] because one man from this village had to serve for the military [DKBA]. Before three years of serving was completed in DKBA, [DKBA] became BGF and I served in BGF. After I [finished] the military time, BGF Battalion #1014 Commander Maung Chit said that I needed to be replaced. People did not want to go, so he asked for 2,000,000 kyat (US \$2,026.34). We started collecting money and that finished on January 29th 2013."* Because KNLA soldiers took [the money] and said, "do not give that to [BGF]." I reported to Maung Chit that, "I have collected the money but KNLA took the money, so that we can't help it." And Maung Chit said, "If so, the village heads have to guarantee [vouch for him] for us in Battalion #1012 [camp], which based close to Ta Hkaw Poh, so that Burmese soldiers will know [about that the case]." So that we went and guaranteed [for them]. Now, because the KNLA returned [to money] to us, that is the best. Otherwise, BGF will take all our money freely [with having no benefit for the villagers].

On May 5th 2013, this photo shows the same time when BGF asked for money and one of the KNLA commanders returned the money to the village head when they [KNLA commander and the villagers] were counting the money.

On May 5th 2013, I took this photo Kyoh Klo village, in Htee Tha Daw Hta village tract. When I interviewed Ni--- village head about the condition of

his village and about why he collects the money [from the villagers].

On May 5th 2013, I also interviewed Mu--- village head about his village condition, including his collecting money.

On May 6th 2013, I was in the lower part of Sd--- village and I asked [his] village's condition. Including his [village head] collecting money that BGF asked [for] and KNLA returning the money.

On May 6th 2013, I arrived in Mi--- [village], Htee Tha Daw Hta village tract and I took this photo. As I have to travel with a boat, this boat sent us and also waited for us until we came back.

On May 6th 2013, I arrived at Ler Ka Paw Kloh and took this married couple's picture. I took their photo because they pan gold for their livelihoods. The two live in Thay Nah La village, in Htee Tha Daw Hta village tract and they said, *"Some days, we got 1,000 kyat (US \$1.01) and some days we got 500 kyat (US \$0.51), but it does not work because they [rich people or people who have money] came and [mined gold] with machines."*

On May 6th 2013, I took this photo at Ler Ka Paw Kloh and these photos show the person who will come and did gold mining and his phone number. I just took this picture. If this person comes and does [gold mining], the villagers in that region cannot work on it [panning gold] anymore.

On May 6th 2013, this shows Ler Ka Paw Kloh covered with water because of mining gold by machine and they [gold miners] block the water at that place but now people don't want that so they stopped [blocking the water].

On May 6th 2013, I arrived at Ler Ghay Paw Kloh [River] where people do panning for gold. I met with people, Li--- villager Naw Po--- and her friends. I interviewed them a little [while] regarding their coming and panning for gold by hand in other places. She said, *"if people allow the people who will mine gold with machine, we would not be able to work [for our livelihood]. We came and work in other people's places for the whole day but we get only 1,000 kyat (US \$1.01) at most."*

On May 6th 2013, I arrived in Ler Ka Paw Kloh where people will come and pan for gold. This place is recognized as farming land and those lands will be destroyed if people came and pan for gold. Li--- village is located in Htee Tha Daw Hta village tract, in Bu Tho Township region.

On May 6th 2013, I arrived at Ler Ka Paw Kloh [River], Li--- village, Meh Pree village tract, in Bu Tho Township. This shows the name of a person who is going to pan for gold. His name is Saw Hp---. He uses these things even though the KNU mother organization has not given permission and the civilians in this region do not like him to do [business] here. A lady named Ma Lh--- lives in Li---. Now, because of having no permission [to

do business in that area], he went back to [the city or the place he lives] and he left some of his materials [in the village].

On May 6th 2013, I was in Paw Htee Hkuh BGF Battalion #1013 and this is a BGF rubber plantation. This also shows the military camp's area. I took this picture on the motorbike, so that is why the photo looks like that.

On May 6th 2013, I arrived in Htee Lah Beh Hta [village], the place where people built the bridge in the Lwa Say village region, in the Htee Tha Daw Hta village tract, in Bu Tho Township. This photo shows the bridge that will be constructed in three years and it is called Monk Hkaw Taw Road and now people who take care and manage the bridge are BGF Maung Chit and monk Sa Hsa. Those are their plans. Regarding villages that have to come and help, everything is like a military order and Sa Hsa is the monk and his guards are BGF. So that some civilians mention [something about their complaints] and to our knowledge, mother organization [KNU] also has the same idea as we do. On the picture that is shown was taken at the east side of the bridge. If the bridge is constructed, they also will do road construction and we can say that many of the villager's lands will be destroyed by road construction.

On May 6th 2013, the place was in Htee Lah Beh Hta. Base pillars of the bridge at the middle of the river and east side of the bridge will be finished at the end of 2013 and we [the villagers] do not know when the construction of west side of the bridge will be started.

On May 6th 2013, I arrived in Noh Hta village in Htee Tha Daw Hta village tract. This photo shows the view and construction of the bridge in Htee Lah Beh Hta.

On May 6th 2013, I arrived back in Kyaw Ka Loh village, Htee Tha Daw Hta village tract, in Bu Tho Township. This photo shows the civilians' farms in that region that they use for their livelihoods. Doing this kind of work [farming], sometimes it goes well but not the same year by year [it depends on the weather]. If the weather is nice and the paddies are not destroyed by insects, there will be fewer problems for the civilians. But now if we look at the current condition, mostly the weather is not good, so that there are big problems for the civilians.

On May 6th 2013, I arrived in Meh Pree village, Meh Pree village tract, in Bu Tho Township. This photo shows the civilians working for their livelihoods. They plant sugar cane trees so that they could make money by selling them to buy salt, MSG, medicines and clothes. They plant sugar cane for three years and they plant paddies for one or two years. They plant in rotation. In this region now, mostly, people plant rubber trees and there are less people who do sugar cane plantation for their livelihood.

On May 7th 2013, I was in Pwe Kay [village] and these are the pictures that KNLA and BGF soldiers took photo together. I took these photos for them and they asked me to return a [copy of the] photo to them. So, send

back the photo to me, so that I could go and send their photo to them.

On May 7th 2013, I was in Pwe Kay and this photo shows BGF Battalion #1014's Commander Maung Chit and BGF Battalion #1013's Battalion Deputy Commander Kyaw Win who is in military uniform, when Moun Chit is wearing an ordinary shirt while sitting and talking in Pwe Kay village, in Kyaw Pah village tract as they wanted to meet with KNU mother organization, not because of superior condition [leaders' from above desire] but because of the front line condition.

On May 9th 2013, I was in Meh Ka Naw village, Kyaw Pah village tract, in Bu Tho Township region and I took this photo. This shows students in Meh Ka Naw [village] who attended a KNU mother organization [event where a member] gave a speech at the time when they were giving a speech in the meeting with civilians. Moreover, they [KNU] invited the students because that they have not heard Mother Organization's preaching for over ten years.

On May 10th 2013, I arrived in Ta Ree Hta [village], Kyaw Pah village tract. This photo shows BGF's old camp where they no longer live. It has been a few months that they have been removed and that makes a kind of happiness for the villagers. If we compare the years 2011-2012, BGF leaders at the time, while they were there, the villagers in Tha Ree Hta village had to fear and worry about their security because if the KNLA go and fight, they will threaten the villagers. So that in 2013, since they have been removed, the villagers have more freedom to work.

On May 10th 2013, I arrived in Kyaw Pah jungle and in I was in Kya Pah village tract. This photo shows people doing a small-scale cotton weaving business that is a part of their livelihood. They plant cotton [plants] and they make [money] by weaving blankets or shirts. In this region, every place is not working on cotton plantations anymore.

On May 10th 2013, I arrived in Kyaw Pah riverside village, in Kyaw Pha village tract, at the place called Ma Ner Plaw. This photo shows the green colour [of the water] and it has been only a week in this month that the water turned to a green colour. This well has been many years since our grandmother and grandfather's time and they have been drinking this well's water for many years. The water has never turned to a green colour but now it has. One villager in Kyaw Pah riverside village said before the water turned to a green colour, people saw three Muslim people at night. They slept by the buffalo's shelter, at the side of the house and they do not sleep at people's houses, so the villagers said that that would be [those three] Muslim people who went and dropped in the medicine [chemicals]. They [villagers] said, "*that could be* [that the] *Burma government's soldiers or their Border Guard Force ordered* [them to come]." At the time this well first turned green, he didn't drink [use] alone, he drank with his friends. In this region, because of the scarcity of the water, there is only this well in this area and villagers and KNLA soldiers or merchants drink this well's water because of the this place [where well is located] is by the road and people come to drink water and rest there.

Now, because of that occurrence, they no longer drink that water. They do not use it anymore.

On May 10th 2013, this photo shows Na Loh Plaw's well [water] turned to a green colour. We took out the water with bucket. We put the water in the glass but the colour is still green a little bit.

On May 10th 2013, I arrived in Nan Kyaw village, Day Wah village tract, in Bu Tho Township. This photo shows the rubber plantation that was in Nan Kyaw village's side and that belongs to BGF adviser Saw Htoo Loo. Now that [the plantation] causes problems for the villagers. If one of their animals went in his rubber plantation area, the animal returns with a broken leg or front leg and blind but they [villagers] dare not to go and report because the people who take care of the farms are BGF soldiers. So the civilians dare not to go and tell them their problems. The villagers are still under the control of those people [military].

On May 11th 2013, I was in Sr--- and I met with Kyaw Pah village tract leader, including Pr--- village head and I interviewed him about the village's condition, including the dam condition. The name of village leader is Hpah Rt---, Pr--- village head Hpah Th---. They mentioned their [village's] condition [in the interview].

On May 12th 2013, I arrived in Tu--- village, Day Wah village tract, and I interviewed the village head Naw Hs---. I interviewed her about the condition of her village including Lr--- 's rubber plantation and also the issue that Burma government will come help her for a school [support building a school] including her and she said, "*if they [government] help, probably that will be good for us and if they [government] support in half way, we will not be able to continue building it. Now, Burma government asked us to buy a land [for the school]. We had to pay 200,000 kyat (US \$202.63) for that land. We have bought the land already but now they have built only one toilet. They have not initiated any other things yet. We were not paid by the government for buying land [for school]. We bought the land with our own money.*"

On May 12th 2013, this photo shows when I was in Tu--- village, Day Wah village tract. I took the photo of the school campus where the Burma government will come and build the school soon. This is village head Naw Hs--- 's husband showing the area of the school that is two furlongs⁸⁰⁰ (0.4 km. / 0.25 mi.) [long]. They will make sure to gradually [solve] this issue in future.

On June 29th 2013, I took this photo of Naw Kr---, 15 years old. She lives in Kh--- village, in Bwah Der village tract, in Bu Tho Township. Because of the scarcity of the food, she had to go and carry this one sack of rice⁸⁰¹

⁸⁰⁰ A furlong is a unit of distance equivalent to 0.2 of a km. or 0.125 of a mile.

⁸⁰¹ A sack is a unit of volume used to measure paddy, milled rice and seeds. One sack is equivalent to 31.35 kg. or 69.12 lb. of paddy, and 48 kg. or 105.6 lb. of milled rice. A sack is also equivalent to three big tins.

	<p>(48 kg. / 105.6 lb.) to help her family with daily food. This one sack of rice was distributed for free by Nippon through CIDKP [Committee for Internally Displaced Karen People].</p> <p>On June 29th 2013, the place was in Ks--- [village], Bwa Der village tract. This photo shows the villagers in Bwa Der village tract in Bu Tho Township. Because of the scarcity of food, the time [happened] when the support comes by CIDKP plan. The villagers gathered together and carried together the rice sacks that had arrived on the engine [powered] boat. They carried and put them together at the same place. The beginning of the problems was caused by Burma government soldiers by restrictions [on movement] and setting up a lot of [taxation] gates [in that area]. Work was decreased and another problem was insects and mice that destroyed the paddies and the other thing was unstable weather.</p> <p>On June 29th 2013, in Bwa Der village tract, Ks--- [village], in Bu Tho Township, when the villagers came and got the monthly rice ration personally. When they took the rations, they posed for photo together, so I took photo for them.</p> <p>On July 5th 2013, I arrived at Kl--- village farm, in Pa Heh village tract, In Bu Tho Township. I took this photo and it shows regional people farming for their livelihood in Bu Tho Township. They use these things for farming.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in July 2013)</p>
--	--

Source document #246

Internal log#:	13-75-P1
Published:	"Hpapun Photo Notes: Lu Thaw Township, May 2013," KHRG, (first publication)
Location:	Lu Thaw Township, Hpapun District
Issues:	Ongoing militarisation
Full text:	It is A---, I asked Saw Mu Plaw village tract ⁸⁰² worker to take a video of IDP [Internally Displaced People] villagers from A---, Saw Mu Plaw village tract and what they were doing for National Day on February 11 th 2013. They also exclaimed four principles of President Saw Ba Oo Gyi. They went around and exclaimed. There were 450 people, 250 female and 200 male. In that day, they worshiped and prayed that they would get peace, work without disturbance and that the Burmese government military would withdraw. To withdraw Burmese government military camps, which are located in Kay Poo village tract: (1) Khaw Daw Hkoh army camp and (2) Hsa Law Daw Hkoh army camp were also included in their prayers. The

⁸⁰² A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

	<p>villagers gathered each other for their needs.</p> <p>Hpaw Khaw Plaw, on February 11th 2013, villagers from Hpaw Khaw Plaw, P’Naw Aye Per Hkoh, Ler Mu Plaw village tract, gathered together and there were 600 people, 250 female, 350 male. Today was National Day so villagers from their religions, worshiped and prayed. They also exclaimed President Saw Ba Oo Gyi’s four principles and speeches were given. Then they walked around the grounds three times and showed their desires.</p> <p>On February 11th 2013, villagers from Naw Yo Hta village tract were gathered together at Naw Yo Hta football grounds, there were 436 people, 242 female, 242 male. Baptist leaders worshiped willingly and people prayed according to what they believe. Leaders explained about National Day and they exclaimed the four principles of President Saw Ba Oo Gyi and explained them. They reported that they wanted to go back to their own villages and working places that had been abandoned. Due to the Burmese government military operation, they do not dare to go back and work. Villagers from Kay Poo village tract have been staying in Naw Yo Hta village tract so there is no place for farming. If the Burmese military withdraws, they will go back to their place and work on their farms. There will be more space and they will work without fear.</p> <p>On February 27th 2013, KNLA army attacked Burmese military’s truck that was digging the road that was coming to B---, Kay Poo village tract. The attack happened in C--- village area, just to remind the Burmese military not to come, not to build road and not to send more rations. There was no injury to either group.</p> <p>The photos showed the Lu Thaw Township leader giving advice and helping villagers from the village tract [with] materials.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Lu Thaw Township, Hpapun District (Received in July 2013)</p>
--	---

Source document #247

Internal log#:	13-77-P1
Published:	"Thaton Photo Notes: Bilin Township, January 2013," KHRG, (first publication)
Location:	Bilin Township, Thaton District
Issues:	Impact of infrastructure and commercial development
Full text:	<p>On January 31st 2013, Bilin Township, Aye Kyoo Hkee village tract, A--- [Shwe Pu] gold mining area which is about 30 minutes from A--- village.</p> <p>On January 31, 2013, Bilin Township, Aye Kyoo Hkee village tract, B--- Village, a company came and kept their excavator in B--- because they</p>

	<p>didn't get permission yet.</p> <p>Those photos are taken on January 31st 2013, in C--- village, Aye Kyoo Hkee village tract, Bilin Township, Thaton District, which show that Shway Swun Ain [Mya Pu] company already bought all the land that is left over, to still continue working on gold mine project said by villagers.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Bilin Township, Thaton District (Received in July 2013)</p>
--	--

Source document #248

Internal log#:	13-84-P1
Published:	"Toungoo Photo Notes: Htantabin Township, March 2013," KHRG, (first publication)
Location:	Htantabin Township, Toungoo District
Issues:	Land confiscation; Ongoing militarisation; Impact of infrastructure and commercial development
Full text:	<p>These photos were taken on March 21st 2013, at Kaw Thay Deh car road, Taw Ta Htu [Htantabin] Township, Toungoo District. These are the photos of Light Infantry Division [LID]⁸⁰³ #66 coming to A---. We have seen that the Light Infantry Division #66 sent a lot of food to our area. The Light Infantry Division #66 sent not only food but they also sent two bulldozers.</p> <p>These photos were taken on March 18th 2013. These are the photos of the car road of Toungoo to Hkler La. The bridge at Pae Lae Wa is covered by water because Shwe Swan In company built the dam. So the company built a new road. But the company built it heedlessly and we can see that there are a lot of depressions. The road was damaged in the rainy season and it is a risk for the villagers in their travelling.</p> <p>Toungoo District</p> <p>Toungoo – Hkler La car road</p> <p>Place – between mile 20 and Peh Leh Wa</p> <p>These photos were taken on March 29th 2013, at Peh Leh Wa area, Taw Ta Htu Township, Toungoo District. The water is coming up until the western Day Lo area and Maw Nay Bgwa area in Taw Ta Htu Township. The bridge of Paw Lae Wa is covered by water because of the dam.</p>

⁸⁰³ Light Infantry Division (Tatmadaw); commanded by a brigadier general, each with ten light infantry battalions specially trained in counter-insurgency, jungle warfare, "search and destroy" operations against ethnic insurgents and narcotics-based armies. LIDs are organised under three Tactical Operations Commands, commanded by a colonel, (three battalions each and one reserve), one field artillery battalion, one armoured squadron and other support units. As of 2000, each LID has its own organic field artillery units.

Shwe Swun In, the company that built the dam, made a barge to transfer the motorbikes of the villagers. We have seen that thousands acres of villager's lands and plantations disappear because Burmese government and the company constructed the dam.

Toungoo District
Taw Ta Htu Township
Place: Peh Leh Wa area

These photos were taken April 15th 2013. This is when the Light Infantry Division #66 of Tatmadaw is departing from Kler Lar village and going to A--- village. The Light Infantry Division #66 is traveling secretly because they are afraid that the villagers would see them. They travel in the very early morning (before the dawn) or at night. This Light Infantry Division sends a lot of food by cars and the soldiers are carrying their heavy stuffs. Anxiety comes into the minds of the villagers when they see the Burmese soldiers doing this. They are worrying about their future.

These photos were taken on May 11th 2013. These are the photos of villagers' lands covered by water at western Day Lo area because the Shwe Swun In Company built No. 2 Thauk Yay Khat hydropower project and the dam blocks Day Lo river from flowing and the water covers the lands of Hton Bo villagers and the villagers lost their lands. The KNU [Karen National Union] collected the list of the villagers who lost their lands and Shwe Swun In Company is to pay the exact price of the lands. The responsible person of Shwe Swun In Company, U Wan Maung said that they will give money when they receive the exact numbers of acres of land. We have seen that they gave money to some of the villagers and some do not receive the money yet.

These photos were taken on March 3rd 2013, during the fourth congress of Toungoo District at Klaw Klay Lo. The chairperson is Thara Eh Wah, the District of Toungoo and master of the ceremony is Minister Blut Htoo, the Secretary of Toungoo District and Minister Jawni, the deputy secretary of Toungoo District. This congress took over one week and they also elected leaders from this congress.

These photos were taken on April 3rd 2013. These are the photos of the leaders of Toungoo District meeting with Shwe Swun In Company at Hton Bo dam area. This meeting is about the villagers who lost their lands and plantations because the company built the dam. Eight leaders from Toungoo District attended this meeting and they took photos together after the meeting.

These photos were taken on April 26th 2013, at Taw Ta Htu Township, Toungoo District. After the ceasefire⁸⁰⁴ agreement between the Burmese

⁸⁰⁴ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April

government and the KNU, the KNU tried to ensure the area by using GPS [Global Positioning System]. They will also make land tenure and will give new seeds for plantation and farmlands to the villagers. The farming department started to measure the land at the Ber Htee area. The SPDC [State Peace and Development Council]⁸⁰⁵ government confiscated the lands of villagers at Nyaung Lay Bin Kwin for the last 20 years. Now the government said that they will return the lands to the villagers. Villagers who lost their lands request that the KNU make land grants for them, so the KNU asked the farming department to measure the lands for the villagers and make land grants for the villagers.

These photos were taken on April 14th 2013, at B--- village, Ber Htee area, Taw Ta Htu Township, Toungoo District. A problem occurred for the villagers who are living in Ber Htee area. That is water from Yaw Hsa Lo River floods the farming fields of the villagers in the rainy season. The leader of Toungoo District, the operation commander, the battalion commander and the township leader met with the representatives of the villages from Ber Htee area and discussed how to solve this problem. To solve this problem, they will extend the river with bulldozers so that it would not flood in the future. All of the representatives who came and met with the leaders agreed with that decision.

Toungoo District
Taw Ta Htu [Htantabin] Township
Per Htee region
Place: B--- village

Photo Notes written by a KHRG researcher,
Htantabin Township, Toungoo District
(Received in August 2013)

Source document #249

4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#)," *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft](#)," *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma](#)," KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process](#)," KHRG, November 2012.

⁸⁰⁵ State Peace & Development Council of the military junta ruling Burma at the time, which was officially dissolved March 30th 2011 by Senior General Than Shwe following the election of a quasi-civilian government in Burma in November 2010.

Internal log#:	13-85-P1
Published:	"Toungoo Photo Notes: Htantabin Township, May 2013," KHRG, (first publication)
Location:	Htantabin Township, Toungoo District
Issues:	Torture and violent abuse; Land confiscation; Peacebuilding efforts; Impact of infrastructure and commercial development
Full text:	<p>These photos were taken on May 9th 2013. These photos are the photos of soldiers who gathered together to go to the campaign in Per Htee area organized by the leaders of KNU [Karen National Union] of Toungoo District. They are obligated to take the security for the leaders during the meeting. This is an important meeting so the civilians should know what people are saying. This meeting was held in A--- village but the place where the soldiers were gathering was B--- village, in Taw Ta Htu [Htantabin] Township.</p> <p>These photos were taken in May 10th 2013. These are the photos of the leaders of KNU of Toungoo District while they are giving speeches during the meeting. They are explaining to the villagers about the relationship between the KNU and the Burmese government during the ceasefire⁸⁰⁶. They [KNU leader] said, <i>"We cannot easily trust the Burmese government. We have to do the ceasefire process slowly so we want the civilians to understand us and work together with us."</i> This is a part of the speech of the Toungoo district leader. It is important for us to be united. This meeting took place in A--- village in Taw Ta Htu Township.</p> <p>These photos were taken on March 8th 2013. These are the photos of one of the members of the NLD [National League for Democracy], who came and met with villagers from Kler Lah area in Kler Lah village and explained to them not to allow people to come and measure the land and mark it as "Kyu Pyin Ka Kweh Taw' [forest protected teak] because the people who will come and measure the lands are the people of Burmese government. The KHRG researchers also joined the meeting and</p>

⁸⁰⁶ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April 4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#)," *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft](#)," *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma](#)," KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process](#)," KHRG, November 2012.

explained to the villagers to be aware and to make sure that they have a land grant and land tenure because there are a lot of conflicts about land today. The KNU has planned to create land tenure for the people from this area. We had a meal after the meeting. Villagers who attended the meeting mentioned that they have to work together.

These photos were taken on March 16th 2013. These are the photos of the administrator of section one, Thandaung Gyi city. He mentioned that the UNHCR [United Nation High Commission for Refugees] came and built 26 houses at section one for refugees.⁸⁰⁷ But these houses are not perfect for the refugees. More than that, the lands where the houses were built were the lands that were confiscated by the Burmese army.

These photos were taken on March 16th 2013. These houses were built for the villagers who do not live in the village but there are so many internally displaced people [IDP] that it would not be enough for those people. The lands where the houses were built were the lands that were confiscated by the Burmese army in the past.

These photos were taken on April 17th 2013 at B--- village. It floods every year in this village area during the rainy season and destroys the paddy fields. More than that, because of the building of the Day Lo River dam, it will be flooded ten times more than before. The leaders of KNU are worried for the villagers so they ask Shwe Swun In Company to dig drainage so the fields of the villagers are not destroyed. This drainage would be very useful for the villagers in Taw Ta Htu Township.

These photos were taken on April 18th 2013. It is the *Zay Kweh* [business area] in Taw Ta Htu Township. The rich people asked permission from the KNU leaders and came and did logging at Ber Htee area. If we look back to this, we can see that the logging affected the environment, more than that it became a hardship for the civilians to find wood for cooking and to make fire.

These photos were taken on April 27th 2013. This is the second congress of a women's organization in Taw Ta Htu Township. This congress elected new members to work with the headquarters of the women's organization. Youth congress and township congress were also held in this congress. The women's organization encouraged the people who attended the congress to work together with the mother organization, Karen National Union. All people unanimously elected the new leaders from this congress and it was not by force.

These photos were taken on July 1st 2013. I received these photos from a staff member of KORD [Karen Office of Relief and Development]. These

⁸⁰⁷ UNHCR was a researcher error. After additional research, it was found that the correct organization is the Norwegian Refugee Council (NRC).

photos show that one of the villagers had suffered an injury committed by the deputy commander of Light Infantry Battalion [LIB]⁸⁰⁸ #30, Commander Hsan Htun. The name of the victim is Saw Ht--- and he is 30 years old and was injured on June 26th 2013. This is when he was at the hospital after he got the injury. The incident took place at Htee Tha Saw area in Daw Hpah Hko Township.

These photos were taken on May 15th 2013. These are the photos of people making bamboo to become raw material and use it in the restaurant. These people who are doing this asked permission from the leaders of KNU and the leaders gave them permission. Villagers in that area report that it affects the environment and their plantations by doing this. Additionally, the villagers have to go very far away when they need to cut bamboo. They already cut the bamboo near the car road so there is no more bamboo. They are doing this at the C--- village area.

These photos were taken on May 12th 2013. These photos show the leaders of KNU preparing themselves before they go to the meeting at D-- - village in Daw Hpah Hko Township. Villagers from the area also have a plan to offer wreaths to the leaders [during the meeting]. The KNU has not been to D--- in the past even though it is a Karen village because it located on the inside [of the area controlled by the Burmese government]. The leaders of KNU plan to explain to the villagers there about the ceasefire process and their attitude toward the Burmese government. This activity is a benefit for the villagers from this area.

These photos are the photos of the district leader delivering a speech to the civilians. It was taken on May 13th 2013. The district leader is explaining to the civilians about the ceasefire process between the KNU and the Burmese government.

These photos were taken on May 13th 2013. These are the photos of the operation commander who is delivering a speech to the civilians. He is explaining to them about the perspective of KNU about the ceasefire between KNU and the Burmese government. He also talked about the information details.

These photos were taken on May 13th 2013, during the evening program. It was in the hall of RC [Roman Catholic] church at D--- village, Daw Hpah Hko Township. These are the photos of the leaders of the KNU and civilians who are discussing how to be united and how to work on the future plan.

Photo Notes written by a KHRG researcher,
Htantabin Township, Toungoo District
(Received in January 2013)

⁸⁰⁸ Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

Source document #250

Internal log#:	13-86-P1
Published:	"Toungoo Photo Notes: Thandaunggyi Township, August 2013," KHRG, (first publication)
Location:	Thandaunggyi Township, Toungoo District
Issues:	Land confiscation; Restrictions on freedom of movement or trade; Ongoing militarisation; Peacebuilding efforts
Full text:	<p>Date: August 3rd 2013</p> <p>Location: Daw Hpa Hkoh [Thandaunggyi] Township, Thandaung Myo Thit</p> <p>Incident: Car accident</p> <p>This photo was taken by me on August 3rd, 2013, of the crash between a Tatmadaw truck and a civilian motorbike. Photos are of an injured person and damage to the motorbike after the crash.</p> <p>On August 3rd 2013, in Thandaung town, Taw Sa Khan town, Bayinnaung Military Camp training centre, a military truck was carrying sports players while they were going to Toungoo in Than Daung Township. Before they arrived at the end of Thandaung Myo Thit, at a curve in the road, their truck crashed with Saw A--- and Saw B---'s motorbike. At the time the emergency ambulance sent them to Toungoo Hospital.</p> <p>Saw B--- was seriously injured so on August 3rd 2013, at 8:30 pm, he was sent to Nay Pyi Daw Hospital. Saw A--- is 25 years old and was left in Toungoo Hospital because the bone of his right thigh was broken and he does not need to go to any other hospital. On August 6th 2013, in the morning, Saw B---, 32 years old, died in Nay Pyi Daw Hospital. Their motorbike was kept in Thandaunggyi Township, Thandaung Myo Thit police station. The chief of police kept their motorbike but the police didn't arrest the driver of the military truck because the truck was driving too fast, they did not recognise who was driving or the number of the car plates either. As in this case, if they do not take strong actions in the coming future, the military will still keep oppressing the people.</p> <p>Date: August 8th 2013</p> <p>Location: Thandaunggyi Township, Toungoo district</p> <p>Incident: Over transporting rations</p> <p>These photos were taken on August 8th 2013. On August 7th 2013, Southern Regional Military Command Headquarters Vice Major General Soe Win came to Taung Sa Khan town, Bayinnaung Military Training Centre by helicopter. In their camp, all of the soldiers, officers and commanders were gathered together for meeting. As soon as they finished the meeting in the afternoon at 2:30 pm, they went back to</p>

Division Military Headquarters immediately.

The next day, on August 8th 2013, Southern Military Headquarters transported rations with 20 trucks straight to Battalion #930 [based in] Htauk Poh camp. All the people who live in that area were surprised and concerned [with] what was going to happen because they carried more rations than they needed.

Date: July 30th 2013

Location: Bago Region, Toungoo Township, C--- Village

Incident: Benefits of bamboo shoot [trading]

This photo was taken by me on July 30th 2013 about how bamboo shoots benefits family income.

According to U D---, who trades bamboo shoots, is 61 years old, is Christian, of Burmese nationality who lives in Bago region, Toungoo Township, C--- village. *“Recently, in this season I am trading bamboo shoots, I travelled and bought bamboo shoots in a rural village for 1 viss⁸⁰⁹ (1.6 kg. / 3.52 lb.) for 120 kyat (US \$0.12),⁸¹⁰ which depends on city market interest rates. Particularly, I am trading in Kwun Pin village, Hay Mwon village, Tin Wa Taw village and other neighbouring villages. If I got two and a half viss (4 kg. / 8.8 lb.) of bamboo you just have to pay the price for two viss (3.2 kg. / 7.04 lb.), the other half is taken out as decrement [tax]. We have to get permission and pay taxes to State Environmental Development before we can trade bamboo shoots.”*

We are relying on this forest and if the government makes it into restricted forest [land] we will be starving. Moreover, we will not able to eat raw prawn fish every day. Due to canalization and the paper factory shutdown, most villagers just have to rely on bamboo shoots to cover their daily life as income. Correspondingly, people who live in E--- village near Sittaung River said there is bad quality of teak trees and bamboo. Now they have to find wood and bamboo shoots for livelihood as a new job even they have never done it before.

After the ceasefire,⁸¹¹ a Chinese woman, who is named Ma F---, was investing in all [of the] villages that were near, in Toungoo province, Leik

⁸⁰⁹ A viss is a unit of weight equivalent to 1.6 kg. or 3.52 lb.

⁸¹⁰ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 Kyat to the US \$1.

⁸¹¹ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see [“Preliminary Ceasefire Talks,” Karen National Union](#), April 4th 2012; [“KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government,” Karen National Union](#), September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide

	<p>The sub-township gets or buys bamboo shoots for interest. After the ceasefire, we can set up businesses much better. Before the ceasefire we had to serve as security guards, bridge guards and electric pillar guards. We could not refuse the jobs. While you are guarding, if military soldier guards saw that you are dozing, they would fine you [so you have] to give chicken, birds and alcohol. Each village tract⁸¹² for eight villages has to serve as guardians. Even though the government is collecting data about the poverty rate to reduce poverty, they never prove accomplishments like creating job opportunities for citizens. Also the Government still does not fulfil [the requirement for the] sector in banking and finance. For this reason, the community organizes a family borrowing system, in which some organizations have taken a responsibility to get interest. After the ceasefire we feel very satisfied because we do not have to serve as military guards and we are more independent and freely working on our own businesses.</p> <p>Date: August 9th 2013</p> <p>Location: Toungoo Province, Thandaunggyi town, Section 1</p> <p>Incident: Land confiscation</p> <p>I took these photos on August 9th 2013, about Naw G---, who had land confiscated.</p> <p>Name: Naw G---</p> <p>Age: 51</p> <p>Religions: Christian</p> <p>Ethnic: Karen</p> <p>Status: Married</p> <p>Occupation: Plantation farmer</p> <p>Location: Toungoo District, Daw Hpa Khoh Township, Thandaung town</p>
--	--

ceasefire in Laiza, Kachin State; see ["Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza,"](#) *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see ["Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement,"](#) *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see ["Ethnic armed groups sign 11-point nationwide ceasefire draft,"](#) *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see ["Safeguarding human rights in a post-ceasefire eastern Burma,"](#) KHRG, January 2012 and ["Steps towards peace: Local participation in the Karen ceasefire process,"](#) KHRG, November 2012.

⁸¹² A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

We have been using and working on the plantation on our farmland since a long time ago but now UNHCR ⁸¹³ builds houses for refugees' repatriation. But while government conducts land registration, they were different in each year. While they measure land it is three acres but on land registration it shows less than three acres.

For those who lead to confiscating land are pastor Per Tha, pastor Nay Tha, village leader Tabin Shweti and the chief of village. They confiscated land in western Day Lo for refugee return. Some refugees already have their own home but while they come back they still get a new home, which was constructed by UNHCR. Unfortunately, some refugees returning do not have a personal home. Still they do not get a home that was constructed by UNHCR.

There were three owners whose lands were confiscated, including two pieces of a widow's lands, but there was no compensation. There were already 26 houses that have been built and more houses will be built in the future said a villager. For those who are going to build houses, [they] have to inform us and give 20,000 kyat (US \$20.26)⁸¹⁴ to the person in charge. For those not giving money, they wouldn't get a house. They said they will build more houses in the summer season. They had no discussions with the landowners while they are building houses. Just the landowners complain after their lands were used. Later, those who have authority to work on this project met with landowners. They confiscated land without the landowners' permission. Also they took no action or responsibility for paying back as compensation. They destroyed plantations, then divided the land for constructing refugee houses without asking the landowners. Even though villagers have land registration, there was no meeting and discussion with landowners and some landowners have no possibility or guarantee to get back their land or compensation.

If we want to approach community development, all community members should participate and share their perspectives to be agreed. It would benefit those organizations who work on the development project, too. As we have some development [because of these community development projects]. On the other hand, we do have disadvantages for some people as well. In the coming future, if they want to deal with community development projects, every community member should be considered so every beneficiary can feel the advantage equally.

Photo Notes written by a KHRG researcher,
Thandaunggyi Township, Toungoo District
(Received in August 2013)

⁸¹³ UNHCR was a researcher error. After additional research, it was found that the correct organization is the Norwegian Refugee Council (NRC).

⁸¹⁴ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 Kyat to the US \$1.

Source document #251

Internal log#:	13-87-P3
Published:	"Nyaunglebin Photo Notes: Kyaukkyi Township, July 2013," KHRG, (first publication)
Location:	Kyaukkyi Township, Nyaunglebin District
Issues:	Impact of infrastructure and commercial development
Full text:	<p>These photos are taken on 29th to 30th July 2013, at daytime in the area of the dam where water has covered both sides of Shwegyin and Ler Doh [Kyaukkyi] townships, in Nyaunglebin District. We can see all of the trees and bamboo are dried and decomposed. The local people there usually travel by boat to the city of Shwegyin and Ler Doh town and [while] on the boat you can see some religious buildings (pagodas) sunk in the water. The photos show that there are still gold minings beside the shore which are worked by the local people and which is permitted by the local governors of the KNU of Shwegyin and Ler Doh townships.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Kyaukkyi Township, Nyaunglebin District (Received in August 2013)</p>

Source document #252

Internal log#:	13-87-P5
Published:	"Nyaunglebin Photo Notes: Shwegyin Township, May 2013," KHRG, (first publication)
Location:	Shwegyin Township, Nyaunglebin District
Issues:	Access to health and education
Full Text:	<p>These photos were taken on July 23rd 2013, at 9 am to noon in Ta Keh, Shwegyin Township, Nyaunglebin District during Kler Lwee Htu College opening ceremony. The school was provided and supported by the community and local KNU [Karen National Union] leaders. The teachers have not got any salary but are just voluntary. The students are very eager toward their further studies and they plan to work for their township after their graduation from that college. Now the JC (Junior College) committee form Thailand, which is supported by Child Dream through KRCEE [Karen Refugee Committee Education Entity], will wait and see for one year then next year in 2014, there will be a hope for Kler Lwee Htu College to be supported according to the what teachers and the educational committee members [need]. The students were taught with the same subjects/curriculums from the junior college schools from the camps. Most of the teachers who taught there were graduate post-ten schools from the camp.</p> <p>The camera is not so good.</p>

	Photo Notes written by a KHRG researcher, Shwegyin Township, Nyaunglebin District (Received in August 2013)
--	---

Source document #253

Internal log#:	13-119-O4
Published:	"Hpapun Order Letter: Hpapun Township, 2013," KHRG, (first publication)
Location:	Hpapun Township, ⁸¹⁵ Hpapun District
Issues:	Peacebuilding efforts
Full text:	<p>Stamp</p> <p>Village tract administrative office</p> <p>Ta Khun Taing village tract, Hpapun District</p> <p>Letter #</p> <p>Date: March 25, 2013</p> <p>To,</p> <p>U A---,</p> <p>Administration/members</p> <p>Meeting invitation</p> <p>Subject: Regarding to the above subject we have a plan to form a working committee in the village. So U A--- and U B--- from C--- village are invited to come to the house of the administrator of D---, E--- village without absence at 12:00 pm on March 28, 2013.</p> <p style="text-align: right;"><i>Sd.</i> Village tract administrator Ta'Kun Taing village tract Hpapun Township</p> <p style="text-align: right;">Order Letter collected by a KHRG researcher, Hpapun Township, Hpapun District (Received in November 2013)</p>

⁸¹⁵ As this is an official Myanmar government document, government districts and townships are used, as opposed to the Karen demarcations used by KHRG in other reports.

Source document #254

Internal log#:	13-28-P1
Published:	"Thaton Photo Notes: Bilin Township, January 2013," KHRG, (first publication)
Location:	Bilin Township, Thaton District
Issues:	Impact of infrastructure and commercial development
Full text:	<p>These photos were taken on January 31st 2013. The photos were taken in the A--- village [in Burmese, B--- village] mining area in Bilin Township, Thaton District. The mining area is owned by U Mya Poo and the name of his company is Mya Poo. The mining started in 2009. In November 2012, seven gold mining boats were sent to the area with five Chinese engineers. These seven boats function on the Bilin river. According to local villagers, the seven boats are the cooperation between KNLA and a company, which local villagers do not know the name. There are six boats sitting in A--- and one is sitting in the C--- mining area below A--- mining area.</p> <p>The photos were taken on January 31st 2013. These photos were taken in C--- and the mining connected with D--- mining area. According to the local villagers, the land was bought by the company but they did not know how much the company paid them per acre. The photos also show a woman cleaning dust from the gold. She said that she can sell the weight equal to one seed of rice for 1,000 kyat (US \$1.01)⁸¹⁶. The weight of gold in her hand is weight equal to 8 rice seed.</p> <p>Currently in backhoes are not forbidden to use but in Hpapun area backhoes are forbidden to use as backhoes destroy a lot of the area.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Bilin Township, Thaton District (Received in February 2013)</p>

Source document #255

Internal log#:	13-119-O2
Published:	"Hpapun Order Letter: Hpapun Township, 2013," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Forced labour

⁸¹⁶ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 Kyat to the US \$1.

Full text:	<p>Stamp Village tract⁸¹⁷ administrative office Ta Khun Taing village tract, Hpapun District Letter # Date</p> <p style="text-align: right;">Date: October 2, 2013</p> <p>To, U A--- B--- village. Informing the people who want phones U A---- All the villagers from B--- village who want 1,500 Kyat phone card to come and draw lot at the house of Whay Mone village administrator without absence at 11:00 AM on October 2, 2013.</p> <p style="text-align: right;">Sd Village tract administrator Ta Khun Taing village tract Hpapun Township</p> <p style="text-align: right;">Order Letter collected by a KHRG researcher, Bu Tho Township, Hpapun District (Received in November 2013)</p>
-------------------	--

Source document #256

Internal log#:	13-17-NB1
Published:	<p>“Ongoing forced recruitment into the People’s Militia in Kyeikto Township, Thaton District,” KHRG, January 2014, http://www.khr.org/2014/01/13-17-nb1/ongoing-forced-recruitment-people’s-militia-kyeikto-township-thaton-district</p>
Location:	Kyaikto Township, Thaton District
Issues:	Forced recruitment
Full text:	<p>On September 21st 2013, <i>pyithu sit</i> (people’s militia)⁸¹⁸ member Maung B-- reported to a KHRG community member about the villagers’ situation serving in the <i>pyithu sit</i> in K’Per Hkee (Kyauk Lon Kyi) village tract, Kyeikto Township. On September 20th 2013, people from Kyeikto Township had to turn in their people’s militia membership cards to the Tatmadaw for renewal, which would extend their service time in <i>pyithu sit</i>. The people’s militia member from Kyeikto Township mentioned that they</p>

⁸¹⁷ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

⁸¹⁸ *Pyithu sit* translates to “people’s militia,” which is a militia structure into which local civilians are conscripted to serve in village or town militia groups. For further reading on the *pyithu sit*, see “*Enduring Hunger and Repression; Food Scarcity, Internal Displacement, and the Continued Use of Forced Labour in Toungoo District*,” KHRG, September 2004, pg. 18.

	<p>have served in the <i>pyithu sit</i> since 1988. After the ceasefire agreement between the Karen National Union (KNU) and the Burma government,⁸¹⁹ villagers have explained to the KHRG community member that they no longer want to serve in the <i>pyithu sit</i> as service prevents them from sustaining their livelihoods.</p> <p>People from Kyauk Lon Kyi village tract, which includes L---, M---, N--- and P--- villages, were given a total of 16 guns in order to serve in the <i>pyithu sit</i> when they were originally recruited in 1988. They tried to give the guns back in September 2013 to the Tatmadaw Infantry Battalion (IB) #8, but the Tatmadaw did not accept all of the guns. The villagers believe that this means there will always be <i>pyithu sit</i> in the area. Villagers paid the Tatmadaw IB #8 25,000 kyat (US \$25.69)⁸²⁰ for each gun in order to return the guns.⁸²¹ The IB #8 only accepted eight guns. Villagers are trying to think of ways to give back the other eight guns, but even when they offered to pay 50,000 kyat (US \$51.39) for each gun, the Tatmadaw did not accept them.</p> <p>In Kyeikto area, not only the people from K'Per Hkee village tract, but people from every village tract, including Naw Lah Hkee and Meh Lay Hkee village tracts, also have to serve in the <i>pyithu sit</i>.</p> <p style="text-align: right;">Short Update reported by a KHRG researcher, Kyaikto Township, Thaton District (Received in October 2013)</p>
--	---

Source document #257

Internal log#:	13-57-D1
Published:	"Thaton District Update: Forced Labour Reduction and One Incident in Thaton District September 2012," KHRG, (first publication)

⁸¹⁹ On January 12th 2012, the KNU and Burma government officials signed a ceasefire agreement in Hpa-an, capital of Karen State. The preliminary agreement was based on '11 key points.' In 2013, the ceasefire process expanded to become a nationwide effort. On November 2nd 2013, representatives from 17 ethnic armed groups (EAGs) unified their position and signed an accord in the Kachin State capital, and headquarters of the KIO, Laiza. See "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. At a subsequent meeting on November 4th in Myitkyina, the ethnic armed groups met with a Burma government delegation, but were unable to reach an agreement due to significant differences between the groups' proposals. See "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#)," *Radio Free Asia*, November 5th 2013. Most recently, on January 25th 2014, the Nationwide Ceasefire Coordination Team (comprised of 17 EAGs), agreed to an updated version of the 11-point proposal at the 2nd Ethnic Armed Organisations Conference in Law Khee Lar, the headquarters of the KNU. This 11-point pact will be presented to the Burma government Peace-Making Work Committee in Hpa-an in February 2014. See "[Ethnic armed groups sign 11-point nationwide ceasefire draft](#)," *Myanma Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma](#)," KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process](#)," KHRG, November 2012.

⁸²⁰ As of October 15th 2013, all conversion estimates for the Kyat in this report are based on the official market rate of 972.99 Kyat to the US \$1.

⁸²¹ According to the understanding of the villagers, the act of turning in their guns signifies ending their term of service in the people's militia.

Location:	Bilin Township, Thaton District
Issues:	Forced labour
Full text:	<p>Saw A--- reported that after we [KHRG] submitted forced labour information to the International Labour Organization [ILO] on July 2012, the forced labour happened only one time when Tatmadaw ordered Lay Kay villagers to provide thatches for repairing their camp in September 2012. Since then (September 2012), the forced labour has never happened as of yet. Based on villagers' views, the forced labour has stopped because of three possible reasons: (1) forced labour has stopped after we submitted the forced labour incident to the ILO; (2) forced labour has stopped after the Karen National Union [KNU] and Myanmar government signed the ceasefire agreement; and (3) forced labour has stopped for the reason that Burmese soldiers now dare to go and cut down trees and bamboo from the forest by themselves.</p> <p style="text-align: right;">Short Update reported by a KHRG researcher, Bilin Township, Thaton District (Received in September 2013)</p>

Source document #258

Internal log#:	13-1-S1
Published:	"Thaton Situation Update: Kye Hto and Bilin Townships, November to December 2012," KHRG, October 2013, http://khr.org/2013/10/13-1-s1/thaton-situation-update-kyeh-htoh-and-bilin-townships-november-december-2012
Location:	Kyaikto and Bilin townships, Thaton District
Issues:	Ongoing militarisation
Full text:	<p>Disease, food shortages, school closures and Tatmadaw threats: Thaton District situation update from November 1st 2012 to December 31st 2012</p> <p>Thaton District is located near an urban area and flatland, so the problems that happen have to do with diseases, food [shortages], education and Government military [Tatmadaw] threats. Especially in this year, the most common disease that each village in our district has to face is the flu. After the disease spreads into a village, even the school has to close due to the students getting sick, one by one. When the villagers suffer the disease, they buy medicine in shops. For some people who live near a clinic, they go and get medicine from the clinic.</p> <p>There was lots of rain this year, so farmers have had to deal with problems, such as paddy [farms] flooding. There were many new flat farms planted, so many paddies died. There is a lot of damage, so it easily causes problems. The problems happened on both sides of the Ba Naw <i>kloh</i> [river]. Moreover, the paddies were eaten by rats, so only a little rice was produced.</p>

In our area, because the paddy was not good due to flooding, there was a food shortage. Many young people in every village had to go and work in Bangkok. In this year, one big tin of rice costs 6,500 kyat (US\$7.49)⁸²² and one basket of rice husk costs 3,000 kyat (US \$3.46). A rice sack that comes from a Burmese town includes two baskets of rice and costs 25,000 kyat (US\$28.01); it is not soft rice. Nowadays, 80%⁸²³ of civilians depend on the rice sacks that come from town.

Due to the ceasefire process, some villagers are happy because they said that they can go and sleep in the places they work. There is freedom to work and we can now also see that there are many rubber plantations. Some people use chemicals to kill grass, some cut grass by themselves, and some hire people to cut it for them. [This causes] a problem for the people who graze cows and buffalos. Women and children said that they cannot find firewood as easily as they might have in the past. Now, there are a lot of rubber plantation orchards, so to get firewood, we have to go about an hour away. There will be problems with [accessing] firewood in the future.

After the ceasefire talk, the villagers mostly work freely, so they are very happy. However, they also worry that conflict will happen again.

In December, the Burmese Government military came and built a road from P'Nweh Klah to K'Ter Tee [villages]. In this year, due to the ceasefire, there is no disturbance [fighting] and they also do not ask villagers [to work for them]. They came with bulldozers and soldiers, and did it [built the road] by themselves. Some villagers' work places were near the road, so they stopped their work because they worried that they would be arrested. They made the vehicle road, but they did not do it properly. Currently, they still are sending their food [ration resupply]. In this dry season, we heard that some villagers said that they [Tatmadaw] will build a vehicle road up to Lay Kay [village]. They are building the road from Kyeh Kaw to P'Nweh Klah.

Another thing in 2012, there is one disease that is called the flu, and it happens once a month. If it reaches a village, even schools have to close because many children [are sick] and they are not easily cured. Mostly, the villagers buy medicine from shops. For people who stay near a clinic that a healthcare worker has opened, they go to the clinic. Some meet with Backpack health workers [Back Pack Health Worker Team (BPHWT)]. Because [people] come from Yangon and Hpa-an⁸²⁴ and give malaria medicine and check villagers, they [villagers] understand more about the medicine.

⁸²² As of March 14th2013, all conversion estimates for the kyat in this report are based on the official market rate of 868 kyat to the US \$1.

⁸²³ This number is the community member's estimate, which is based on their knowledge and experience within the community.

⁸²⁴ As of January 2013, KHRG began to use the common spelling for "Hpa-an" District to reflect the standardised transliteration developed in 2012; past KHRG reports used "Pa'an."

On January 7th or 8th, many cows and buffalos died suddenly. It started from Htee Ther Lay, Htee Law Thee Hta [villages], and now to Htaw Klaw Hkee [village]. The villagers had to close their animal farms.

In Kyaikto Township, Hku La Poo village, K'Per Hkee village tract, in October, the NLD [National League for Democracy] came and asked villagers to join their campaign. They also told villagers that, "*If you believe [in the NLD], don't give anything [financial support] to the Government or the KNU as well.*" We know that there are 30 households in Hku La Poo village and there are 20 households that already joined the NLD campaign.

Due to the upcoming dry season, more companies have come to work, such as gold and stone mining companies in Bilin Township.

Due to the ceasefire, the villagers hope that the Government military will withdraw back [out of the Karen areas]. However, if we look at Yoh Klah camp, they [Tatmadaw troops] have not withdrawn. Instead, they improved it [their camp] and widened their fences. They removed a monastery and widened their camp on the other side. Lay Kay camp was also improved, as well as Ta Paw camp. There is a ceasefire in this year and they [soldiers] dare to cut bamboo for themselves, so they do not force villagers to do so.

There are many armed groups in Thaton District. They are the Burma government military, the *pyithu sit*⁸²⁵ [people's militia], the BGF [Border Guard Force] and the KNLA [Karen National Library Army]. For the KNLA, Battalion #1 is in Hpa-an Township, Battalion #2 is in Th'Htoo Township, KNDO [Karen National Defence Organization] Battalion #2 is in Kyaikto Township and the protection column is in Bilin Township. In Kyaikto Township, the *pyithu sit* is located in every village; there is no *pyithu sit* in other townships.

The BGF are based in Hpa-an Township in Khoh Loh Nee Hkoh [village]. In Bilin, [their base] is in Bu Nee Hkoh [village]. For the Government military, LID [Light Infantry Division] #44, [under] LID Commander Kin Maw Than is based in P'Nweh Klah camp; the G3 [ranking commander] is That Maung. LIB [Light Infantry Battalion] #9, [under] Battalion Commander Ko Ko Lwin and Deputy Battalion Commander Shwe Lah Cho, is also based in P'Nweh Klah camp. LIB #207, [under] Battalion Commander Maung Maung Win, is based in Lay Kay camp.

LIB #118, [under] Battalion Commander Myo Min La, is based in Meh Pray Hkee camp. Deputy Battalion Commander Soe Myit Thin is based in Yoh Klah camp. They are active on the vehicle road as they received

⁸²⁵ Pyithu sit translates to "people's militia," which is a militia structure into which local civilians are conscripted to serve in village or town militia groups. For further reading on the pyithu sit, see "*Enduring Hunger and Repression; Food Scarcity, Internal Displacement, and the Continued Use of Forced Labor in Toungoo District,*" KHRG, September 2004G (September 2004), pg. 18.

	<p>permission from the KNLA. They started to repair and widen Yoh Klah camp on December 14th 2012.</p> <p>In every township in Thaton District, the civilians are worried conflict will happen and they are afraid that wealthy people will come to confiscate their lands and plant rubber [trees]. We also see that the villagers are stronger in speaking [out] than in the past.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Kyaikto and Bilin townships, Thaton District (Received in January 2013)</p>
--	--

Source document #259

Internal log#:	13-42-D1
Published:	"Thaton Update: Theft and Arbitrary Demands, February 2013," KHRG, (first publication)
Location:	Thaton District
Issues:	Arbitrary taxation and demands
Full text:	<p>The Tatmadaw, which is based in Yoh Klah military camp, Yoh Klah village is Military Operation Command #13, Light Infantry Battalion [LIB] #561 and the Commander is Naing Lin, the camp commander's name is Zayar Hpoae Aung and the company commander is Aung Zay Lin. On February 18th 2013, they [LIB] rotate themselves. When they came and were based here, they went and brought the villagers' useless wood in order to build their camp and even though the villagers told them [Tatmadaw], they didn't listen to them.</p> <p>They also asked for thatch shingles from the villagers who did logging for their own housing. They demanded 100 thatches from each place [where there were logging machines] and the people who did the logging gave them [the thatch shingles]. The owners of the logging machines are (1) Maung A---, who is B--- villager, (2) Maung C---, who is B--- villager and (3) Maung D---, who is B--- villager. The villagers opened the logging machines because they got permission to do logging for their housing. The villagers who did not have a logging machine came and logged the wood [with the machines] so that they [machine owners] got money from it.</p> <p style="text-align: right;">Short Update written by a KHRG researcher, Thaton District (Received in April 2013)</p>

Source document #260

Internal log#:	13-78-S1
Published:	"Thaton Situation Update: Hpa-an, Thaton and Bilin Townships,

	<p>January to July 2013,” KHRG, December 2013, http://www.khrg.org/2013/12/13-78-s1/thaton-situation-update-hpa-an-thaton-and-bilin-townships-january-july-2013</p>
Location:	Hpa-an, Thaton and Bilin townships, Thaton District
Issues:	Forced labour; Arbitrary taxation and demands; Land confiscation; Impact of infrastructure and commercial development; Ongoing militarisation; Access to health and education
Full text:	<p>Villagers face problems after the ceasefire</p> <p>Since the ceasefire, a lot of private businessmen and companies have entered the area [Hpa-an, Thaton and Bilin townships]. These people come and carry out long-term agriculture (long-term crop projects), mine natural resources and work on infrastructure development such as vehicle roads, bridges, schools and clinics. This work impacts villagers’ livelihood in some areas.</p> <p>In March 2013, BGF [Border Guard Force] Battalion #1014 and the cooperating companies, Shwe Tha Lwin Company and Hein Naing Win Company, ordered villagers to clear the vegetation in their rubber plantations that they planted in 2012. They still order villagers. The villages that they order are: a big part of P--- and a small part of P---, R---, C---, B---, D---, Y--- and Z--- villages. They [Shwe Tha Lwin and Hein Naing Win Company] pay the villagers who they order 2,000 kyat (US \$2.06)⁸²⁶ per day. One person per household has to go and if they cannot go, they have to pay 2,000 kyat to the BGF. The villagers that have to go and work for the BGF are located in Meh K’Na Hkee village tract and Weh Pya village tract, Hpa-an Township, Thaton District. The location where they had to go and work was in between Meh K’Na Hkee and Hpa Paw [village tracts]. Regarding this rubber plantation, the KNU-KNLA [Karen National Union-Karen National Liberation Army] Peace Council leaders discussed and decided not to give permission [to the BGF and companies] to work on it anymore. They gave orders to the township leaders and brigade leaders to prohibit it decisively, but it could not be forbidden. The BGF soldiers always guard [the rubber plantations]. One of the township leaders from Hpa-an Township reported that fighting might happen if people go and destroy the plants.</p> <p>Rubber plantations</p> <p>Since the ceasefire, many companies and rich people entered and planted rubber plantations. Some of the rubber plantations included villagers’ land and villagers had to sell their land. Some villagers had to give up [their land without compensation] because of the explicit threats. Individual rich people, Win Hlaing and Thaung Htin, went to request the land from the [Burma government] in order to work on the land for 30 years, and the Burma government gave them permission to work in the Paw Kyoh Weh and Hpah Paw protected forest areas, which are located</p>

⁸²⁶ As of October 8th 2013, all conversion estimates for the Kyat in this report are based on the [official market rate](#) of 968.99 kyat to the US \$1.

in S--- village, T--- village and H--- village. There is a total of 500 acres of land [that were granted by the Burma government to the individual rich people]. The Burma government [department] that leases the location for them [the business people] did not come and investigate the information systematically, so it [the land that was leased] included many villagers' work places. People, whose land is included in the area where it was leased for the rich people, have to pay 50,000 kyat (US \$51.60) to redeem their land. If the land is one acre wide, they have to pay 50,000 kyat, and if the land is 10 acres wide, they will also have to pay 50,000 kyat. If they do not redeem their land [grant], they cannot get their land back. Therefore, the villagers reported to the KNU government in order to get back their land and the people [KNU] who are in charge could only solve the problem for them as the rich people do [demanded the villagers redeem their land for 50,000 kyat]. So, villagers who do not have money had to forfeit their land. Nowadays, mostly the rich people report land as uncultivated and the Government gives many of them permission [to work on the land] as reported on above. The issue started in 2005 and it happens more and more.

Production of mineral resources

Starting on February 4th 2013, the company named Ko Cho/Maung Maung Yi arrived and placed a boat in the Boo Loh River. They placed six boats from Baw Paw Hta to See Koh in order to start [mining] gold. They asked permission from the KNU government and they were given permission by the local business committee. The location is Ee Hkoo Hkee and P'Da Daw village tract, Bilin Township, Thaton District. The boats that mine gold are given permission to mine for six months and one boat has to pay 11 million [kyat] (US \$11,352) per month as a tax to the KNU. Because of the monsoon season and because the Ko Cho/Maung Maung company did not want to pay the tax, work stopped after one month. Regarding this gold mining, they [Ko Cho/Maung Maung company] produced gold in Boo Loh River and they drilled the sand from the river and dumped [the sand] on the top of the steep bank, which covers villagers' work places and damages the environment.

Regional development project

From January to June 2013, we saw a company [called] Max Myanmar arrive and carry out village development [projects] related to health and education in many villages. We do not know if they got permission from the Burma government. But on the KNU side, we know that they got permission, so they entered and did it [the development project]. The locations and villages where they carry it out are in the villages in Thaton Township and Hpa-an Township. On May 2nd 2013, they started building one primary school and one clinic in Wa Poo village, Neh Hpaw Hta village tract, Th'Htoo [Thaton] Township. They are still in the process of building it [the school]. On May 6th 2013, they also started building up one kindergarten school in Neh Hpaw Hta village. In 2012, they also built up one middle school and one clinic in T'Maw Daw village and they finished in May 2013. There is no medicine or medics in the clinic. People do not

know anything yet about whether the Government will come and assign [medics and medicines] in the future, or who they [Max Myanmar Company] will select to come and assign them [medics]. In Hpa-an Township, Zin Yaung Htun Taung Company came and built up one clinic in Ee Heh village. They started building it [the clinic] on February 16th 2013 and they are finished now. The villagers are very happy because the clinic has been built for them and they believe that if they are sick, they can access the medicine freely. Though the clinic has been built, there is still silence [no one has started work in the clinic]. The villagers are hopeless because nothing can be seen in the clinic and there are no medics.

The situation of actor Wai Lu Kyaw

In March 2013, the actor Wai Lu Kyaw came and met with one of the local KNLA intelligence [officers]. They met and discussed the issue about whether it is possible for them to enter and carry out regional development projects such as education, health and running electricity projects in Thaton District. Regarding these issues, in the township permanent committee meeting on April 6th 2013, this leader raised this issue and the permanent committee congress decided to accept Wai Lu Kyaw's project. The projects that they will do are: 1) Education. He would like to select Karen people from the mountain ranges who finished at least 10th Standard⁸²⁷, and then support them to study at a university for two years before returning to help their village. He did not say anything about the number of students who would be selected. It will depend on what can be organized. 2) Health. He also would like to select Karen people on the mountain ranges who finished 10th Standard and ask [support] them to go to study [attend medical training] in the city for one year, before going back and looking after things in their village. 3) Electricity. He would like to select Karen people who finished at least four standards to attend the solar electric power training in order to study to be skilful and [the purpose] is for the villages to build access to electricity. If people can find [money] for them and if they start studying, he told them that they would be given the salary of 80,000 to 100,000 kyat (US \$82.56 to \$103.20) per month. However, until now, we have not seen anything about the reality of his projects.

Burma government increases its reign in our area

The Burma government has also increased its sovereignty in almost every village tract and township. We have known that they already established all village tract administrators on the flat land, in the lower areas. But for Bilin Township, because it is located close to the mountain range, they could not establish it [sovereignty] in the villages and village tracts of the upper areas. The [administrative] structures that were established were a village tract administrator, a secretary and an

⁸²⁷ This refers to the 10th school grade in the Burmese school system.

- See more at: <http://www.khrg.org/2013/12/13-78-s1/thaton-situation-update-hpa-an-thaton-and-bilin-townships-january-july-2013#sthash.8uybKthv.dpuf>

	<p>accountant, these three people. They provide salary to one village tract administrator with 70,000 kyat (US \$72.24) per month, and 40,000 kyat (US \$41.28) for the office expenditures, in total 110,000 kyat (US \$113.52). But for the secretary and accountant, they do not provide the salary for these positions. They asked the three people that they selected to go to a training in the city. The training is about land policy and forestry policy. Another thing, they [Burma government officials] have also established a leader for every 10 households and one head leader for every one hundred households in this area. The Burma government has established the sovereignty like this to get more votes for the 2015 election.</p> <p>Education condition</p> <p>During this year, starting from January to July, regarding education, we have seen that the schools became better and there are more schools because the Burma government and companies came and started doing the projects. The school materials come from the KED [Karen Education Department] and go to the students' parents. The assistance is a relief for the parents. And also, UNICEF [United Nations International Children's Emergency Fund], which came along through the Burma government, also supports the students in primary school, which is related to the Government, [and] they supported one backpack, 10 notebooks and 1,000 kyat (US \$1.03) for each student. The schools that are not related to the Government schools are never supported.</p> <p>Conclusion</p> <p>Regarding this report that I wrote, we went in to the area and experienced this for ourselves, and some villagers who had to suffer things told us and we collected and compiled all the information in the situation update above. In some cases, because we did not get the full issue, it will require the readers to think more. It depends on the situation. Nowadays, the situation and information are not as apparent as in the past.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Hpa-an, Thaton and Bilin townships, Thaton District (Received in July 2013)</p>
--	--

Source document #261

Internal log#:	13-5-S1
Published:	"Toungoo Situation Update: Tantabin and Than Daung Townships, September to December 2012," KHRG, March 2013, http://khrq.org/2013/03/13-5-s1/toungoo-situation-update-tantabin-and-daung-townships-september-december-2012
Location:	Htantabin and Thandaunggyi townships, Toungoo District
Issues:	Anti-personnel and other mines; Land confiscation; Impact of infrastructure and commercial development; Ongoing militarisation;

	Access to health and education
Full text:	<p>Introduction</p> <p>The situation update is about what the civilians have to face in Toungoo District. The situation update starts from September to December 2012. Issues that have occurred [during this period] are land confiscation, Burmese [Tatmadaw] soldiers' activities, civilians' suffering and livelihood, Toh Boh Dam and healthcare conditions.</p> <p>Plantations were destroyed due to the Toh Boh Dam⁸²⁸</p> <p>Starting from October 15th 2012, Shwe Swan Aye Company closed the Toh Boh Dam [gates], so water rose and it caused trouble for the local people. The local people, whose plantations were flooded, got compensation from Shwe Swan Aye Company, but not all of them got compensation. Some villagers from S--- and A--- got compensation for their plantations that have [been] lost. Some villagers are farming plantations, such as cardamom, betel nut and rubber plantations. Due to the Toh Boh Dam, the local people report that it causes problems for our livelihood. On December 17th 2012, in the P'Leh Wah area, the road already flooded for three curves [in the road] because of Toh Boh Dam. The water also rises above [the dam], like in H---, L--- and D---, so some villagers' plantations were flooded and destroyed. The local people whose plantations were flooded and destroyed, did not get any compensation. Moreover, they did not want to get any compensation.⁸²⁹ There are over 40,000 acres of lands that flooded because of the dam. As a result, the local people have to deal with difficulties.</p> <p>Land confiscation</p> <p>On September 3rd 2012, land confiscation happened in Than Daung Gyi area, Section 5. The Burmese army [Tatmadaw], which is LIB [Light Infantry Battalion] #124 and is based in Ba Yint Naung Camp, confiscated the villagers' lands. Some purchased with force, even though the villagers did not intend [to sell]. Because the Burmese army purchased [the land] with force so they can [buy cheaply], [villagers can do] nothing and have to sell it to them. The Burmese army didn't give full compensation. For instance, if the land is worth 300,000 kyat (US \$350.47),⁸³⁰ they pay only</p>

⁸²⁸ For more information on the impact and construction of the Toh Boh dam, see "Toungoo Interview: Saw H---, April 2011," KHRG, September 2012; see also "Photo Set: More than 100 households displaced from Toh Boh Dam construction site in Toungoo," KHRG, August 2012. The Toh Boh dam is also a project under observation in an upcoming KHRG thematic report, which will be published in March 2013, and analyses the trends, collective responses, and consequences related to land confiscation and development issues in Karen areas.

⁸²⁹ Here, the community member means that the villagers did not want to be paid for the land, but wanted replacement land instead.

⁸³⁰ As of February 4th 2012, all conversion estimates for the Kyat in this report are based on the official market rate of 856 kyat to the US \$1. This reflects new measures taken by Burma's central bank on April 2nd 2012 to initiate a managed float of the Kyat, thus replacing the previous fixed rate of 6.5 kyat to US \$1.

150,000 kyat (US \$175.23). The local people don't want to sell, because they worry that if they sell the land, it will cause problems for their livelihood. Due to the issue, some villagers have had to move to other places.

The Burmese army forcibly bought these lands with the purpose of rebuilding and widening their army camp. Land that they confiscated is near their Ba Yint Naung Camp. The Ba Yint Naung Camp has a place for training soldiers. If the soldiers have training, they fire heavy and small guns after the finish training; some of them [bullets or shells] landed on the local peoples' plantations and damaged the plantations.⁸³¹ They fire guns once every four months, because they have training within four months and they fire guns after the training. The Ba Yint Naung training place is 'No. 2', of the Burma government military [Tatmadaw] training places. The Burmese soldiers' training place causes disturbances for the local villagers.

At the same time, on September 12th 2012, Burmese soldiers, LIBs #124, #546 and #084 confiscated some of the villagers' lands in Sections 5 and 3. They [Tatmadaw] marked the land that they confiscated relating to their work. They haven't done anything yet for the land that they confiscated. The villagers cannot work on their land anymore. They [Tatmadaw soldiers] also have not done anything about building [on the land]. According to the issue, some villagers have to face livelihood difficulties.

Burmese soldiers' activities and situation

There are still Burmese soldiers' activities in Toungoo District. If we look back, after the ceasefire between Burmese Government and KNU,⁸³² Burmese soldiers forced labour on villagers has reduced. In November, and until now, Burmese soldiers are sending their food and they are also sending more soldiers.⁸³³ Moreover, they are sending more machines and

⁸³¹ In an interview conducted by a KHRG staff member in January 2013 and received at the same time as this situation update, a villager describes how the firing of heavy and small weapons into villagers' plantations caused a fire, which spread and destroyed the plantations.

⁸³² The ceasefire agreement signed between the KNU and RUM officials on January 12th 2011 in Pa'an Town, was an agreement in principle on '11 key points', to be followed by more in-depth talks after 45 days. Senior KNU officials had since announced that the deadline of 45 days was unlikely to be met; see: "KNU ceasefire meeting with Government behind schedule," Karen News, February 23rd 2012. Meanwhile, as-yet-unpublished KHRG information received on February 19th 2012, suggests that there have been clashes between Government forces and non-state armed groups in Pa'an District in February 2012 and that recent re-supply operations carried out by Tatmadaw forces in Nyaunglebin District exceeded the amount of supplies usually sent, and included heavy artillery. Local media sources have also reported ongoing fighting in Pa'an and Nyaunglebin Districts since January 12th 2012; see: "Killings and attacks between DKBA and BGF drives villagers from their homes," Karen News, February 24th 2012; "Ceasefires, Continued Attacks and a Friendly Encounter Between Enemies," Free Burma Rangers, February 3rd 2012.

⁸³³ For more information on Tatmadaw resupply and troop deployment since the January 2012 ceasefire, see these KHRG reports: "Torture and killing in Thaton District," KHRG, October 2012; "Tatmadaw soldiers fire at four villagers carrying rice, order forced labour in Toungoo District," KHRG, July 2012; and "Sustained Tatmadaw resupply operations in Thaton, Nyaunglebin and Papun during ceasefire," KHRG, May 2012.

ammunition. One good thing is now the Burmese soldiers do not force villagers to carry food; they send it by themselves. For machines, they sent them to Bu Hsa Hkee Camp. We don't know yet what they are going to use the machines for. On October 28th 2012, the Burmese soldiers sent two bulldozers to repair the road. However, when the two bulldozers reached to E--- village, they drove on an old KNU landmine, so they went back. At the same time, the LID [Light Infantry Division] #66 Commander ordered village leaders to come and meet him on October 29th 2012. The village leaders went and they [soldiers] said: "*The landmine exploded because the KNU was not faithful with their compromise.*" Furthermore, they asked the villagers to tell "*KNU soldiers and my soldiers to take out the old landmines.*" According to the issue, the KNU leaders said that, 'We cannot take out the old landmines because we also don't remember the place where we have placed them. The only advice is, if we not allow you to go so don't go. If you go and an incident happens, we cannot take any responsibility.'

In the Than Daung area, they [Tatmadaw soldiers] also rebuilt many of their camps. Moreover, they confiscated villagers' places and made them as their places. On December 17th 2012, the Burmese soldiers from LID #66 sent food, which was in 30 full trucks. Moreover, among the food there were also more soldiers. Now, they are free to send food, so they send it as much as they want. There are many Burmese soldiers' activities, but, we cannot know all of them.

Civilians' livelihood and suffering

Currently in our Toungoo District, the villagers can do their livelihood properly. Mostly, villagers in Toungoo District are farming plantations, [such as] betel nut and cardamom. However, some villagers are farming hill farms and flat farms. In November, the local people had to deal with issue that the Burmese soldiers sent more food and soldiers, so it worries the villagers. The villagers want all the Burmese army camps, which are in Toungoo District, to withdraw back to their own places. They have not gone back. Instead, they send more soldiers and it worries the villagers.

The local people also have to face [the dam] and, because of the dam, it causes problems for the local people. Currently, the Toh Boh Dam water rises, so it disturbs the villagers' travel. For this reason, if they want to go to town, they have to ride motor boats; the company has not constructed abridge yet. Some [villagers] dare not ride motorboats, and some [villagers] plantations were destroyed due to the flooding. Some got compensation but some did not. The Toh Boh Dam causes disturbances and worries for the local people.

Conclusion

In the report above, it is what is happening currently in Toungoo District. So, the villagers have to deal with difficulties; some [villagers] land was confiscated; [and some] land was destroyed and lost due to the dam. I

	<p>know the incidents that have been [discussed] above a little bit because I arrived there.</p> <p>Future opinion</p> <p>My opinion on the future is, if the ceasefire even lasts, is that there will be happiness for the villagers and citizens. However, if it is fake, it will cause concern and trouble to the local people. For this reason, most villagers currently do not want the Burmese soldiers [Tatmadaw] to stay in their areas. In the future, for the villagers to be stable, the KNU and the Burmese military government have to be faithful with each other. Currently, we can say that the local people have concerns because the Burmese soldiers send more food and soldiers. Moreover, about the dam, it caused worries for the villagers to travel to town. People from flat areas also worry that it will cause problems for them if they plant paddies in the rainy season. If the water floods, they will not be able plant paddy anymore.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Htantabin and Thandaunggyi townships, Toungoo District (Received in February 2013)</p>
--	---

Source document #262

Internal log#:	13-85-S1
Published:	<p>“Toungoo Situation Update: Than Daung and Tantabin Townships, February to July 2013,” KHRG, January 2014, http://www.khrq.org/2014/01/13-85-s1/toungoo-situation-update-daung-and-tantabin-townships-february-july-2013</p>
Location:	Thandaunggyi and Htantabin townships, Toungoo District
Issues:	Arbitrary arrest and detention; Torture and violent abuse; Anti-personnel or other mines; Restrictions on freedom of movement or trade; Land confiscation; Ongoing militarisation; Peacebuilding efforts; Access to health and education
Full text:	<p>The situation of Burmese army</p> <p>Compared with an earlier time before the year 2013, the Burmese army [Tatmadaw] does not force or oppress the villagers anymore. However, we cannot say [this] for sure. We do not know what will happen in the future. But on the other hand, if we look at the activities of the Burmese army, they get more opportunities to send rations and ammunition freely without any harassment. The reason why we can say that is because the situation of the Burmese army is the same as before. They have not reduced their military camps but instead, they repair and build more military camps.</p> <p>On March 15th 2013, a villager who lives near Klaw Mee Der area told me that the Tatmadaw built one more military camp in Klaw Mee Der area and the place [where the Tatmadaw army camp is built] is called Nat Tha</p>

Mee Taung [Fairy Mountain]. We do not know the date that they finished building [the camp] and started staying there. However, because there is more military [presence], the villagers are not feeling very comfortable and they do not want the military camps to be increased. If possible, they even want the Tatmadaw to withdraw their troops.

LID [Light Infantry Division] #66 used to be based in Toungoo District in the beginning of 2013. But after the beginning of year 2013, MOC [Military Operation Command] #9 replaced the LID #66. So, currently, the military that is based in Toungoo District is MOC #9.

Situation of the civilians

If we look at the beginning of year 2013, from February to July, the situation of the civilians is changing a lot because the KNU and the Burmese government made a ceasefire agreement and the villagers can work comfortably and can travel more freely. Most of the villagers in the Toungoo area work on cardamom, betel nut and the other fruit plantations for their livelihoods. They have to sell these things at Kler La [village] and some people have to go and sell in Toungoo [city] but mostly, they [villagers] do trading in Toungoo city. When they want to go to Toungoo, they have to get permission from the Kler La Tatmadaw camp. This permission is only for cars and motorbikes. It is dangerous for the villagers to ride a barge and there is no bridge on the way from Kler La to Toungoo. If we look back to the Toh Bon dam, the company said that they will build a rope bridge for the villagers to make their traveling easy but we cannot see the actual shape of it yet.

The villagers are worried that if the ceasefire agreement between the KNU and the Burma government is not a real one, it will become a problem for the civilians. Some of the villagers said, *"We know that the Tatmadaw always say something, but do something different so we cannot trust them. Therefore, we always need to be careful."*

The villagers said that, currently, there are no forced labour demands by the Burmese military. We also do not want them [demands to do forced labour] anymore. The other thing is many businessmen want to come and do business but the people [leaders] from KNU do not give them permission. But they bought some land with a very high price. Some of the villagers do not sell their land to the businessmen, but some sold it to them because they did not know [that they were businessmen]. The problem that happens mostly after the ceasefire is the land problem because, in the past, the Tatmadaw confiscated a lot of land from the villagers.

If we look back to the past, in Ber Htee area, the Tatmadaw Battalion [Infantry Battalion] #39 which is based in R--- village, confiscated villagers' lands and defined it as [Battalion] camp area. They confiscated lands from the villagers who are living in Q---, R---, S--- and T--- villages. We do not know the exact date [when the land was confiscated], but some of it was confiscated in the year 2005. The Burmese army leases

the land that they confiscated to the Burmese villagers [who are from nearby villages], but now because the situation is getting better, the owners of the land want their land back to work on. They are trying very hard to get back their land in many ways. But they do not have the chance to work on their land yet. They not only go and meet with the responsible people [regional leaders] for land but more than that, they also submitted letters to them. However, they do not get permission to work on the land yet. They also submitted a letter to the KNU in charge. So, the [people] in charge from the agricultural department [KNU] have a plan to resolve the land issue.

The responsible people from the agricultural department who measure the [villagers'] land with GPS [Global Positioning System] have a plan to make new land titles for the villagers. The purpose of doing this is because people cannot confiscate the land if the villagers have a land title. The villagers whose land was confiscated want to work in their land, but the Burmese [civilians] who have been working on their land want to create conflicts and they [people who are currently working on the land] said that the land belongs to them. But the owners of the lands said that they will work in their land this year and if any problem occurs, they will solve the problem together. However, when they [KNU] go and measure the land with GPS, the Burmese people who used to work in their land submitted complaint letters to the Township administrator and Tatmadaw IB #39 came to the group who are measuring the land with GPS and asked them who gave them permission to measure the land. One of the responsible people from [the KNU] agricultural department replied to them, that they are measuring their civilians' land in their region and told them that there is no need to disturb them. He also told them that they have a plan to make land titles for the people who are living in their area.

Education

Nowadays, if we look at the education in Toungoo District, it is very sorrowful. There is no high school in our area; we only have primary schools. There are also no people who will teach. People lack understanding and education. So, it is a big sadness for the future of the children. For the people who are educated, they have no commitment and they are only doing their own job. Moreover, most of the schools in our region only have up until the fourth standard. These schools are supported by the government [of Burma], but they do not receive enough support from the Government. However, now, they get some support from KESAN [Karen Environment and Social Action Network Education], but some of the schools do not receive support from KESAN because the schools are not open regularly. They open in one year and close in the next year in our district because some of the parents of the students cannot afford to pay for the salary of teachers and they cannot find teachers [to teach in the school]. The parents of the students said that the Government teachers do not come to school regularly. Because of these reasons, this is an issue to think [about] and also a big concern for the students.

There are some students whose parents cannot afford to send them to school. Some of the students leave school after they finish grade four and help their parents with the housework. But some of the children do not want to go to school even if their parents can afford to send them to school. They said, “*thay li aw may, ta thay li aw may* [everyone is able to earn money for food to eat regardless of if they are educated or illiterate]”.

During this year, the leaders of Toungoo District established two high schools; one is in Htaw Ta Htoo [Tantabin] Township and the other one is in Daw Hpa Hko [Than Daung] Township, but they do not have enough teachers and do not get enough support. However, the township leaders tried their best for children in their area to be able to go school. It is good for the students because they do not need to go to the city and also good for the parents because they do not need to spend a lot of money.

Health

If we look at our Toungoo District, we have hospitals built by the Burma government and we also have clinics built by the KNU. But we can say that it is not sufficient because there are so many diseases that are occurring today. The villagers say that the Government hospitals are very expensive and, mostly, they do not go there because they cannot afford to go, and they also say you will not receive good care if you do not have enough money.

However, most the villagers in Kler La area go to Kler La Hospital. Kler La Hospital is the Government hospital. People who are living in KNU-controlled areas go to the KNU hospital. But, the KNU hospital does not have enough medicine and it becomes a problem for the staff and the villagers.

The Tatmadaw government did not allow people to bring medicine from Toungoo to Kler La in the past. When they found out that people brought medicine, they arrested, beat and tortured people. Moreover, they also fined them.

Nevertheless, people have more opportunities to bring medicine [to the villages] after the ceasefire. So, it is a benefit for the villagers and more than that, it is a benefit for the KNU. The reasons why we are saying this is because the villagers can buy the medicine that they need by themselves, they can keep it [the medicine] and they can use it when they need it for treatment. Nowadays, the disease that occurs the most in our Toungoo District is malaria.

On April 19th 2013, our Htaw Ta Htoo Township held the fourth township congress. The leaders discussed health issues during the congress and FBR [Free Burma Rangers] in charge of Toungoo District said that the FBR wants to support Toungoo District to establish a hospital. Therefore, the leaders discussed this issue and agreed [to establish a hospital]. The reason why they agreed to establish the hospital is because building a hospital is good and it will benefit not only the villagers but also the staff

[medics of KNU].

To be able to establish this hospital, FBR needs more staff to look after the hospital and work in the hospital. FBR wants people to attend training with them before they work for the hospital. The leaders of KNU also said that the health workers of the township will also work with FBR. This hospital will be built in Maw Nay Pga area, Htaw Ta Htoo Township, because this place is very far from the [Burma government] hospital and more than that, there are no people who have knowledge about medicine. Thus, the representative of villages who attended the congress agreed to the idea of building a hospital. They also said that health is very important for human beings. We can only work if we are healthy. Therefore, this is a benefit for the people from that area and it would make them happy.

Landmines

In our Toungoo District, there are no serious landmine cases. If we look back since the ceasefire agreement between the KNU and the Burma government, we know that no new landmines have been planted. We only have the old landmines from the past, and they have not been taken out. The front line leaders of KNU said that they do not have the skills to do demining and they are also afraid to do demining. However, they do not allow people to travel in the area where landmines are planted.

People from that area and the KNU do not know the place where landmines are planted by the Tatmadaw, as the Tatmadaw does not let them know. Hence, we can say that none of the landmines from Toungoo District are being removed yet.

Landmines are things that can destroy the human body and can even kill people. The landmine is a very awful weapon.

Abuses and violations

The following describes the happenings of an incident of physical abuse against a villager. Major Hsan Htun, Deputy Battalion Commander of Tatmadaw IB [Infantry Battalion] #30 which is based in Htee Tha Saw camp committed abuse to Saw P--- in Htee Tha Saw area in Daw Hpa Hko Township, Toungoo District on June 26th 2013.

Major Hsan Htun, Deputy Battalion Commander of IB #30 and his group, which is based in Htee Tha Saw camp committed abuse to Saw P---, whose identification number is [number censored for security], and is the husband of a post-primary school teacher, Naw V---. On June 26th 2013, they [Major Hsan Htun and comrades] tortured⁸³⁴ him, cursed him and punched him until he was bleeding and was seriously injured.

⁸³⁴ It should be noted that the villager who wrote this report/conducted this interview chose to use the Karen phrase, 'ma shah ma p'yweh,' meaning torture, as opposed to ma p'yweh, meaning 'abuse,' or ma na ma hphaw, meaning 'torment' to describe the event, suggesting that the severity of the incident justifies this classification. - See more at: <http://www.khrg.org/2014/01/13-85-s1/toungoo-situation-update-daung-and-tantabin-townships-february-july-2013#sthash.iDr3aJFH.dpuf>

While U Saw P--- was traveling from W--- to X--- by motorbike on June 26th 2013, Major Hsan Htu and his group ordered him to stop the motorbike and cursed him, kicked his chest and punched him. Then, when U Saw P--- was coming back [home] at 8:30 pm, they brought him to Htee Tha Saw camp and asked him to stand up, to sit down and then forced him to drink alcohol till he was drunk and cursed him. Then, they sent him back to the staff house, which is located in the middle of the village at 10:30 pm and they punched him and cursed him again and beat him with the butt of the gun. Consequently, Saw P--- was bleeding and got seriously injured.

Villagers took Saw P---, who was unconscious because of the serious injuries to the village clinic which is located in Thauk Yay Hket by carrying him in a hammock. They met with the Battalion Commander of IB #30 at 5:30pm on June 27th 2013, while they cured him [at the clinic]. Then, according to the Battalion Commander's order to send him to the hospital urgently, they rented a car and sent him to the nearest Leik Tho General Hospital. They arrived at 8:00 pm and he got treatment there.

Conclusion

The above information that I reported is the situation of Toungoo District occurring currently. The biggest issue is the land problem. The land of the villagers was confiscated by the Government in the past and the Government has not returned it back yet. Moreover, the villagers are worried that the companies will come in and do business in their area. Many companies want to come and do business, but the leaders of the KNU do not give permission so that they cannot do anything. However, based on the situation, we cannot say anything for sure.

Perspective for the future

People in our Toungoo District have different perspectives on ceasefire between the KNU and the Burma government. The ceasefire agreement between the Burma government and the KNU is good for the people but it is also a concerning thing. It is also a concerning thing for our Karen leaders. The reason why I am saying this is because the Burmese people have cheated us since our parents and our grandparents' era. They are also the people who are very good at making people trust them as they can talk well. Difficulties will occur if we trust in them too easily. Regarding the ceasefire process, we should go slowly, step by step.

Situation Update written by a KHRG researcher,
Thandaunggyi and Htantabin townships, Toungoo District
(Received in August 2013)

Source document #263

Internal	13-3-NB1
----------	----------

log#:	
Published:	"Landmine injuries in Mone Township, Nyaunglebin District since January 2013," KHRG, July 2013, http://www.khrg.org/2013/07/13-3-nb1/landmine-injuries-mone-township-nyaunglebin-district-january-2013
Location:	Mone Township, Nyaunglebin District
Issues:	Anti-personnel and other mines
Full text:	<p>On February 2nd 2013, at approximately 9:30 am, 22-year-old Saw H--- stepped on a landmine. Saw H---, who is also known as T'Loh Boh, is from Nga Law Teh village, Kyoh Pay Say village tract, Mone Township. Saw Ba Bluh Kloh Htoo was on his way home from gathering firewood in Maw Lay Forest (known as Kyaung Pya in Burmese) when he stepped on a landmine. The landmine detonated in the middle of an oxcart road, which is used by villagers to travel. A Tatmadaw camp and a Karen National Liberation Army (KNLA) camp are situated in the area; LIB #599 is based at the Tatmadaw camp and KNLA Column #1, under the control of KNLA Battalion #8, is based at the KNLA camp. The villager was hit by the landmine in between the two aforementioned military camps; it remains unclear whether the landmine was planted by KNLA or Tatmadaw soldiers, or when it was planted. The landmine hit the left side of Saw H---'s foot and caused a deep gash, but according to a doctor, [it] did not need to be amputated. Other villagers and buffalos were reportedly walking along the same path, with oxcarts driving both behind and in front of Saw H--- when the landmine detonated.</p> <p>On June 1st 2013, at 10:00 am, Maung W--- stepped on a landmine at Chauck Kway while traveling along the road. Maung W--- is an ethnic Burmese villager from N--- village, Mone Township, Nyaunglebin District. His parents are U Ht--- and Daw K---. Chauck Kway is known locally as the sixth bend in the road between two Tatmadaw army camps, Ket Pe and Pa Dah. Because of the impact from the landmine explosion, his left leg was severely injured and required amputation. Soldiers from Tatmadaw LIB #60 sent him to Kyauk Kyi hospital, where he is receiving treatment. He has not received any financial assistance for the treatment. The KHRG community member reported that the Tatmadaw and KNLA have planted landmines in the area, however, as with the case involving Saw H---, it is unknown which party is responsible for the landmine that struck Maung W---.</p> <p style="text-align: right;">News Bulletin written by a KHRG researcher, Mone Township, Nyaunglebin District (Received in February and June 2013)</p>

Source document #264

Internal log#:	13-29-D1
Published:	"Nyaunglebin Short Update: Mone Township, February 2013," KHRG (first publication)

Location:	Mone Township, Nyaunglebin District
Issues:	Anti-personnel and other mines; Arbitrary taxation and demands
Full text:	<p>(A): 2 more landmine cases in Mone Township, Nyaunglebin District in February 2013, which happened between two Tatmadaw camps and one KNLA camp.</p> <p>(B): Forced Labour in Nyaunglebin District in February 2013; the two village tracts were required to give 60 carts and 40 carts from the smaller village tract.</p> <p>(C): There is a pilot project that will be done by Australian people. Saw A-- - said, "<i>They come to research and observe the area in kheh Der village tract to give aids and supports.</i>"</p> <p>Saw A--- went to the meeting in Bago. The meeting was titled, "Local development caused [by the] ceasefire, and IDP [Internally Displaced Persons] issue discussion." Also the representatives from each district, such as Thaton, Toungoo, and Nyaunglebin districts shared the information and situation updates from their areas. There were a lot of human rights abuses in Bago Division, which were reported by the Bago Karen villagers' representative. The other local CBOs [Community Based Organizations] KORD [Karen Office of Relief and Department] and CIDKP [Committee for Internally Displaced Karen People] participated in that meeting. There are three steps that they discussed. (1) What are the civilians' needs, (2) What are the problems, and (3) Reviewing experiences and finding the ways to solve these problems. One foreigner participated, Dr. Asmark, who is from Australia.</p> <p style="text-align: right;">Short Update written by a KHRG researcher, Mone Township, Nyaunglebin District (Received in March 2013)</p>

Source document #265

Internal log#:	13-9-S1
Published:	"Nyaunglebin Situation Update: Kyaukkyi Township, November 2012 to January 2013," KHRG, http://www.khrg.org/2013/04/13-9-s1/nyaunglebin-situation-update-kyaukkyi-township-november-2012-january-2013
Location:	Kyaukkyi Township, Nyaunglebin District
Issues:	Arbitrary taxation and demands; Land confiscation; Restrictions on freedom of movement or trade; Access to health and education
Full text:	<p>Introduction</p> <p>There are still the human rights abuses that are happening in our area. They are:</p>

- (1) Land confiscation
- (2) Demanding money
- (3) The Tatmadaw ration transportation
- (4) Burning of Nant Thar Kwin Market
- (5) CIDKP [Committee for Internally Displaced Karen People] providing rice to Muh Theh villagers
- (6) The Tatmadaw examining patients in a village

Land Confiscation

Starting in 1996, the Internal Ministry Department confiscated flat fields and rubber plantations that amounted to 2,375.14 acres. [Tatmadaw] Light Infantry Battalion [LIB] #351 confiscated 1,790.62 acres, and Infantry Battalion [IB] #60 confiscated 566.52 acres of land, and built their army camps. According to their commanders' orders, they confiscated 26 flat fields from 26 owners. IB #60 also confiscated 189.20 acres of flat fields and 96 acres of plantations from 18 owners in 2006.

In addition [to those confiscations], the Government armed groups [Tatmadaw] confiscated 2,357.14 acres of lands according to the orders from their leaders. Again, according to the orders from their leaders, they confiscated 266 acres of flat fields from 32 owners. The land that was confiscated by the Tatmadaw is 2,719.91 acres in total, which includes 455.97 acres of flat fields owned by 58 people, and it also includes 96 acres of cashew plantations, and there are 18 owners for those. Regarding the land confiscation, when the villagers go back and do flat field farming in one acre of their land that was confiscated, they will have to give [the Tatmadaw] 15 baskets of rice,⁸³⁵ [which is the harvest from] one acre of a cashew plantation and 6,000 kyat (US \$7.01)⁸³⁶ every year. Some of the flat field farmers couldn't afford to give, so they were forced [to pay] and threatened. Later, they left their land and other people began working on their farms.

Regarding this land confiscation, the villagers submitted a letter to the Government. The villagers submitted it in April 2012, and there is no response yet. Some villagers already know that, for their land that was confiscated [previously], they will get it [replacement land] from the 32 flat fields owners who [recently lost] 266.77 acres in total. They knew that they would get replacement flat fields because the Kyaukkyi Township Administrator [of Myanmar government] said that he will arrange something for the villagers. They didn't get back any other things except for the flat field.

In 1956, the Government provided the [46.20] acres lands for the

⁸³⁵ A 'Basket' is a unit of volume used to measure paddy, milled rice and seeds. One basket is equivalent to 20.9 kg. or 46.08 lb. of paddy, and 32 kg. or 70.4 lb. of milled rice. A basket is twice the volume of a big tin.

⁸³⁶ As of February 1st 2013, all conversion estimates for the Kyat in this report are based on the official market rate of 856 kyat to the US \$1. This reflects new measures taken by Burma's central bank on April 2nd 2012 to initiate a managed float of the Kyat, thus replacing the previous fixed rate of 6.5 kyat to US \$1.

Christian religion. In 1980, the Government came and stayed at the church, and then built their army camp there. Whatever the Government's [people] were doing, the villagers dared not to complain. But now, the villagers reported about Tatmadaw to leave from their church area. Currently, even though the villagers reported to them [Government authorities], they have not moved yet.

Demanding money

During December 2012, Shwegyin operation commander and Light Infantry Battalion (LIB) #264 soldiers demanded 250,000 kyat (US \$292.06) per month for [operating] a gold sluice. For them [the Shwegyin operation commander and LIB #264] to collect the money, they ordered a villager from A--- village to collect [the tax] for the gold machines [ore processers]; there are more than 40 gold machines. The villager who was ordered to collect the money is Khin Maung Tway and he has collected the money.

[Tatmadaw] Ration Transportation

On December 21st [2012], the Tatmadaw started to transport their rations⁸³⁷ to the jungle where their army camps are located. They started the transport in Than Bon to Muh Theh, then to Kler Soh, and lastly to Paw Khay Hkoh area, where their army camps are located. They transported their rations with 40 cars, and the villagers are worried because the Tatmadaw continues sending their rations. In the past, because there was fighting, if the Tatmadaw sent their rations, the Karen National Liberation Army [KNLA] awaited them on the way and shot at them. But now, there is no disruption and they [Tatmadaw] sent their ration smoothly, so the villagers are really worried.

Burning of Nant Thar Kwin [Market]

On December 10th 2012, 29 stalls in Nant Thar Kwin Market and 15 rooms in Byar Kya Market were burnt. The markets were built in 2004 and the people who constructed the markets are [current] Kyaukkyi Township Solidarity [Union Solidarity and Development Party (USDP)]⁸³⁸ Chairman U Thein Soe and Nant Thar Kwin [Market] Chairman U Mya Maung. They rent it to the villagers and told them that they will make it *Si Pin Zay* [clean and developed] for them, which means it will be called *Si Pin Zay*. In the *Si Pin Zay*, they charge 100 kyat (US\$0.12) per stall every day. The shop owners are not allowed to sleep in the shop, since it is a *Si Pin Zay*; the

⁸³⁷ For more information on Tatmadaw resupply and troop deployment since the January 2012 ceasefire, see these KHRG reports: "Toungoo Situation Update: Daw Hpa Hkoh Township, September to December 2012," KHRG, February 2013; "Torture and killing in Thaton District," KHRG, October 2012; "Tatmadaw soldiers fire at four villagers carrying rice, order forced labour in Toungoo District," KHRG, July 2012; and "Sustained Tatmadaw resupply operations in Thaton, Nyaunglebin and Papun during ceasefire," KHRG, May 2012.

⁸³⁸ The USDP was founded in advance of the November 2010 elections and is the party of current President of the Union, TheinSein.

powerful people do not let the shop owners sleep in their shop. In December 10th 2012, at 7:45 am, the *Si Pin Zay* was burnt and the powerful people did not take any responsibility for this.⁸³⁹ It again returned to be each of the owner's [vendor's] responsibility; it is not *Si Pin Zay* anymore. The shop owners realized that what the powerful people said was all lies. One of the shop owners, Daw A--- said that, "*We thought that this market was a Si Pin market, but after it was burnt, it is not a Si Pin market anymore and it became fake.*"

CIDKP pilot project for Muh Theh villagers

On December 21st 2012, the people in charge of the CIDKP (Committee of Internally Displaced Karen People) took care of a pilot project,⁸⁴⁰ and sent 173 rice sacks to the villagers in Muh Theh village, which has [censored for security] households and [censored for security] people, for one month. We do not know where the food comes from, we only know that CIDKP helped the villagers.

Tatmadaw made rounds to patients in the village

On November 22nd 2012, the Government army [Tatmadaw from Southern Command Headquarters] provided three groups of travelling health workers to give treatment to patients in the villages; they entered three places, which are Shwegyin town, Kyaukkyi town and Leik Tho town. The [health workers] also brought some medicine and injections with them when they made rounds to the patients. For the patients who needed operations, they would send them to the military hospital.

Even though they said they have their own food and rations when they made rounds to the patients in the village, the villagers have to arrange for their transportation, like cars and motorbikes. They also said that they would pay for the food that they took, but as a result, it's just a welcoming [gift] with food for them since the villagers didn't get anything back.

On December 5th 2012, when they [Tatmadaw] came to Lah Taw village tract to give treatment to the patients, the villagers had to go and wait for them with motorbikes, and send them [Tatmadaw] back. When the villagers sent them by car [after being treated], they didn't even pay the petrol cost for the villagers. When they [medics] stayed in the village, the villagers prepared the food for them, and it cost more than 300,000 kyat

⁸³⁹ The tone used by the community member in the original untranslated report implied that the owners of the markets were attempting to avoid following through with their original plans to renovate and clean the markets.

⁸⁴⁰ After the 2012 ceasefire between the Union Government and the KNU, a Norwegian initiative called the Myanmar Peace and Support Initiative (MPSI) was formed by the Norwegian government to support the peace process throughout the Union. In May 2012, MPSI representatives visited Ler Doh Township, in Nyaunglebin District and met with community members. For more information on the MPSI and other pilot programs in Nyaunglebin, see these KHRG reports: "Nyaunglebin Situation Update: Moo, Ler Doh and HsawHtee townships, January to June 2012," KHRG, October 2012; and "Nyaunglebin Situation Update: KyaukKywi Township, July 2012," KHRG, September 2012.

(US \$350.47) in total. When they were done with their work, on December 8th 2012, before they left, they did not pay back any money that the villagers used for them. Later, four village tracts, which are Weh Lah Taw, Noh Gaw, Pah T'Lah and Thoo K'Bee village tracts, gathered together and paid the cost. When they travelled around to give the treatment, Operation Commander Colonel Myo Aung also came with them. When they came to see the patients, more than 60 soldiers came with them for their security.

FBR made rounds to patients in the villages of Ler Doh (Kyaukkyi) Township

On December 22nd 2012, FBR [Free Burma Rangers] entered Ler Doh Township areas, which are Pah T'Lah village tract and Thoo K'Bee village tract, and developed a relationship with the villagers and gave the treatment to patients. When they went to give the treatment, security also went with them, but the Myanmar government did not allow them to bring any weapons, so the workers did not bring any weapons with them.

That area is the border area between KNLA controlled area and the Tatmadaw controlled area. They can cross each other's area, but the fact that the Tatmadaw does not allow the other to carry their weapons, shows that it will be hard for the two groups to build their trust in each other. When the Tatmadaw crossed the [KNLA] area and brought weapons with them, the KNLA did not say anything. But when the KNLA wanted to bring weapons with them, the Tatmadaw did not allow them, so in the future, the possibility that the ceasefire will be broken is increasing.⁸⁴¹

General Information

The Tatmadaw always transports their rations and they also continue rotating. On December 31st 2012, Infantry Battalion (IB) #92 came to the IB #60 army camp to rotate. In the field, their soldiers are still travelling around the areas.

On January 12th 2013, the villagers from Nyaunglebin [District] celebrated Karen New Year wonderfully; six Tatmadaw leaders and five senators came. On January 11th 2013, the sponsor from Norway and people in charge from CIDKP and KORD [Karen Office of Relief and Development] held a meeting and decided to work with non-governmental organizations [NGOs] inside and outside other communities. Our situation report is about the incidents that really happened in our area.

Situation Update written by a KHRG researcher,
Kyaukkyi Township, Nyaunglebin District
(Received in January 2013)

⁸⁴¹ For the KHRG ceasefire commentary, see "Steps towards peace: Local participation in the Karen ceasefire process," KHRG, November 2012.

Source document #266

Internal log#:	13-34-S1
Published:	"Nyaunglebin Situation Update: Mone Township, October 2012 to January 2013," KHRG (first publication)
Location:	Mone Township, Nyaunglebin District
Issues:	Ongoing militarisation
Full text:	<p>Situation Update</p> <p>I am going to update about the situation of our Moo [Mone] Township from October 25th 2012, to January 21st 2013. In the report, there would be many requirements but serving more in the future is my commitment.</p> <p>Sending military government rations [Tatmadaw]</p> <p>Starting from October 25th 2012, 12 soldiers from the government military LIB [Light Infantry Battalion] #707 arrived, led by Battalion Commander Htun Naing, Battalion Deputy Commander Sai Thi Ha, in Muh Theh and they came along with three road-building trucks and two rations trucks. If we look at [the situation], there is a ceasefire agreement between the Government military and the KNU Army but it seems like they are always preparing to have fighting again and it becomes a concern for the civilians.</p> <p>Myanmar government military rotation</p> <p>On October 13th 2012, the LIB #590, Company #4 with 40 soldiers came in and rotated themselves in Ma La Daw military camp and they gave an order that if anyone goes and sleeps in the hill fields, farm huts or betelnut⁸⁴² plantations, they have to carry recommendation letters. If the people do not listen to them, they [Tatmadaw] are going to take action.</p> <p>Daw Aung San Suu Kyi coming to our region</p> <p>On January 20th 2013, Daw Aung San Suu Kyi came to our region, which is in Ler Doh [Kyaukkyi] Town, at 10:00 am and she also came to Moo Town and she went back after she had visited the civilians until 1:00 pm. The purpose of their [Daw Aung San Suu Kyi and NLD's members] coming this time is to find out information about the physically disabled people in order to offer help. At the same time, her people also distributed mosquito nets in three villages, which are Aung Chan Tha village, Myaw Oo and Paw Pee Der village.</p> <p>Myanmar government military activities</p>

⁸⁴² In Burmese, 'betelnut' and 'betel leaf' are referred to as *konywet* and *konthih*, as if they are from the same plant. The Burmese names are also commonly used by Karen language speakers. "Betel nut" is the seed from an areca palm tree, areca catechu; "betel leaf" is the leaf of the piper betel vine, belonging to the Piperaceae family.

	<p>After the government military and KNU signed the ceasefire agreement, the Tatmadaw did not enter and operate in the village. They also did not go and operate at the mountain [area]. However, one thing is that, they did not return back to the town and more than that, they made the front part of their army camp better. On January 14th 2013, the Commander Htun Htun with 15 soldiers from Tatmadaw LIB # 599 left Thay Hkya Hsay village and entered into May Lah, Mee Kyaw Maw and they also went to Battalion #351 on the 15th [of January] and entered to Kyaw Hpya village but they did not hurt anyone but the places that they traveled is over the places where they are allowed to travel.</p> <p>At the same time, on January 1st 2013, General La Meh (Military Operation Command) with 22 soldiers landed at Tha Pyay Nyunt army camp. We do not know the reason for their arrival.</p> <p>Again in January 21st 2013, 30 Tatmadaw soldiers led by two army commanders, who we do not know their names, from Htee Ler Baw Hta came and guarded at Htee Lay and Ler Taw Tha and while people are transporting things, they [Tatmadaw] question many things and people dare not to travel at that time.</p> <p style="text-align: right;">Short Update written by a KHRG researcher, Mone Township, Nyaunglebin District (Received in March 2013)</p>
--	--

Source document #267

Internal log#:	13-46-D1
Published:	“Nyaunglebin Short Update: Kyaukkyi Township, February 2013,” KHRG (first publication)
Location:	Kyaukkyi Township, Nyaunglebin District
Issues:	Forced labour
Full text:	<p>In February, Kyun Kyi camp commander Paing Soe Hkaing asked one person from each household from Hin Tha Waing, Kyun Kyi, Hto Wa Saik, Shwe Thaug, Ywa Tha Ya, Thit Pyaung Tan, Lin Pin Waing and Da La Seik [villages] to go and work for Kyun Kyi camp for two days. There are # [censored for security] households in Kyun Kyi village, # households in Hin Tha Waing village, # households in Shwe Thaug village, #--- households in Hto Wa Saik village, # households in Da La Seik village, # households in Lin Pin Waing village, # villages in Thit Pyaung Tan village. Only people from Hin Tha Waing and Kyun Kyi village went to <i>lok ar pay</i> [forced labour] one person from each household. The villagers were given a quota of [the work] in feet [of land], and because some villagers wanted to finish quickly, for some villages, one person from each household went there and for some villages, 20 villagers went there.</p> <p style="text-align: right;">Short Update written by a KHRG researcher,</p>

Kyaukkyi Township, Nyaunglebin District
(Received in May 2013)

Source document #268

Internal log#:	13-117-P1
Published:	"Hpapun Photo Notes: Bu Tho Township, August to October 2013 ," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Rape and sexual assault
Full Test:	<p>These photos are the photos of the interviewees that I interviewed during August 30th 2013 and October 31st 2013.</p> <p style="text-align: right;">Date October 17th 2013</p> <p>These are the photos of the A--- village administrator and were taken on August 30th 2013. I took it when I interviewed him about the fighting [conflict] between the Buddhist and Muslim and the dead of Saw Hpoh Sein. It was taken in A--- village, Meh P'Lee village tract, Bu Tho Township, Hpapun District at 4:11 pm.</p> <p>The photo was taken in B--- village. It is the photo of B--- villager U C--- who is 68 years old. The photo was taken on August 30th 2013 at 8:39 pm. I took the photo when I interviewed him about the conflict between the Buddhists and Muslims.</p> <p>These are the photos of B--- villager Saw D---. It was taken on August 31st 2013 at 9:39 pm. I took the photos when I interviewed him about the Buddhists in B--- village and the Muslims from K'Ma Maung Town.</p> <p>These photos were taken at E--- village and they are the photos of E--- villager Maung F---. The photos were taken on September 14th 2013 at 1:50 pm. I took the photos when I interviewed him about the dead of Saw G--- or Saw She La. The photos were taken in E--- village, Meh K'Law village tract, Bu Tho Township, Hpapun District.</p> <p>These photos were taken on G--- village. G--- village is located in Meh K'Law village tract, Bu Tho Township, Hpapun District. These are the photos of G--- village administer U H---. I interviewed him about the rape case of Ma I--- that happened in Hpapun Town, Section (2). The photos were taken September 23rd 2013 at 12:25 pm.</p> <p>This photo is the photo of Saw J---, from the care of the elders association, while he explained the information about the exchange that was held in K---village monastery in K--- village to the villagers. K--- village is located in Meh K'Law village tract, Bu Tho Township, Hpapun District. The photo was taken on September 24th 2013 at 9:59 am.</p> <p>This photo was taken in K--- village on September 24th 2013 at 10:22 am.</p>

	<p>It's the photo of Saw L--- from the care of the elders association while he greets the villagers and introduced himself.</p> <p>These photos were taken in M--- village. These are the photos of KNU Battalion #102 Company Commander Saw Doo. I interviewed him about the BGF sexually abusing Ma N---.</p> <p>These are the photos of Ma O---. The photos were taken in P--- village, Meh P'Lee village tract, Bu Tho Township and Hpapun District. The photos were taken on October 7th 2013 at 4:36 pm. I interviewed her about her daughter being sexually abused and that is when I took the pictures.</p> <p>These photos are the photos of Saw Q--- who is the S--- village administrator. The photos were taken on October 7th 2013 at 4:51 pm. I interviewed him about S--- villager Ma N---'s sexual abuse case and I took the photos while I interviewed him. The photos were taken in P--- village, Meh P'Lee village tract, Bu Tho Township, Hpapun District.</p> <p>This is the photo of Daw Yin Nwe from Burma Construction Ministry special group (13) who is the engineer. The photo was taken in T'Kone Taing village. The photo was taken when Daw Yin Nwe was eating at U R---'s father memorial. The person with the glasses is Daw Yin Nwe and the photo was taken on October 13th 2013 at 11:53 am.</p> <p>These photos are the photos of Daw Yin Nwe's husband U Ya Way. He is a member of the construction ministry group that is led by Daw Yin Nwe. The photos were taken at the bridge construction temporary office on October 17th 2013 at 8:58 am.</p> <p>These photos are the photos of Hway Hsan bridge. The photos were taken at the construction temporary office on October 17th 2013 at 8:58 am.</p> <p>These are the photos of the Nyi Naung bridge and the bridge constructor U Ya Way. The photos were taken at Hway Hsan village construction temporary office. The photos were taken on October 17th 2013 at 9 am.</p> <p>These photos are the photos of Ko Win Min Thant and were taken at T'Kone Taing construction temporary office on October 18, 2013 at 11:47 am.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Bu Tho Township, Hpapun District (Taken between August and October 2013)</p>
--	--

Source document #269

Internal log#:	13-87-S1
----------------	----------

Published:	“Nyaunglebin Situation Update: Mone Township, July to August 2013,” KHRG, (first publication)
Location:	Mone Township, Nyaunglebin District
Issues:	Arbitrary taxation and demands; Restrictions on freedom of movement or trade; Land confiscation; Ongoing militarisation; Peacebuilding efforts; Access to health and education
Full text:	<p>Situation Update</p> <p>This situation update was researched on July 23rd to August 24th 2013. It includes operational frontline, past conflict areas, town areas, and city areas in Nyaunglebin District, and Mone Township. Battalion #7 has been active in Shwegyin District. Fortunately, during this ceasefire process, the villagers face fewer abuses, and the abuses are not [as] brutal as in the past. Mostly [what] they face or are going to face is about land issues, as the development projects will be planned to go in those areas.</p> <p>The situation seems controversial during the preliminary ceasefire status. Both the Tatmadaw and KNU [Karen National Union] are still far [from] a relationship with the villagers so the villagers do not know much about ceasefire but only think that it is peace. Anyhow, now the villagers face fewer abuses than in the past, and they look extremely happy about this ceasefire as they have not seen or heard of attacking and gunfire. One of the KNU members from Ler Doh (Kyaukkyi Township) said that this ceasefire process will be shaped like a triangle that they want to do. In those three corners will include KNU, Myanmar Government, and the other one will be civilians. KNLA battalion #9 took control in Ler Doh Township, and KNU members of Ler Doh Township were freely traveling around the Nyaunglebin District and both sides of the leaders regularly meet each other. Ler Doh Township raises funds by taxing the gold mine started from Kan Ni (Ler Htah Kwee) along to the dam [on the] right side of the banks. After Kan Ni where is closed to the dam [site], there is one Bon Lon Tatmadaw Camp Light Infantry Battalion [LIB] #351 which has a river check points for the travel boats. Moreover, beside the dam wall there is also Ta Nay Par Tatmadaw camp LIB# 589 which is active and secures around the dam [site], even in the public area.</p> <p>The Nyaunglebin District office, which is located temporarily as the frontline district office in Ler Wah, regularly distributes free rice to mountain villages that run out of the main food (rice). They distribute freely because some villages did not have good crops and they said the rice is from their district office bank.</p> <p>On August 3rd 2013, LIB #590 camp was based in Yaung Pyan (AKA Kyauk Phyar), Second Major Zaw Win Htet, Corporal Win Htet and Lieutenant Kyaw Zin Phyo came with other three unknown Tatmadaw officials in Nga Lauk Tet but two unknown officials were ordered to go back to the camp and four officials were left in the village in order to check the Village Agency workshop processes that was conducted by the community members who are trained by KHRG because at first they do not know about the workshop. They were just informed by the village tract</p>

leader (from the Government side) that the meeting will be held in Nya Ler Htaw (Nga Lauk Tet) so they have the responsibility to assure [and] then to report to the Division Operational Department as they are being ordered to check on the workshop by taking UDHR [Universal Declaration of Human Rights] handouts and notes of things people were saying in the workshop.

Corporal Win Htut was the one who came first with his partner to the Nga Lauk Tet village head house and scolded the village head. Corporal Win Htut was bad-tempered and condemned the village head because the village head had not informed them (the Tatmadaw Camp). After a village agency workshop given in Nong Kon, there was a misunderstanding between the two sides of armed groups, Tatmadaw and KNU in the Liaison Office. As Division Operational Commander U Myo Aung and Kyaukkyi Township leader U Myint Kaing find out the weak point that they were not informed about the workshop. Bo Maung Aye From Battalion #7 who takes duty in Liaison Office called our community members who are trained by KHRG and who had conducted the workshops in three areas in Mone Township. Bo Maung Aye said that human rights can't be applied to the villagers yet; but military activities and political processes are important. Talking at the Liaison Office, he asked, "*Did we already ask permission from the leaders from the District Office?*" Our community members replied that they already informed the leaders but only the Tatmadaw side they didn't inform about the workshop, so the case was raised at both liaison office and local Tatmadaw governors because of not informing the local Tatmadaw authorities.

Township police leader (unknown name) (from Myanmar Government side) shared his opinions on this definition of this preliminary ceasefire; [it] means to him to live together peacefully and work together closely in every single process. In fact, they really welcome any of the KNU leaders in that area to have a conversation at any time. In the meantime, they do not bother each other.

Major Zaw Win Htet said that human rights are good for the villagers to know but he added that the civilians' rights will be still abused if the civil war is still continuously going on. He added that the villagers are not afraid of them (Tatmadaw) now, they are only afraid of KNLA [Karen National Liberation Army]. One of the villagers from Nga Lauk Tet said, "*We just don't want to talk with them, usually we rarely talked with them in the past conflict time.*" Major Zaw Win Htet has requested the permission from KNLA Battalion #8 to go to the forest to cut the bamboos to rebuild their camp. Major Zaw Win Htet said, "*We rebuild our camps stronger and our purpose is not for civil war inside the country but it is only for the outlanders.*" KNLA battalion #8, which is active and based in Mone Township, where a very restricted area is, didn't give permission to Major Zaw Win Htet with his request.

On August 9th 2013, there was another workshop conducted in Nong Kon where KNLA Battalion #8 Mone Township and LIB #306 camp is based near the vehicle road. The camp commander was asking for the handout

of UDHR from the VA [village agency] workshop, which is the third place that was conducted by KHRG community members. Anyway, they also asked who gave us permission to conduct the workshop, but they [Tatmadaw] did not participate in the VA workshop. After that, the camp commander said that the workshop is good for the villagers.

Livelihood

Material carriers from Ler Doh Township came to carry materials for KNU, villagers, and other cross border organizations. They [carriers] said, “*we can't find proper jobs or work in the town, and even if we [do], it is hard to earn more money for our family. How can you do daily work earning 2,500 kyat (US \$2.53)⁸⁴³ or 3,000 kyat (US \$3.04) per day for your large family, so we choose this work as we can save more money for our family.*” They can earn up to at least 50,000 kyat (US \$50.66) to over 70,000 kyat (US \$70.92) per time, and each time takes more than one week of travel round trip from the Salween River bank to the destination place where they have to carry the materials. During the raining season, there were fewer transporters [who] worked at this time, as the roads were too bad and also muddy. There were also a lot of streams and brooks to cross during traveling, so it is difficult for the transporters to carry deposable goods and materials. Most of the lands are flat in Kyauk Phyar Village Tract, Moh Pin Seik village tract and Naung Kon village tract, which are located in Mone Township, so there were huge farming areas, during this time the villagers are plotting the their farms and starting planting paddies. As for the villagers who live in the flat lands, they need firewood to cook their daily food, so they have to go to a far hill or forest to collect firewood where KNLA [controls the] area.

For the security concerns and rising funds, the villagers have to pay taxes by receiving receipt for 7,000 kyat (US \$7.09) per time. Anyway, some of the private business people from the town come and try to do logging in Mone Township by negotiating with KNLA and Tatmadaw in the area. They are going to do logging but currently KNU local governors ordered to [them] to stop doing logging. Anytime, the villagers can possibly ask permission from both KNU and Tatmadaw sides in local areas.

During this wet season, students and old people got seasonal disease in those areas. Both lower areas and upper areas got Dengue Fever. People can easily access the shops, which sell drugs and medicines, and for the lower areas people can go to private clinic or go to public hospital in each town. However, there are no free private clinics or public hospitals, except the district clinic in the KNU controlled area in mountainous areas.

Situation Update written by a KHRG researcher,
Mone Township, Nyaunglebin District
(Received in September 2013)

⁸⁴³ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

Source document #270

Internal log#:	13-92-S1
Published:	“Nyaunglebin Situation Update: Kyaukkyi Township, July to August 2013,” KHRG, (first publication)
Location:	Kyaukkyi Township, Nyaunglebin District
Issues:	Anti-personnel and other mines; Forced recruitment; Land confiscation; Impact of infrastructure and commercial development; Ongoing militarisation; Peacebuilding efforts
Full text:	<p>Introduction</p> <p>In our area we still have human rights abuses. Most are about land grabbing or land confiscation.</p> <p>Incidents- Government recruiting militia soldiers in Noh Koo village tract. Pastureland is marked as a relocation place for USDP [Union Solidarity and Development Party]⁸⁴⁴ use and run farmland for their military bases. Resident people are denied use of their lake in our area. The Norwegian Government’s support in two more different areas. Government sold lands to wealthy people. Insecure of villager life and Karen Youth Organisation held a conference to discuss peace process and other crises.</p> <p>Militia recruitment in Ler Doh [Kyaukkyi] Township</p> <p>On August 7th 2013, the Government announced to ensure collection statistics of militia recruitment registration, which they had carried out in 2008 at the village tract [level]. They’re recruiting ten militias with 20 reserves, a total of 30 people in each village tract. In the past, they [Tatmadaw] only recorded the name lists [of militias] and called those [militias] with their related army camp that they served for. They did not need to be registered either. Now they require us to register the list that we have given to them in the past and submit it to Ler Doh operation commands. Village tracts that have to submit militia recruiting lists include Ma Au Pin Seik village tract, Noh Ku village tract, Nat Than Kwin village tract, Kyauk Sa Yit village tract and Kyun Pin Seik village tract in Ler Doh area.</p> <p>Wealthy people [investors] bought land from the Government</p> <p>During 2013, the Government sold many lands in the Shwegyin-Ler Doh area. Private business owner U Tin Htun bought 200 acres of land for a commercial rubber plantation project in Myay Ni Kon. U Nyan Hsway Win also bought 200 acres in Too Wah Koh [Do Khyaung] beside Shwegyin, Ler Doh highway. Phyo Naing Soe also bought 18,000 acres of farmland</p>

⁸⁴⁴ Union Solidarity and Development Party (Pyi Khaing Pyo in Burmese, Pa Ka Hpa in Karen), which was reformed to become the USDA [Union Solidarity and Development Association].

and forest from the Government to operate a mining project in (Shwegyin, Ler Doh). Villagers are depending [working] on their livelihood on the land that the Government has sold. If companies and business owners [are] grabbing their land, it will be really difficult to survive, travel, log trees for firewood or survive daily. Government and business owners, if they ignore residents and villagers, it will create many problems for the local people. Land that the [Myanmar] government sold belonging to villagers includes villagers' dog fruit plantations, farmland and some parts of the deep forest. But the government has demarcated these areas as uncultivated land then they sell it to private companies and business owners.

Villagers seem concerned with travel

[When] there was still a civil war between [KNU and Tatmadaw], both of their [control] areas were planting a lot of landmines to protect against attacking each other's territory.

Because of planting a lot of landmines, this creates threats for villagers finding food for [their] livelihood or for travel. There was no freedom of travel because in this time the Government military regimes are still (questioning) and asking for recommendation letters. If villagers want to go somewhere, they have to go and get a travel document [from the Tatmadaw] while they are traveling.

Residents have lost the opportunity to use the lakes

There are many lakes in the area and most residential [areas] use lakes for their livelihood. They practice rotating two people in each year since [the time of] their ancestors. But after the (SPDC) [State Peace and Development Council]⁸⁴⁵ era, the Government permits wealthy people and local authorities to use the lake. For this reason, even local people who own a lake, they are denied use of it. Even [they] are not allowed to step on the lake (area) because of rich people [business men] use them [lakes]. Hence, starting in 2012, the KNU in Ler Doh Township banned [villagers] from using the lake for personal benefit, which only the villagers have to use and share lake together. When villagers go fishing, Government authorities and rich people are threatened and disturb [the villagers] in many ways. After the lake issues, information [about what] happened in our region spread to (president) Thein Sein. He (the president) declares in a letter, which said no one is allowed to trade lakes as a (broker), which only allows local who owned the lake to use. There was no problem using lake in Kler Lwee Htoo district, Ler Doh Township

⁸⁴⁵ In Karen, the Burmese phrases Na Ah Pa (SPDC) and Na Wa Ta (SLORC) are commonly used to refer to the Burma Government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase Na Wa Ta (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase Na Ah Pa (SPDC) to refer to the Burmese Government or to the Tatmadaw; see: "Mission Accomplished as SPDC 'dissolved'," Myanmar Times, April 4-10th 2011. The term Na Ah Pa was used by the villager who wrote this conducted this interview and interviewee and "SPDC" is therefore retained in the translation of this interview.

but lakes in Hsaw Htee Township and [Shwegyin] Township are still controlled by investors and rich people.

Noh Koo [Naung Kon] pastureland

There are over 100 acres of pastures in Noh Koo that the villagers use for paddy fields, farmland and cattle yards for cows and buffalo. But in 2012, the military regime defined a relocation place in which every villager had to stay. Moreover, they [the military] defined our farmland as USDP farmland until this day. Therefore, villagers in Noh Koo Village tract asked to be repaid for their (20) acres of farmland or pasture land that was grabbed by USDP. Then they [the villagers] will use this farmland to generate income for community development. However, until now there has been no answer and approval for what the villagers have asking for. Loss of Noh Koo pastureland has negatively impacted food for livestock.

Norwegian government does development

Norwegian experimental research started in 2012 and took place in Kheh Der village tract. Now they will increase more in Kwee Lah village tract [Yan Myo Aung village]. On August 29th 2013, Norwegian representatives went and met with Kwee Lah villagers. But they didn't start their project yet, only surveying and analysing the situation.

Karen Youth Organization [KYO] holds conference for peace process discussion

Started from June 13th 2013, Karen youth in different areas gathered and discussed how youth can be involved and participate in the Myanmar government and the KNU ceasefire peace process agreement. Minister U Saw Ju Bi Sa Hla and KNU headquarters organization department officer gave the opening speeches in this conference meeting. The conference started on June 13th 2013, and finished on June 15th 2013. Youth who participated during the meeting gave many perspectives and opinions. Together they formed the Karen Youth Network for facilitating the committee group.

Situation of Government military regime [Tatmadaw]

Government military regimes always demand unreasonable taxation on gold machines. They renovated their military base camp and send their soldiers and always rotate them. Government military regimes that are based in our area are Light Infantry Battalion [LIB] #351, #590, #264, #599, #598, #589 and #350, IB [Infantry Battalion] #57, #60, #20 and Military Operations Command [MOC] #8. [They] were operating and active in our area [where they] usually change and rotate their troops. Tatmadaw Battalions, which are based on the front line, has to organize and manage funds or finance for operation command every month. Finding money is not only from gold machines, but also [they] have to find it in many ways from the villagers.

	<p>Shwegyin Dam</p> <p>Shwegyin Kyauk Na Gar Dam was finished being built in 2010. There are 1,800 acres of lands that were flooded because of the dam and many farmlands and fruit gardens were destroyed. Villagers in Shwegyin [Hsaw Htee] Township and Ler Doh Township have demanded compensation for their land losses but the Government has not approved anything yet.</p> <p>Conclusion</p> <p>Information that I have reported is containing actual information that happens in our region. We submit it to you and we would like you to revise and analyse it and guide or ask us as needed.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Kyaukkyi Township, Nyaunglebin District (Received in September 2013)</p>
--	---

Source document #271

Internal log#:	13-93-S1
Published:	"Nyaunglebin Situation Update: Mone Township, August 2013," KHRG, (first publication)
Location:	Mone Township, Nyaunglebin District
Issues:	Land confiscation
Full text:	<p>Situation update</p> <p>(1) The problem of not trusting one another</p> <p>(2) Villagers do not know their rights</p> <p>(3) Villagers still have to live with worry and anxiety</p> <p>(4) Land problems</p> <p>The problems: Not trusting one another</p> <p>There is no trusting between one another in Moo [Mone] Township yet. The villagers are looking at one another and they are not daring to work openly because they do not trust one another yet. Because of the civil war in the past they (the villagers) have to work wisely in whatever they do even though it is the ceasefire moment.</p> <p>The villagers do not know their rights</p> <p>The villagers do not understand their rights as they are living in the interim of dictatorship and democracy. They have to live wisely even though their rights are violated. Some people do not know their rights and do not know</p>

how to use their rights properly and it becomes a problem for the other people. For example, it is problem if someone does not follow the rules and regulations laid down by the village and it affects the rights [of other people].

Villagers still have to live with worry and anxiety

As I mentioned above, the villagers do not understand their rights and they do not trust one another. I have seen that they are not brave and [have] less courage because they are living under control of the KNU [Karen National Union] and the Myanmar government. For example, in the past few days, on August 3rd 2013, villagers were afraid to talk and discuss frankly in the workshop that we held in Ng Lauk Tet because the Light Infantry Battalion [LIB] #590 of the Myanmar government, led by the Deputy Battalion Commander Zaw Win, joined the workshop. It was annoying to the villagers. So we can say that the villagers still have worry and anxiety. If we look at the photos #915-040 we can see some of the Burmese soldiers joined the workshop and some of them are waiting outside and one of them was taking photos.

Land problems

After the investigation, we have seen that some of the villagers who are living in the plain area have lost their working place and some of their lands were confiscated by LIB #60 and #351 of the Myanmar government. Villagers have not gotten back their lands after the four cuts in 1974 and 1975. Some people said that they would get back their lands. But when I asked Naw A---, who used to live in A--- village, Hsaw Mee village tract, but is now living in A--- section in Ler Doh [Kyaukkyi] city on July 26th 2013, said that her fields were confiscated by the commander and soldiers of LIB #351 and #60 since the four cuts and she did not get back her lands as of yet. According to her, 4-5 acres of her lands were confiscated.

More than that, another problem that the villagers who are living in the mixed control area encounter with human rights abuse is that the companies came and did gold panning in some places where some of their [the villagers'] lands were sold by the other people. It is a problem for them. I met with Saw Kyaw Win, a villager of Yu Lo in Moo Township, on July 5th 2013, and he told me about the information.

Who causes the problems and difficulties?

The problems that are happening nowadays were caused by the Myanmar military government a long time ago and are still happening now. The problems are still happening now even though the KNU and the Myanmar Nay Pyi Taw government signed the ceasefire agreement. So we can say that these problems were caused by the Myanmar government.

Why did the Myanmar [Nay Pyi Taw] government cause the

	<p>problems?</p> <p>If we look back to the past and until now, the Government regime wanted to colonize and oppress the civilians. They wanted to destroy the rights of the other people and it caused the problems now. They are creating the conflicts that I mentioned above to maintain their power. Personally I think that these problems will still happen if we do not struggle for our rights and equality.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Mone Township, Nyaunglebin District (Received in September 2013)</p>
--	---

Source document #272

Internal log#:	13-52-S1
Published:	“Mergui-Tavoy Situation Update: Te Naw Th’Ri Township, August 2012 to March 2013,” KHRG, August 2013, http://khrq.org/2013/08/13-52-s1/mergui-tavoy-situation-update-te-naw-thri-township-august-2012-march-2013
Location:	Ta Naw Th’Ree Township, Mergui-Tavoy District
Issues:	Arbitrary taxation and demands; Land confiscation; Impact of infrastructure and commercial development; Ongoing militarisation; Access to health and education; Drug production, use and social impacts
Full text:	<p>Burmese military [Tatmadaw]’s activity</p> <p>There are five regions in Te Naw Th’Ri Township, and they are (1) Ta Keh region, (2) Kay region, (3) M’NohRoh region, (4) along Pa Wa region and (5) Moo K’Hpaw region.</p> <p>The Burmese government military [Tatmadaw] that is based in Ta Keh region is LIB [Light Infantry Battalion] #561, and we do not know who leads it, but the military is based in Hton To. This military group is always based there, and during this reporting period they did not have any activity.</p> <p>As for Kay region, the military group that is based [in the region] is IB [Infantry Battalion] #594 and we do not know the commander’s name. In this reporting period, we did not see any of their special activity. Because this military group is a patrol group, they stay in the monastery or in villagers’ houses. In the past, if the military group stayed in the villagers’ houses, villagers had to be afraid. However, now, we can see that the fears of the villagers are decreasing.⁸⁴⁶ This military group is active when their leaders come and they have to take responsibility for the road security.</p>

⁸⁴⁶ Although the cause for this decrease is not entirely clear from the community member’s report, evidence suggests it might be a result of the January 2012 ceasefire between the Burma government and the KNU.

The Tatmadaw [battalion] that is active and based in Ma Noh Roh region is LIB #558, and the one who leads it is Battalion Commander Soe Lwin.

Regarding Tatmadaw activity in Pa Wa region, during this time there was no more Tatmadaw activity. There is only militia in the village, and it does not seem that this militia is active either.

For the Tatmadaw activity along Moo K'Hpaw region, IB #101 [is active] and the leader is Than Hlaing Win.

Destruction of drug (*beh htee*)

The plan started on January 20th 2013, as the Burma government and KNU [Karen National Union] leaders from Te Naw Th'Ri Township gathered themselves and destroyed the *beh htee* in two places, which are Th'Mee La and Koh Daw in Ta Keh Region, Te Naw Th'Ri Township. The Burma government [official] who led the destruction of the *beh htee* was police officer Kyi Lin from Te Naw Th'Ri, and from the KNU side, the one who led [the eradication efforts] was township secretary P'Doh Htee Wah.

Regarding this plan, because there were two places of *beh htee*, they had to divide up into two groups in order to destroy the drugs. Group #1 destroyed *beh htee* in Th'Mee La and group #2 destroyed *beh htee* in Koh Daw. The number of people from group #1 who destroyed *beh htee* totalled 272 people. They started destroying *beh htee* at 8:45 [a.m.] and they set fire [to the plants] at 10:00 [am]. The owner of this *beh htee* is U Aye Htun from Sin Hkaung village. For group #2, they had to go and destroy [*beh htee*] in Hpeh Koh Daw village tract, and there were 166 people total. They started destroying the *beh htee* at 9:00 am and finished at 11:30 am.

As their [villagers'] *beh htee* was destroyed, in order not to face [financial] difficulty [with the loss of the crops] and to be able to find another job, Burma government police officer Kyi Lin said that he will help the first person, U B--- from X--- village with 20.8 million kyat⁸⁴⁷ (US \$21,074) and for the person from Koh Daw village he will give 2.08 million kyat (US \$2,107.40). Regarding this information, I went and got it on my own.

Land confiscation

Starting from February 26th 2013, I received information about the rich people's (Ngway K'Ba) Korea Company, whose coordinator is (Daw Nah Rih), confiscating the villagers' land and destroying the villagers' land, including their plantations, in L--- village, Pa Wa region, near the coast, Te Naw Th'Ri Township. The company confiscated the villagers' land and destroyed the land and plants, but they did not give compensation.

⁸⁴⁷ As of July 12th 2013, all conversion estimates in this report are based on the official market rate of 987 Kyat to the US \$1.

	<p>Regarding [the villagers to whom] the company paid compensation for destruction of the civilians' land and plants are;</p> <p>In 2011, they gave 160,000 kyat (US \$162.10) of compensation to <i>Hpah Tee</i>⁸⁴⁸ P--- for a five-acre-paddy field</p> <p>In 2012, they gave 75,000 kyat (US \$75.99) of compensation to <i>Hpah Tee</i> Q--- for an eight-acre-paddy field</p> <p>In 2010, they gave 80,000 kyat (US \$81.05) of compensation for <i>Hpah Tee</i> S--- cashew plants that provide fruit and two acres of four-year-old betelnut plants</p> <p>Regarding the people whose land was confiscated and destroyed, but were not given compensation are:</p> <ul style="list-style-type: none"> 11 acres of <i>Hpah Tee</i> T---'s pasture land 17 acres of <i>Hpah Tee</i> P---'s pasture land <i>Hpah Tee</i> U---'s paddy threshing ground <i>Hpah Tee</i> V---'s paddy threshing ground <i>Hpah Tee</i> W---'s paddy threshing ground <p>these grounds were destroyed as the sand falls into the land</p> <p>[The threshing ground was destroyed by development projects.]</p> <ul style="list-style-type: none"> <i>Hpah Tee</i> Y---'s cashew plants and three acres of land <i>Hpah Tee</i> Z--- <i>Hpah Tee</i> C--- <i>Hpah Tee</i> G--- <p><i>Hpah Tee</i> E---</p> <p><i>Hpah Tee</i> F---</p> <p><i>Hpah Tee</i> D---</p> <p><i>Hpah Tee</i> J---</p> <p><i>Hpah Tee</i> M---</p> <p><i>Hpah Tee</i> K---</p> <p><i>Hpah Tee</i> H---</p> <p><i>Hpah Tee</i> W---</p> <p><i>Hpah</i> Ht---</p> <p>We got the information about this company because they destroyed over 70 villagers' land, including [the land of] the [ethnic] Burmese people. The people, to whom the company has not given the compensation yet, said that the company would give them compensation during this year. Regarding the people whose lands were destroyed, some of them do not have another job, so they have to go and work at the company. Some people go and work at another company and some people have to go and work in other places. This information is accurate information because we got the information from a L--- villager.</p> <p>Confiscation of villagers' land and destruction of the villagers' plantation</p> <p>Starting from March 13th 2013, we received information about a rich man, U Than Htay, 52 years old, [who] came into Blih [Mergui-Tavoy] Town and planted rubber in Te Naw Th'Ri Township, Pa Wa region, near the coast, Sh--- village [Chaug Kauk Naung Hpyu river] in 2011, and he</p>
--	--

⁸⁴⁸ 'Hpah Tee', meaning 'uncle', is a familiar Karen term of respect attributed to an older man; it does not necessarily signify any actual familial ties between the 'uncle' and the villager who wrote this report.

confiscated villagers' land and destroyed plants but he did not give compensation to the villagers. Than Htay has a desire to plant a 1,200-acre rubber plantation in that area.

Related to land confiscation and destruction of the plantation, [the land that was destroyed was comprised of] (1) Saw Ch--- ['s land], (2) eight acres of Naw Hs---'s farm, (3) five acres of Hpah Tee St---'s farm (4) four acres of Hpah Tee sLh---'s farm, [including] 20 coconut plants and over 10 cashew and rubber plants, were destroyed. The people whose lands were confiscated and plants were destroyed were not given any compensation.

Regarding this issue, Te Naw Th'Ri Township Secretary Saw Htee Wah came and negotiated on March 13th 2013, and U Than Htay admitted that he would arrange [compensation] within a few days. For the villagers whose land he has confiscated and plantations destroyed, at present, they have to find work in other places for their livelihood and do odd jobs. An Hl--- villager gave me this information.

Education

During this year, when we look at the situation of education, it has not changed a lot. As we know, when you register [for school] it is free, but the amount of the school fee has not decreased. When we look at the Te Naw Th'Ri Township, now, the parents cannot send their children to primary school, so they [children] just have to live idly.

For middle school, we see that children passed 7th standard, and parents cannot send them [to school] because they have to fulfil their needs at home [on account of financial hardship, as they cannot afford the school fees]. For high school, we can see that [the students] who attend 10th standard cannot pass the exam within one year, and they also have difficulty taking the exam a second time because of the household and financial needs. In Te Naw Th'Ri Township, there are few people who passed the 10th standard and college.

Healthcare

In Te Naw Th'Ri Township, people who face health problems are only a few. The illnesses that we mostly see are (1) malaria; (2) anaemia; (3) long coughing; (4) coughing and illness; (5) pink eye [conjunctivitis], for this disease we see it mostly in children; and (6) sore and swollen eyes. During this year, regarding the diseases that they get, we see that because the situation gives a chance for the backpack team [Backpack Health Worker Team] to come and take care of the patients, and also set up a clinic [because access to the region is less restricted than in previous years]. Therefore, they [villagers] do not face diseases that are so serious that they can cause death. In previous years, we could see that people who got sick had to go to the other places to have medical treatment. This year, we can see that there are not a lot of people who face serious health problems.

Livelihood

	<p>When we look at [the situation] during this year regarding the civilians' livelihood, travelling and living places have changed. In the previous years, the civilians who had to go and work outside of the village had to be afraid and needed to write recommendation letters in order to get permission to work. But, this year, the villagers who went and worked outside of the village did not need to [get] recommendation letters and did not need to be afraid, and they even rarely come back to the village [to sleep in their farms, which was previously prohibited by Tatmadaw-area authorities]. Regarding their livelihood, the difficulties they are facing that we see are weather conditions and creatures such as wild pigs, monkeys and squirrels. During this whole year, we did not see civilians face serious food problems like in the previous years. At the same time, there are also changes when we review the situation. There is also natural destruction [environmental degradation caused by] monkeys, squirrels, wild pigs and weather conditions. Even though they have to face natural destruction, they do not face difficulties as serious as in the previous years.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Ta Naw Th'Ree Township, Mergui-Tavoy District (Received in June 2013)</p>
--	--

Source document #273

Internal log#:	13-54-S1
Published:	"Mergui-Tavoy Situation Update: K'Ser Doh Township, 2013," KHRG, (first publication)
Location:	K'Ser Doh Township, Mergui-Tavoy District
Issues:	Land confiscation; Impact of infrastructure and commercial development
Full text:	<p>Ground situation of K'Ser Doh Township, Mergui-Tavoy</p> <p>There are two large areas in K'Ser Doh Township. They are Kleh Mu Htee Large area and Paw Hkloh Large area.</p> <p>Situation</p> <p>In the present day, civilians are facing a lot of problems regarding the development projects, which are done by companies and rich people.</p> <p>Benefit</p> <p>It is easy and quick to go around; the transportation system is improving and [there is] no need to put a lot of effort for traveling.</p> <p>Problems</p> <p>It is not easy for widow, orphans and poor people, even though it is easy to travel.</p>

	<p>Damages</p> <p>The current business has been causing the negative impact to the natural resources, sustainable lives of people in the community and their [community] development. Businesses run against [harm] the natural resources and abuse the human rights.</p> <p>Businesses such as rubber plantations, palm tree plantations, mining and charcoal making damage the forest, streams and rivers.</p> <p>After leaders signed the ceasefire in 2011, companies started doing business with the Government and it became a problem for the local people. Companies are doing business with the rich people and these rich people are cronies (former leaders of SPDC [State Peace and Development Council],⁸⁴⁹ who took part in the military before the 2010 election). They do some agriculture, plant palm trees and rubber trees and say that they got the permission from KNU and the Myanmar government. Actually it is not true. They are just saying it to get the opportunity, permission and recommendation by the both sides' the leaders.</p> <p>Negative impacts</p> <p>The civilians said that they do not know which side of Government they should commit their life to. The local people do not have a sustainable life and their working places are reducing. They do not have a place to build their houses and also they do not even have fresh water to drink because of the logging and they draw the wood through the river. Some of the villagers are able to dig wells but some could not.</p> <p>Currently, the local people are losing their rights, and they do not have the sustainable life. Their development is stopped because the companies and the Government are doing business on their lands. It also damages the environment. Trees are decreasing and lands without trees are increasing. Streams have gone dry and fish, frogs and birds are decreasing.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, K'Ser Doh Township, Mergui-Tavoy District (Received in May 2013)</p>
--	---

Source document #274

Internal log#:	13-4-S1
Published:	"Papun Situation Update: Bu Tho Township, November 2012 to

⁸⁴⁹ State Peace & Development Council of the military junta ruling Burma at the time, which was officially dissolved March 30, 2011 by Senior General Than Shwe following the election of a quasi-civilian Government in Burma in November 2010.

	January 2013,” KHRG, May 2013, http://khr.org/2013/05/13-4-s1/papun-situation-update-bu-tho-township-november-2012-january-2013
Location:	Bu Tho Township, Hpapun District
Issues:	Forced labour; Restrictions on freedom of movement or trade; Ongoing militarisation; Impact of infrastructure and commercial development
Full text:	<p>Introduction</p> <p>The situation in Bu Tho Township, from November 2012 to January 2013, which is a three month period, is that the villagers still suffer human rights abuses, such as forced labour, but it is becoming much less than before. This is because the Border Guard Force’s [BGF]⁸⁵⁰ army camps are not based close to the villages anymore. The kind of forced labour that happened was portering for the Tatmadaw. Regarding human rights abuses, the Government’s construction contractors come to collect stones beside the [Klaw Day] villagers’ farms and canal. They came to collect it even though the villagers did not allow them; they also came to plough land with a car [bulldozer].</p> <p>Human Rights abuse</p> <p>Starting from November 2012 to January 2013, during the three month period, the things that abused human rights are: along the Meh Tee Loh River in Klaw Day village, Meh Klaw village tract, the Burma government workers will repair a vehicle road and their army camps, and will build more buildings. In order to do that, they came to take stones and sand from the Meh Tee Loh River, beside villagers’ farms. They did not ask for permission. The person who is in charge is Ma Tin Tin; she works for a Burma government contractor group and her husband is the chief of the contractor group. They [contractors] tried to meet with some village heads, KNU [Karen National Union] leaders and village tract leaders, but they did not give them permission. They only gave them [permission for] ten days, but they did it [stone and sand collection] more than that.</p> <p>Even though they were allowed to do that [stone and sand collection], it will not benefit the villagers. Additionally, the people who collected the stones are not the farm owners and they are not villagers from the Klaw Day area; they are people from the Way Hsa Way Moo vehicle road area, Ta Kon Taing, Kaw La [Muslim] and Bweh communities. One villager told them not to carry the stones with a car, but [only] with a cart or by themselves, but not to [use cars] beside the farm or the mouth of the canal. The [Klaw Day] village head also tried to talk about this [change] with them but they did not listen. Even though people who came to collect the stones are civilians, they are under the Burma governments’ control</p>

⁸⁵⁰ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see “[DKBA officially becomes Border Guard Force](#)” *Democratic Voice of Burma*, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

and work as their contractors.

If they [contractors] continue collecting the stones, the nearby lands will be flooded in the rainy season, as there will be no stone or sand.⁸⁵¹ If there is really flooding, there will be approximately 20 or 30 acres of farms that will be gone. Even if these kinds of damages happen, the Burma government will not support them [villagers]. For collecting stone, they give [the contractors] 1,500 kyat (US \$1.68)⁸⁵² per pile of stones.

Forced Labour

In Bu Tho Township, forced labour, which was portering for the Tatmadaw, happened on November 22nd 2012. The Papun Battalion, LIB [Light Infantry Battalion] #434 soldiers, who are on the frontline and based at Pa Heh army camp, came back to meet with their comrades in Hsaw Bgeh Der village. For that, they ordered four Hsaw Bgeh Der villagers to carry their equipment to Hpapun [town] and carried it back to Hsaw Bgeh Der. However, the villagers do not know what they were asked to carry. The villagers also do not know the officer's name.

Military activities

The armed groups that base in Bu Tho Township are Burma government soldiers [Tatmadaw], the BGF [Border Guard Force], the DKBA [Democratic Karen Benevolent Army]⁸⁵³ and the KNLA [Karen National Liberation Army]. These armed groups are active in different ways.

For the Government's case, since the KNU leaders and Burma government held the ceasefire talk, there is not a lot of forced labour happening; but they still have some, which never will be gone. After the ceasefire talk, the Burma government transported more materials, such as building materials and medicine, to each of their army camps. However; this is not a benefit for the villagers. We had heard that each of their army camps on the border have to be repaired, and constructed with cement.

⁸⁵¹ The community member means that the river water will move faster without natural breaks from the sand and rocks, which will change the course of the river. Because farms are near the river, the community member is predicting that those farms will be flooded. The community member also anticipates that the government will not provide relief from the flood, such as food security protection.

⁸⁵² As of May 8th 2013, all conversion estimates for the kyat in this report are based on the official market rate of 893 kyat to the US \$1. This reflects new measures taken by Burma's central bank on April 2nd 2012 to initiate a managed float of the kyat, thus replacing the previous fixed rate of 6.5 kyat to US \$1.

⁸⁵³ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military Government in Burma at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity

The DKBA, which is based in Meh P'Ree, travels freely to Pgheh Hta and Kaw Taw [Myaing Gyi Ngu].⁸⁵⁴ They also built up [erected] their buildings in Htee K'Mler Wah, which they now renamed Htoo Wah Kaw. They also have one monk name Khin Maung Win or Hkay Mee Ka. He planted a very large rubber plantation and asked villagers to help him. He said that it is religious work, so the civilians in Meh P'Ree village tract helped him. The villagers do not know from where the monk gets the money [to buy the plantation].

The KNLA is active according to the KNU's policy. Sometimes, they might have abused the civilians' rights, but we do not know about it exactly. They always try to protect and solve the problems for the civilians who suffer from human rights abuses, such as money, thatch and bamboo that are demanded by the Tatmadaw and Border Guard. If the KNLA knows these things happen, they do not allow the civilians to comply or go for labour.

Civilians' livelihoods

Most of the civilians in Bu Tho Township earn their livelihood by farming flat fields and hill fields. Some of them also work small seasonal plantations. During 2012 and 2013, they could not farm as well as the previous years. The paddy in the hill fields mostly turned yellow because they were eaten by insects and by mice, so that the paddy was not good. For the paddy in hill fields, the paddy plants become white and yellow after being planted and it seems like they had been eaten by caterpillars and other insects, which live on the paddy plants, so the paddy plants died.

The other thing is that, because the rain is not falling regularly, it is not good for plantations or farming. It is different from the previous years. In the past, the farms that produced 300 big tins⁸⁵⁵ of paddy grains now produce only 150 and 200 big tins of paddy grain. For the hill fields, if people plant five big tins of paddy, they will get only 70 to 90 big tins of paddy grain. If we compare the previous years and now, the problems with livelihoods for the villagers is the food problem. If the flat fields and hill fields continue going like this, it is a sad thing for the villagers. The villagers who earn their livelihood in this way deal with this problem more and more. They cannot protect [themselves] or find a way to solve these problems by themselves, as their grandparents did in the past.

⁸⁵⁴ Myaing Gyi Ngu is the DKBA headquarters where the religious leader U Thuzana has a temple. In June 2012, KHRG reported that the DKBA was not active in this area, and that forced labour had decreased as a result. See "Villagers return home four months after DKBA and Border Guard clash, killing one civilian, injuring two in Pa'an," KHRG, June 2012. This area has also been the site of recent conflict between the DKBA and the BGF. See "DKBA Forces Refuse to Leave Dam Site," Irrawaddy, May 7th 2013.

⁸⁵⁵ A big tin is a unit of volume used to measure paddy, milled rice and seeds. One big tin is equivalent to 10.45 kg. or 23.04 lb. of paddy, and 16 kg. or 35.2 lb. of milled rice.

	<p>Civilians' situation</p> <p>Even after the KNU and Burma government ceasefire talk, the civilians in Bu Tho Township who live close to where Tatmadaw and Border Guard are based still have to suffer human rights abuses. But, if we compare this to the past, we can say that the situation for the villagers became better. But still, there is not enough freedom for the people who stay close [to these armies].</p> <p>The civilians who stay [live] in the place that is out of the area in control of the Government, they dare not travel and work wherever they want to go and work yet. They are still afraid of them [armed groups]. They dare not go to the town like Hpapun [Town], even though they want to go, because they do not have identity cards. People who live on the side close to the mountain always worry that the ceasefire talk will be broken. If it breaks, it will be difficult for them to travel, go to work, and to go buy salt, fish paste or clothes. However, for people who live beside the vehicle road, both under the control of the Burma government and out of their controlled area, the situation has not changed. But for the people who can travel, they can travel more easily than the previous years.</p> <p>Conclusion</p> <p>The information that I reported is only in some areas that I know and visited already. There will be many information gaps. Because the time now is under a ceasefire, there are no hot or recent incidents that have happened yet. There is only incident that happened, as I reported. Human rights abuses and forced labour still cannot be avoided, until now. These things sometimes happen despite there being a ceasefire.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in February 2013)</p>
--	---

Source document #275

Internal log#:	13-6-S1
Published:	"Hpapun Situation Update: Bu Tho, Lu Thaw and Dwe Lo townships, January 2013," KHRG, (first publication)
Location:	Bu Tho, Lu Thaw and Dwe Lo townships, Hpapun District
Issues:	Land confiscation; Impact of infrastructure and commercial development; Ongoing militarisation; Drug production, use and social impacts
Full text:	<p>Introduction</p> <p>If we look back to our Mu Traw [Hpapun] District, there are three townships in our district. They are Bu Tho, Lu Thaw and Dweh Lo [townships]. The Burmese armies set up their camps in the three townships of Mu Traw District. After the ceasefire, they took the opportunity and rebuilt their camps and sent more foods and more bullets</p>

to their camps. Moreover, they sent foods and soldiers to the camps by boats through Salween River. So, the Myanmar armies take the opportunities during ceasefire and prepare themselves for the future to eliminate the Karen.

Situation of civilians

There are two types of civilians in Mu Traw District. The first types of civilians do not show themselves to the Myanmar armies and the second type shows themselves to the Myanmar armies. When we look back, they have the same life and experiences. The civilians can work and travel a bit more freely after the ceasefire. But they believe that the ceasefire is not a stable process for them because the Myanmar armies are rebuilding their camps and sending more foods to their camps during the ceasefire, so it does not satisfy them [the villagers]. They always have to worry. They also are faced with land confiscation and extortion by the Myanmar armies after the ceasefire. Instead of removing their camps, the Myanmar armies come back and rebuild their camps in the mountains and they are close to the working areas of the villagers, who do not show themselves to the Myanmar armies. As such, Ler Mu Plaw – Hsaw Muh Pleh camp, Taw Thoo Plaw Plah Hkoh camp, Plah Gaw Plaw Paw Lay Hkoh camp and Khoh Daw Hkoh camp are very close to fields of the villagers and the villagers are not dare to go to the fields. More than that, the Myanmar armies use some of the villagers from Nyaunglebin to come and buy marijuana. They ask the villagers from Mu Traw district to grow marijuana. So the villagers grow marijuana and they were paid (50,000 kyat) (US \$50.66)⁸⁵⁶ for one *viss* (1.6 kg / 3.52 lb.). They sell the marijuana in two places. One place is in Ta Kaw Hta and the other place is in Nyaunglebin and Mu Traw [Hpapun] District. So, the Myanmar armies are trying to make Mu Traw District to become a place of drugs. Moreover, they also import drugs, such as *yaba* [crazy medicine] through Ta Kaw Hta.

The situation and activities of the Tatmadaw

The Myanmar armies started to rebuild the roads, their camps and send more food to the camps after the ceasefire. On January 1st 2013, they dug and extended the road reach to Hplah Hkoh camp and moreover, a helicopter landed in the Teh Baw Plaw area, Toe Thoo Mweh Plaw at 9:40 am and another helicopter with food landed on Say Day mountain at 11:50 am. And also if we look at Lu Thaw Township, the activities of Myanmar armies are not decreasing yet. On January 1st 2013, a helicopter of the Myanmar army landed on Hplah Ghaw at 9:30 am and left materials and then went to Saw Hta camp and then came back at 1:30 pm and sent material to the camps such as Maw Htoo camp, Kyuh Lu camp, Ler Klay Kyoh camp and then landed on Plah Ghaw. Moreover, on January 2nd 2013, at 9:40 am a helicopter of the Myanmar armies landed on Kaw Daw Hko camp for 30 minutes. The building of the road also reached to Khaw Daw Hkoh camp. On December 31st 2012, the Burmese

⁸⁵⁶ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

	<p>armies sent foods to Kay Kaw camp in Dweh Lo Township area. The lists of foods are: 407 sacks of rice, two sacks of yellow beans, 12 sacks of salt, 23 tins of cooking oil, two sacks of shrimp paste, three sacks of sugar, one sack of tea, 12 packs of milk, two packs of beef cans, one pack of dry bamboo shoots, one pack of vegetables and six packs of alcohol.</p> <p>On January 3rd 2013, some of the Myanmar army leaders came to Hpapun and two of them were Nay Pyi Taw's prime minister and a Karen state minister. The headquarter commander of South East Regional Military Command Headquarters left together from Hpapun with his comrades.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Bu Tho, Lu Thaw and Dwe Lo townships, Hpapun District (Received in January 2013)</p>
--	---

Source document #276

Internal log#:	13-7-S1
Published:	“Papun Situation Update: Bu Tho and Dwe Lo Townships, September to December 2012,” KHRG, March 2013, http://khrq.org/2013/03/13-7-s1/papun-situation-update-bu-tho-and-dwe-lo-townships-september-december-2012
Location:	Bu Tho and Dwe Lo townships, Hpapun District
Issues:	Arbitrary arrest and detention; Torture and violent abuse; Arbitrary taxation and demands; Restrictions on freedom of movement or trade; Religious and ethnic discrimination
Full text:	<p>Problems that happened in the country between December 4th 2012 to December 29th 2012</p> <p>Problems in the region happened in T--- and Meh Pree village tracts, Bu Tho Township. In Dwe Lo Township, they occurred in S--- and K'Ter Tee village tracts. The problems that occurred between December 4th 2012 and December 29th 2012 were:</p> <p style="text-align: center;">(1) Border Guard (BGF) Battalion #1013 and #1014⁸⁵⁷ forced the villagers to do labour, tortured the villagers and also looted villagers' things;</p>

⁸⁵⁷ KHRG received reports on the activities of Border Guard Force (BGF) Battalion #1014, which has been active along the border of Papun and Thaton Districts. Battalion #1014 is commanded by Major Maung Chit, which is also sometimes spelled Maw Hsee, whom is allegedly to be a part of an advisory committee that oversaw the 2010 transformation of the DKBA into the BGF, and assumed responsibility for business activities for the group. See “The Situation In Karen State After the Elections,” EBO (Euro-Burma Office) Analysis Paper No. 1/2011, April 2011. More recently, on August 5th 2012, the KNLA and BGF #1014 engaged in a fire fight in Mae Seik village, Papun Township, despite the terms of the ceasefire. KNLA and Government’s Militia Fight – Four Soldiers Killed Karen News, August 7th 2012. For additional articles discussing abuses perpetrated by Border Guard #1014, see these KHRG reports: “Torture and killing in Thaton District,” KHRG, October 2012; “Papun Situation Update: Bu Tho Township, received April

- (2) A group of KNLA [Karen National Liberation Army] soldiers tortured villagers and looted villagers' things; and
 (3) A problem related to religion nearly happened in K'Ter Tee village.

Regarding the problems that we have reported, some were caused by the Border Guard, some were caused by the KNLA soldiers, who are the KNU's [Karen National Union's] people, and some were caused by religious leaders who believe in their religion extremely (religious extremist).

Why did they create the problems? There was no exact purpose or situation. They have no understanding of the political plan and human rights, so they have committed human rights [violations].

Firstly, regarding the problem that happened between the KNLA and the villagers, this kind of problem does not happen frequently. This time, we know about that and we feel really sorry for the villager. A P--- villager, Saw M---, said, "*Until now, my hands can't hold things very well because they tied me very tightly.*" [The reason] why they tied him in that way began like this: Starting from K'Ter Tee village (K'Ter Tee village is located at the Papun-K'Ma Moo vehicle road); if we go to the eastern part, we can arrive to Thailand. If we actually go, we have to pass the villages, which are Meh K'Naw village, Htee Baw Koh village, Meh Pree Hkee village and Meh Lah village. Then, we will arrive at Meh Hsee village, which is beside the Khoh Loh *kloh* [Salween River]. If we go across the Khoh Loh *kloh*, we can reach Meh T'Waw region in Thailand. A road is located there.

On the road, black market traders sell cows and buffalos. Beside the road, the ones who travel are the armed groups. Sometimes [they are] the DKBA [Democratic Karen Benevolent Army], sometimes the KNLA, and sometimes BGF [Border Guard] travel there. The people who live in that region are mostly KNLA soldiers, under Commander Saw Hpah Mee, and in a group of his people. Saw Hpah Mee is a person from Brigade #5 [KNLA/ Papun District]. He lives beside the roads in Htoh Hkay Koh village, Htee Th'Daw Hta village tract, Bu Tho Township, Mu Traw [Papun] District. While Saw Hpah Mee is there, he does not need any permission from leaders [the KNLA 5th Brigade headquarters] and he can do what he wants; he opens [the road] and closes it frequently. Even though he opens and closes the road frequently, he never informs people in advance. Therefore, Saw M--- did not know that Saw Hpah Mee had closed the road when he drove his cows to the Thai border.

While Saw M--- and a herd of his cows arrived in Htoh Say Koh village, Htee Th'Daw Hta village tract, Bu Tho Township, Mu Traw District, they encountered Commander Saw Hpah Mee. As soon as Saw Hpah Mee met Saw M---, he became angry with Saw M--- and said, "*I have already closed*

the road and what have you come to do?" Then, Saw M--- answered that he came because he did not know about that [road closure], but Saw Hpah Mee was not satisfied with that [answer].

Whatever he [Saw M---] said, it did not work and none of us could tell [how to satisfy] him, so Commander Saw Hpah Mee arrested Saw M---. After he arrested him, Saw Hpah Mee punched Saw M---'s face three times. In the evening, Saw Hpah Mee tied Saw M--- under someone's house. While Saw Hpah Mee tied Saw M---, he went and shot Saw M---'s largest ox to eat. The ox cost 500,000 kyat (US \$584.11).⁸⁵⁸ Therefore, Saw M--- not only has to suffer from the people who tortured him, he also had to treat [them with] his big ox.

Another case is related to the Border Guard Battalion #1014 Commander Saw Maung Chit's⁸⁵⁹ person, Saw Maw Nee, or Maw Nee Say. This problem happened on November 2nd 2012. The problem happened like this: the group [of Border Guard soldiers] under Commander Maung Chit, from Border Guard Battalion #1014, came and lived in Meh Pree village. Therefore, the black market traders who sell cows and buffalos on the Thailand-Burma border have to give taxes to the Border Guard soldiers.

Once, a Muslim man, Saw A--- from K'Ter Tee village, gave 200,000 kyat (US \$233.64) to Commander Saw Nyo Thay as tax in order to go and sell cows in Thailand. *Thara*⁸⁶⁰ Saw Maw Nee, or Saw Maw Nee Say, did not know about this case. When Saw A--- sold cows in Thailand, Saw A--- did not go through the Border Guard. For him, [he thought] he did not need to go through [him]. Therefore, he went directly to Thailand border. As soon as *Thara* Saw Maw Nee, or Saw Maw Nee Say, knew about that, he asked Saw A--- to come back at once. When Saw A--- arrived back in Meh Pree village, before he could say anything, Saw Maw Nee punched him several times and demanded 300,000 kyat (US \$350.47). Therefore, we can see that the Border Guard #1014 oppressed people and looted people's money.

The Border Guard #1013 Battalion Commander Saw La Kyeh's people, Commander Saw Htee Theh Htoo and Saw Htoh La, asked the civilians do forced labour. The problems happened on December 5th 2012. On the same day, K---'s boat came from W--- village and would go to K'Ma Moo. On the way, it had to pass the K'Ter Tee boat quay first. When K---'s boat stopped along the K'Ter Tee village boat quay, the Border Guard Sergeant

⁸⁵⁸ As of February 13th 2013, all conversion estimates for the kyat in this report are based on the official market rate of 856 kyat to the US \$1. This reflects new measures taken by Burma's central bank on April 2nd 2012 to initiate a managed float of the kyat, thus replacing the previous fixed rate of 6.5 kyat to US \$1.

⁸⁵⁹ Commander Maung Chit's name is sometimes spelled "Maw Hsee." Commander Maung Chit is not to be confused with Maung Chit Thu, who is a top-tier officer in the Border Guard, while Maung Chit is the commander for Battalion #1014. Maung Chit Thu is part of the intelligence division for the Border Guard and not much is currently known about his actual role in the command structure. In December 2012, KHRG verified that these two names do not refer to the same officer. For more information on Maung Chit Thu's authority, see this KHRG report: "Pa'an Situation Update: June to August 2011," KHRG, October 2011.

⁸⁶⁰ *Thara* is a Karen term used for any teacher, pastor, or any person to whom one wishes to show respect.

Major, Saw Htee Theh Htoo, put Border Guard rations in K---'s boat. After he put it all in, he told them [the boat owner] to go and send the rations to the Meh Pree village boat quay. The Border Guard soldiers asked the people to go and send their rations but they did not give any wages. For this case, the community member⁸⁶¹ himself saw it.

Another problem was a religious problem that happened on September 10th 2012 at Meh Baw Monastery in Hpa-an Town. The monk called a meeting, and in the meeting they made four decisions. The decisions were:

The paper [leaflet] that they distributed arrived in K'Ter Tee village, K'Ma Moo town and Papun town. The Border Guard⁸⁶² went and stuck the papers beside the road and on the trees, then they told the villagers about these [rules]. The Muslim people and Buddhists dare not communicate with each other, and a riot nearly happened. The KNU leaders and the (operations commander from) K'Ter Tee village military camp, explained to them [the rules]; the Muslim people and the Buddhists communicate again as in the past.

- (1) Prohibition on selling orchards and farms to Muslims.
- (2) Prohibition on Buddhists marrying Muslims.
- (3) Buddhists are not allowed to buy and sell things in Muslims' shops. They have to patronize only Buddhists shops.
- (4) Prohibition on Buddhists using their name to buy things for Muslims.

We also know about a threat [incident that occurred] on December 29th 2012. The case happened in B--- village, Meh Klaw village tract, Bu Tho Township, Mu Traw District. A B--- villager, Saw Y---, trades and sells bricks to the [builders of] brick buildings. The quality of Saw Y---'s bricks are good and he sells them at a cheap price: 45 kyat (US \$0.05) per brick. The [Tatmadaw] Operation Commander Saw Aung Toe's people [soldiers] from Operation Command #1, from Papun Town, also sell bricks. The qualities of the bricks of the operations commander are not good and they are also expensive: one brick for 50 kyat (US \$0.06), so buyers do not buy from the operations commander. Therefore, on December 29th 2012, Operations Commander Saw Aung Toe asked his soldier to go and call Saw Y--- to come to him, and told him, "*If you compete with the people who are stronger than you and who are bigger than you, one day, what will become of you? If it is possible, don't do your work of trading and selling bricks anymore.*" If we look at the conversation, the words are threatening towards Saw Y---.

Making these problems disappear is not easy work. There would also be

⁸⁶¹ The community member who wrote this report is referring to himself in the third-person.

⁸⁶² In a separate incident report, this community member documented testimony from a Saw W---, a Muslim man from M--- village. Saw W--- reported that Company Commander Saw Bah Yoh, from Border Guard Battalion #1013, was responsible for having the leaflets posted. See "Incident Report: Religious discrimination and restrictions in Papun District, September 2012," KHRG, March 2013.

	<p>human rights violations in the future. Mostly, the Burmese citizens are always with a dictatorship and they know that what the government does is right and true. They do not know about human rights yet, and therefore, everybody's work always violates each other's rights.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Bu Tho and Dwe Lo townships, Hpapun District (Received in January 2013)</p>
--	---

Source document #277

Internal log#:	13-16-D2
Published:	"Hpapun Interview Note: Bu Tho Township, January 2013," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Arbitrary taxation and demands
Full text:	<p>The interview was recorded by the community member when he went to A--- village, Kyaw Pah village tract, Bu Tho Township, Hpapun District and met with the village head Saw B--- and interviewed him. I asked him regarding BGF [Border Guard Force]⁸⁶³ #1013 Major Saw Htoo Lu ordered the villagers to cut the bamboo for him.</p> <p>The interview was recorded by the community member who went to C--- village, Meh P'Ree village tract, Bu Tho Township, Hpapun District and met and interviewed the village head Saw D---. I asked him about when the BGF #1014's Corporal Saw Nyunt Their ordered the villagers thatch shingles.</p> <p>The interview was recorded by the community member when he went to E--- village, Meh P'Ree village, Bu Tho Township, Hpapun District and interviewed the villager named Saw F---. I asked him about the villagers who were forced to provide the thatch shingles.</p> <p>The interview was recorded by the community member when he went to E--- village, Meh P'Ree village tract, Bu Tho Township, Hpapun District and met and interviewed the villager named Saw G---. I interviewed him about the constructing of Htee Lah Eh Hta Bridge, which crosses the Yunzalin River close to Noh Hta village, Htee Th'Daw Hta village tract.</p>

⁸⁶³ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

	Interview Note written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in February 2013)
--	---

Source document #278

Internal log#:	13-16-S1
Published:	"Hpapun Situation Update: Bu Tho Township, January to February 2013," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Forced labour; Ongoing militarisation
Full text:	<p>The Human Rights abuses that happened in Meh Mweh village tract and Htee Th'Daw Hta village tract from January 28th 2013 to February 14th 2013.</p> <p>The human rights abuses that are going to be described [in this report] happened during [the period between] January 28th and February 14th 2013. The abuses happened largely in Mu Traw [Hpapun] District, Bu Tho Township, from Meh Mweh village tract to Day Wah village tract, [and in] Kyaw Pah village tract, Meh P'Ree village tract and Htee Th'Daw Hta village tract.</p> <p>The first human rights abuse that is going to be reported is forced labour. The perpetrator that clearly committed the abuse is BGF [Border Guard Force]⁸⁶⁴ Battalion #1013 Battalion Commander Saw Hla Kyaing and BGF #1014 Battalion Commander Saw Maung Chit.⁸⁶⁵</p> <p>Either to build their army camp or to build the stage for a show, to get attention and support from the villagers, the BGF #1013 and #1014 ordered the villagers to do forced labour such as [the collection of] bamboo poles and thatch shingles.</p> <p>For the project of building a bridge that is called Htee Lah Eh Hta, which</p>

⁸⁶⁴ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

8. ⁸⁶⁵ KHRG has published numerous recent reports discussing abuses involving BGF Battalion #1013 and #1014, including: "Papun Situation Update: Bu Tho Township, November 2011 to July 2012," KHRG, April 2013; "Papun Situation Update: Bu Tho Township, August to September 2012," KHRG April 2013 and "Papun Situation Update: Bu Tho Township, July to October 2012," KHRG, April 2013. Further reports detailing abuses involving these Battalions are also available on the KHRG website.

will cross the Yunzalin River close to Noh Hta village tract, they are using the [Buddhist] religion⁸⁶⁶ and ordered the villagers to do forced labour. They ordered each family member from each household in five different village tracts [to perform work for the construction of the bridge]. The five village tracts are Meh Mweh village tract, Day Wah village tract, Kyaw Pah village tract, Meh P'Ree village tract and Htee Th'Daw Hta village tract. The person who leads the project is U Thuzana,⁸⁶⁷ who is the presiding monk of Myaing Gyi Ngu.

The recent human rights abuses that are currently happening are:

BGF #1013 and #1014 order the villagers to serve as *set tha*⁸⁶⁸ everyday.

BGF #1013 and #1014 order thatch shingles from the villagers.

BGF #1013 and #1014 order the villagers to cut bamboo poles for them.

The presiding monk of Myaing Gyi Ngu [U Thuzana] forces the villagers to build the bridge. These are the human rights abuses that currently occur.

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

After travelling, now the season is getting close to the raining [monsoon] season, so BGF soldiers want to reinforce their roofs. To do that, they need thatch shingles, so they forcibly collect them from the villagers. One very clear example of forcible collection of thatch shingles is: BGF #1014 Corporal Saw Nyunt Thein ordered 500 thatch shingles from each village including A--- village, B--- village and C--- village, which are in Meh P'Ree village tract, and from Meh K'Naw village in Kyaw Pah village tract on February 1st 2013. As of now (February 16th 2013), they are still ordering it.

Likewise, on December 16th 2012, BGF #1013 Battalion Commander Saw

⁸⁶⁶ Incidents of work or forced labour spoken of in relation to religious duty can be associated with the Burmese term *Loh ah pay*, a traditionally referred to voluntary service for temples or the local community. In this case, while the work could have been framed as a voluntary religious duty, the community member who submitted the report clearly discusses the involvement of villagers in the construction of the bridge as an abuse and as forced labour.

⁸⁶⁷ Monk U Thuzana led the formation of the then-Democratic Karen Buddhist Army (DKBA) in 1994 with the help and support of the State Law and Order Restoration Council (SLORC), which was the name of the military Government in Burma at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996.

⁸⁶⁸ *Set tha* is a Burmese term for forced labour duty as a messenger stationed at army camps or bases and serving as a go-between to deliver orders from army officers to village heads, but also involving other menial tasks when no messages are in need of delivery.

	<p>Htoo Loo ordered D--- villagers to cut 100 bamboo poles for them. We were told about this by the Meh K'Naw village head.</p> <p>Moreover, on January 27th 2013, there was an incident of forced labour mixed with religion that happened in Bu Tho Township, Noh Hta village, which is close to the Yunzalin River. In order to be able to cross the river, they [workers under U Thuzana] started constructing Htee Lah Eh Hta Bridge on January 27th 2013. To construct the bridge, five to ten people from each village will have to go and work seven days a week in shifts. In order to complete this bridge project in three years, they [villagers] will have to go on forced labour duty everyday, whether they are free or not. The villagers that have to do forced labour are from Meh Mweh village tract, Day Wah village tract, Kyaw Pah village tract, Meh P'Ree village tract and Htee Th'Daw Hta village tract. Every villager, including men, women and children, from those village tracts will have to go for forced labour. As of today, February 16th 2013, the villagers still have to go for forced labour in shifts.</p> <p>We are told that the person who currently leads the bridge construction project is the Myaing Gyi Ngu monk. The human rights abuses are still happening in so many different ways. It is because the villagers who stay in the area do not have an understanding of their own rights and human rights, as well as they also do not know how to protect their own rights. Only if the villagers know how to stop the abuses by showing their strength and unity, the abuse problem can be solved. The human rights abuses will continue happening if the villagers knowledge does not improve.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in March 2013)</p>
--	--

Source document #279

Internal log#:	13-37-S1
Published:	"Papun Situation Update: Bu Tho Township, January to March 2013," KHRG, July 2013, http://khr.org/2013/07/13-37-s1/papun-situation-update-bu-tho-township-january-march-2013
Location:	Bu Tho Township, Hpapun District
Issues:	Anti-personnel and other mines; Forced labour; Impact of infrastructure and commercial development
Full text:	<p>The human rights abuses and social problems that happened between January 1st 2013 and March 18th 2013</p> <p>The human rights abuses and the social problems that we are going to address happened between January 1st 2013 and March 18th 2013. These problems happened in the villages from Meh Mweh village tract to Htee Th'Daw Hta village tract.</p>

The social problems that have been happening include the explosion of a landmine in the west of the Yunzalin River Bank, between P--- village and S--- village, K'Ter Tee village tract, Papun District. The explosion happened in February 2013. Regarding this explosion, none of the armed groups took responsibility.⁸⁶⁹

The human rights abuses that happen from Meh Mweh village tract to Htee Th'Daw Hta tract are caused by Myaing Gyi Ngu monk, U Thuzana,⁸⁷⁰ who controls the whole area of Myaing Gyi Ngu. For the landmine explosion case, we still do not know and still cannot figure out who was the perpetrator.

Even though we do not know why the landmine was planted, we know that U Thuzana's construction of the bridge in Karen State is to make the transportation [routes] better, so he constructed the Htee Lah Eh Hta Bridge.

Since January 1st 2013, the Myaing Gyi Ngu monk started constructing Htee Lah Eh Hta bridge (or) the bridge that cross Yunzalin River in Htee Th'Daw Hta village tract, Bu Tho Township, Papun District. Even though we do not know which company supports U Thuzana's work, he is ordering the villagers from Meh Mweh village tract to Lwa Sin village tract to go for volunteer work. He ordered every villager including men and women, adults and children, from every village starting from Meh Mweh village tract to Lwa Sin village tract [to work on the construction of the bridge]. Therefore, the villagers in the areas face many problems. If it is volunteer work, he [U Thuzana] should only order the villagers [to work for] one or two days. But now, he ordered the villagers to construct the bridge until it is completely finished; we do not know how many months and years it will take, so it cannot be called volunteer work anymore. Moreover, it [the work] does not meet the standards of ILO [International Labour Organization] rules.⁸⁷¹ He [U Thuzana] forced the villagers to work, whether the villagers want to work or not. So, regarding U Thuzana ordering the villagers to construct the bridge, it is obviously forced labour.⁸⁷²

The village tracts that are being ordered to do forced labour by U

⁸⁶⁹ For detailed information on this incident, see "Landmine explosion and death of villagers in Papun District," KHRG, May 2013.

⁸⁷⁰ U Thuzana is an influential Buddhist monk based in Myaing Gyi Ngu who was instrumental in the formation of the DKBA in 1994; see "Inside the DKBA," KHRG, March 1996. In 1995, KHRG reported that U Thuzana had collaborated with the Tatmadaw, and met with then-Southeastern Commander Major General Maung Hla to obtain weapons and supplies for 4,000 soldiers in his monastery. As a result of the agreement, U Thuzana's monastery in Myaing Gyi Ngu, in northern Hpa-an District, reportedly developed a reputation as a mystical safe haven for villagers avoiding Tatmadaw abuses. See "Karen Human Rights Group commentary," KHRG, February 1995.

⁸⁷¹ The community member is knowledgeable of ILO standards due to a training coordinated by KHRG with ILO representatives and KHRG community members in January 2012.

⁸⁷² For additional information on this incident and other demands for labour and money by Buddhist leaders in Papun District in 2013, see "Demands for labour and money by religious leaders in Papun District," KHRG, June 2013.

Thuzana are Meh Mweh village tract, Day Wah village tract, Kyaw Pah village tract, Meh P'Lee village tract and Htee Th'Daw Hta village tract, which are five village tracts in total. There are about 40 villages in those five village tracts. He [U Thuzana] ordered everyone from those villages including old people, youth [and] children, [both] men and women. Some of the workers [construction workers in additional villagers] who construct the bridge receive payment and some do not. He [U Thuzana] ordered the villagers starting on January 1st 2013 and until now.⁸⁷³ We do not know how many months and years it will take in the future.

On February 11th 2013, because of the landmine explosion, five villagers died and a car was damaged. The explosion happened between P--- village and S--- village, [in the] western part of Yunzalin River in K'Ter Tee village tract, Dwe Lo Township, Papun District. The place where the landmine exploded is not close to the K'Ter Tee army camp and is three furlongs⁸⁷⁴ away from the vehicle road. The place where the explosion happened is located in the eastern part of the vehicle road.

No one knows who is to blame for the landmine explosion. The armed groups who are active in the area are the BGF [Border Guard Force Battalion]⁸⁷⁵ #1013, BGF #1014, DKBA [Democratic Karen Benevolent Army]⁸⁷⁶ and KNU [Karen National Union].⁸⁷⁷ None of them took responsibility regarding this incident and none of them tried to find out who the perpetrator was.

Even though we do not know who the perpetrator of the landmine explosion was, there was a lot of damage and death. It happened like this: U L---, who is from Papun, lent his car to Ko Myo, former

⁸⁷³ The report was submitted to KHRG on March 25th 2013.

⁸⁷⁴ A furlong is a unit of distance equivalent to 0.125 of a mile or 0.2 of a km.

⁸⁷⁵ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalized ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three digit battalion numbers. For more information, see "DKBA officially becomes Border Guard Force" Democratic Voice of Burma, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

⁸⁷⁶ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard forces, also remaining independent of the KNLA. The DKBA changed its name from "Buddhist" to "Benevolent" in April 2012 to reflect its secularity.

⁸⁷⁷ Here the villager is referring to the armed wing of the KNU, the Karen National Liberation Army (KNLA).

	<p>administrator of K'Taing Tee who took responsibility for the transportation of sand for Green Hill Company.⁸⁷⁸ Therefore, U L---'s car was the car that carried sand for the Green Hill Company.</p> <p>Green Hill Company is [based in] the building that was built for the Border Guard Force #1013 and #1014 to stay in. While carrying the sand for the Green Hill Company, the car got hit by a landmine that was planted by unknown people. It got hit by the landmine on February 11th 2013 while carrying sand from the sand bank.</p> <p>When the landmine exploded, U L---'s car was damaged and left the car driver and four other villagers dead. Five villagers died in total. For the death of the villagers, Green Hill Company donated 300,000 kyat (<i>US \$318.13</i>)⁸⁷⁹ [to the family] for each villager who died. Likewise, the former administrator Ko Myo also donated 200,000 kyat (<i>US \$212.10</i>) [per family] for the villagers who died.</p> <p>The forced labour and landmine explosions will still happen in the future because even though the ceasefire happened, the Burmese [Burma] government did not lead their armed groups effectively according to the ceasefire agreement. For example, the leadership in the headquarters is not practiced by the lower rank soldiers [lower ranking soldiers do not follow orders from headquarters]. And the lower rank soldiers also do not follow the rules. Therefore, for sure, there will still be some problems in the future.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in February 2013)</p>
--	--

Source document #280

Internal log#:	13-69-S1
Published:	"Hpapun and Hpa-an Situation Update: Bu Tho and Hlaingbwe townships, April to May 2013" KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Attacks on civilians and extrajudicial killing; Torture and violent abuse; Impact of infrastructure and commercial development
Full text:	<p>Incidents that happened in Mae Hsate, Mae Lah villages and Lin Loon Myaing (Myaing Gyi Ngu) from April 27th 2013 to May 25th 2013</p> <p>In this report I am going to write about the incidents that happened from</p>

⁸⁷⁸ Green Hill Company is affiliated with both BGF #1013 and #1014, and also comes under Burma government control.

⁸⁷⁹ As of June 13th 2013, all conversion estimates for the Kyat in this report are based on the official market rate of 943 Kyat to the US \$1.

April 27th 2013, to May 25th 2013. The places that incidents took place were A--- village, Ba Zun Myaung village tract, Bu Tho Township in Mu Traw [Hpapun] District and the other one took place in B--- section, Myaing Gyi Ngu, a special area, Son Nant Tha Myaing Shwe Myo Daw, Hlaing Bwe Township, Hpa-an District in 7th brigade.

The human rights abuses happened in A--- village, Ba Zun Myaung village tract, Bu Tho Township in [Hpapun] District. Ma C---, who is 23 years old, and her son, Maung D---, who is one year and six months old, were injured because of a BGF (Border Guard Force)⁸⁸⁰ grenade launcher. Also, the members of the BGF troops dislodged the posts and walls from the houses in A--- village that people did not live in and sold them. The other one is about Naw E---, who is 1 year old, and her little brother, Saw F---, who is 20 days old, who were injured because of the fighting between the DKBA (Democratic Karen Buddhist Army)⁸⁸¹ and the BGF.

People who caused these incidents were the DKBA troops led by *Bo* [officer] Bi and BGF troops led by Major Saw Chit Thu and Major Saw Maung Chit and they committed the human right abuses. The reason that caused the human rights abuse is because some of the leaders of the DKBA and the BGF wanted to control the Myaing Gyi Ngu, a special area and their subordinates did not have enough salary.

The incidents happened like this. First of all I have to talk about the incident that happened in Mae Hsate village, on January 15th 2013, at noontime. Sergeant Saw Day Day, who was drunk, came into the house of Ma C--- (24 years old) when she was breast-feeding her child and asked her if there was any gas and she answered that there was no gas. Then Saw Day Day asked Ma C--- if he should shoot her and turned the head of a M-79 gun and its ammunition, a 40mm grenade, went toward her and cocked it and then it fired in a few seconds and hit the calf of Ma C--- and her son who is 1 year and 6 months years old who was sitting on her leg. The bullet did not explode but it injured Ma C--- along her calf and injured the waist of her son. They sought treatment in Myaing Gyi Ngu

⁸⁸⁰ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

⁸⁸¹ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military Government in Burma at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity

hospital and she received six stitches for her injuries and her son received three for his. Their medical fees cost 250,000 kyat (US \$256.68)⁸⁸² but the BGF Yae Thwe gave her only 100,000 kyat (US \$102.67).

Again [another incident], in A--- village, Sergeant Saw Day Day and his comrades from BGF dislodged the posts and walls from houses that people do not live in and sold them and then used the money for their own. Sergeant Saw Day Day and his comrades who are the subordinates of Commander Yae Thwe under control of BGF Battalion Commander, Major Saw Chit, Battalion #1014, which is based in Mae Hsate village, dislodged the posts and walls from the houses that people do not live in and transported it and sold it in Ka Ma Maw. The houses that the BGF dislodged are not ownerless houses. The owners are those who cannot labour for the forced labour [demands] of the BGF anymore and have moved to Mae Lah Oo refugee camp or Myaing Gyi Ngu to evacuate from the risk, damage and flooding of the Hatgyi Dam, the dam that will destroy the whole village if it is built and also for other reasons. But these people come back to the village very often. The BGF dislodge the houses when there are no owners of the houses [present].

At the same time, another incident of theft and looting that happened in A-- village is the same old man Saw Day Day, subordinate of Commander Yae Thwe. [Saw Day Day] plucked as many dog fruits as he wanted from the trees and then sold it in Ka Ma Maw city for his own profit. Some of the owners of the dog fruits are away from their plantation and some of them have moved to other places.

I also want to report about the two children who were injured because of the fighting that happened in Lin Lon Myaing section in Myaing Gyi Ngu city. The two children, who were injured in the fighting on April 27th 2013, were the son and daughter of U G--- and Naw H---, who are living in B--- section in Myaing Gyi Ngu city. The little girl's name is Naw E--- and she is 1 year and 6 months old. The little boy is named Saw F--- and he is a newborn baby who is only 20 days old. A piece of shrapnel from a bomb [grenade] struck and injured the head of the girl and another piece of shrapnel struck through the ear of the little girl and one of her ears got a hole. Two pieces of shrapnel from the bomb also hit the back of the little girl. The face of Saw F--- was grazed by the shrapnel from the bomb and shrapnel hit his calf and his calf got a hole. This is the story of the children who were injured in the fighting in Myain Gyi Ngu.

These kinds of human rights abuses will happen in the future because the Thein Sein Government and his subordinate staff and privates in the frontline do not have a good communication. The subordinates and soldiers of U Thein Sein [the president of Burma] do not follow what U Thein Sein is saying.

Situation Update written by a KHRG researcher,

⁸⁸² As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

Bu Tho Township, Hpapun District
(Received in July 2013)

Source document #281

Internal log#:	13-70-S1
Published:	"Hpapun Situation Update: Lu Thaw and Bu Tho townships, April to July 2013," KHRG, (first publication)
Location:	Lu Thaw and Bu Tho townships, Hpapun District
Issues:	Anti-personnel and other mines; Restrictions on freedom of movement or trade; Ongoing militarisation; Access to health and education
Full text:	<p>Mu Traw [Hpapun] District, Lu Thaw Township situation update</p> <p>On April 9th 2013, I was going to the upper part called A--- village, Ler Muh Plaw village tract, Say Poo village tract, Naw Yoh Htah village tract and Kaw Luh Der village tract and the things that they [Tatmadaw] did that violate the villagers rights were scattering the salt, living on the villagers farms, repairing the place of the camp and repairing old roads.</p> <p>Salt scattering started on April 5th 2013. The Myanmar government soldiers [Tatmadaw] that came and based at [a camp] on the mountain called Htaw Muh Ploh Meh camp, in order to repair the camp, they [Tatmadaw] came from very far but they were not all allowed to come. In order to cut down the trees [bamboo or trees for military], they dare not to go because of the planted landmines in that area. So they find a way by scatter the salt under the bamboo. The buffalos smelled it and came to the salt scattered area and stepped on the landmines. Around 20 of the civilians' buffalo died by stepping on the landmines. The villages that had buffalo step on landmines were Ka Buh Hkee village, Htee Baw Hkee village, Htee Moo Hkee village and Blaw Hkoh village, because of [the landmines] being close to the villages. One of the villagers who lives close to B--- village mentioned this to me. Because of the many buffalo that have died because of the planted landmines, people who's buffalo were killed have no other buffalo for cultivation and that causes problems for them because they have to hire other people's buffalo for cultivation. The work does not go smoothly because there are no buffalo left for work. Moreover, they have to pay for hiring buffalo. The villager stated this to me and he also said that his buffalo also were dead and he lost the profit by paying money for hiring buffalo from others. This is the problem that he has faced.</p> <p>Myanmar government's soldiers came and lived on the farmer's farm until now. They have not moved yet. Moreover, they build better buildings in their camps so that the villagers who live there [close to the camp] dare not go and live in their places because the Myanmar soldiers came and attacked them. They have to face human rights violations. This is not over yet [they are still attacking the village]. The camps that are based there are; Htaw Muh Pleh army camp and Hpla Hkoh army camp, in Burmese. The Burma government also called Hpla Hkoh army camp as Pyeh Leh</p>

Ko army camp.

The information that I have mentioned above was received when I was on a survey with other CBOs inside Myanmar about the displaced people and the villagers told me regarding about the problems that they faced. I reported this information in this report. If these problems that have been occurring now were not stopped, there will be more conflicts in future.

Situation Update in Dwe Lo Township, Mu Traw [Hpapun] District

Introduction

In this report, I reported about the region [condition] regarding violation of human rights from the year 2003 to 2013. In this report, it included [information] about the rubber plantations, road construction and mining [they break the stones from the mountain for the purpose of construction of the road].

Rubber plantations

From the year 2013 until now, in Dwe Lo Township, in Htee Th'Bluh Hta village tract and K'Ter Tee village tract, because of the planting of more rubber plantations, there was no place for farmers to make cultivation. They have to go far away and clear the forest in inappropriate places for the plantation. They also do not profit much by [hill] farming, so that they [farmers or the civilians] complain about that. In 2013, because of the Government ceasefire, villages in Htee Law Thee Hta, Htee Saw Meh, Htee Theh Lay, Pwe Taw Roh and down to Boo Ma Hae, Baw Kyoh, and K'Ter Tee village tracts, they are full of rubber plantations. The places that have been doing [other] plantations for years now they have become places for rubber plantations. The villagers said those places [some places they now have planted rubber] were good for farming in previous times. As many rubber [plantations] were planted, farming and paddies do not grow well. There are also deforestations by the rubber plantations. The stream and living river springs [that supply water] in summer are stopped [dry] now. And the wild animals have also disappeared now because of rubber plantations. The entire place that they occupied became planted by the rubber plantations.

Road construction

The old road that connected Ka Ma Maw and Hpapun [Town] is reconstructed and the stones are mining in between K'Ter Tee village tract and Htee Tha Bluh Hta village tract, [villages like] B---, C--- and D---, [causes] damage to the farms that belong to the villagers in that area because of the cars crossing the farms and because the stones fell from the cars [trucks that carry the stones] so that that farms are uncomfortable for cultivation. This causes problems for the villagers who cultivate the farms. The villagers dare not tell the car drivers [not to let the stones fall in the farms], so that is also a part of violating their rights. Moreover, the mountain that has been mined is recognized as a [sacred] place where an

omnipotent being [lives] because in a previous time they heard the sounds of a gong, xylophone and traditional songs from that mountain every month. People who came and do mining are Myanmar government's followers [companies] and they have been doing mining since 2009. They do that every summer in every year. Regarding this mining, it damages [the rights] of people in Htee Tha Bluh Hta village tract and K'Ter Tee village tract. The information that I have reported, the happening and causes, I saw with my face [myself] and I surveyed the internally displaced people in the country.

I do know that the civilians will have to face problems in future. If everything is not stopped, there will be conflicts. Regarding mining and road construction, unless the road is constructed completely, mining and transporting stones, such works could not be stopped. But if they choose another road for the transporting, there will be less trouble for the villagers.

Bu Tho Township, Mu Traw [Hpapun] District, Situation Update

In this situation update, I report about the violation of human rights such as the [denial of] education, health, and clinics.

When I was researching about the displacement of the people in the country, villagers told me that E--- village, in Bu Tho Township, Ma Klaw village tract said that [for people living in those areas] the problem with the ceasefire that came up was education. The Myanmar government came and built the school for the purpose of and the benefit of the villagers. But there is no benefit for the villagers and moreover, everyone [children] has to go to school. At the time that school starts registration, the government schoolteachers give the students 1,000 kyat (US \$1.01)⁸⁸³ for each. Because of doing it that way, it causes problems for the regional management skill [or ability]. And the Myanmar government's teachers also said to the students that, "*if you are absent you have to pay 5,000 kyat (US \$5.06).*" By doing in that way, the students' parents have to repay the fine and this causes problems for them [if they are not able to pay that amount]. And the [school] does not teach Karen literature. By changing the [education system] in that way, this violates parents' and children's rights.

Regarding health care, the Myanmar government talked about the ceasefire, so that causes problems by their saying they will come and build a free clinic [in the village]. But they said in some ways and they do in their ways [say one thing and do another]. They do not give medicine for free but ask for money. This causes conflicts because they do not do as what they said [they would].

Regarding information on camps in Bu Tho Township, they repaired the

⁸⁸³ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

	<p>places in Khoh Lo Klo valley and Pwe Law Klo valley. The villagers still have to fear because the Myanmar government soldiers still keep on preparing even though they have made a ceasefire with [KNU]; their soldiers [in the camp] have not been removed. So the villagers still have to fear and the conditions have remained the same as before.</p> <p>If there is any shortcoming with the information that has been mentioned above, and if it's not true or right exactly, in my opinion, the villagers, the things that they have to face that is coming, I can say that that will be like that [the information above]. There is no doubt for that. So, to make these things sure [with the Government], the regional people wish that their leaders [KNU] would keep up struggling continuously.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Lu Thaw and Bu Tho townships, Hpapun District (Received in July 2013)</p>
--	--

Source document #282

Internal log#:	13-72-S1
Published:	"Hpapun Situation Update: Dwe Lo Township, March to May 2013," KHRG, (first publication)
Location:	Dwe Lo Township, Hpapun District
Issues:	Attacks on civilians and extrajudicial killing; Arbitrary taxation and demands; Ongoing militarisation
Full text:	<p>The topics that we discussed:</p> <ul style="list-style-type: none"> (1) We discussed the current situation regarding the ceasefire. The facilitator was Saw A---. (2) We talked about: <ul style="list-style-type: none"> (a) The emerging of Karen Human Rights Group and why we established KHRG. (b) We explained to the villagers about the UDHR (Universal Declaration of Human Rights) and compared them with the current situation. (c) Tried to find out the current situation of villagers and whether they suffer human rights abuses. The villagers expressed their perspectives and thoughts. (d) Do the activities of Karen Human Rights Group benefit the villagers or not? (3) We talked about the political school that people [Karen National Union (KNU)] established and the situation of the New Generation Students.

(4) The brief situation of villagers

When we look back to the discussion that we had with villagers, in differences places and according to the views of villagers, we can say that villagers do not have to suffer the abuses and tyranny of the Myanmar army [Tatmadaw] because the activities of Karen Human Rights Group. Villagers view that they can work more freely because of ceasefire but they do not know about the future plan and activity of the Government. So, they want Karen Human Rights Group to keep doing their activities.

Situation update of Mu Traw [Hpapun] District**The activities of the government army**

When we look at Mu Traw District, the activities of Government troops have increased after the ceasefire. They repaired their camps and while they are allowed only to travel on the car roads and they are not allowed to be active in villages and among the villagers, they came in to villages and ordered villagers to show them the way in one village to another. The villagers told them not to do it but it did not work. The villagers had to show them the ways because they are afraid of them.

The Government army came into villages and told the villagers that they are going to do development projects for villagers such as building schools and clinics in some villages such as Kler Hko village, Klaw Klee Law villages, Klaw Hta, Kler Ghay Deh and in some villages that they mentioned in Dweh Lo Township were Ker T'Ter Tee, Htee Tha Lay, Noh Paw Htee and Ka Pe Hkee villages. They also told the villagers to go to them if the villagers need help and they would help [villagers]. Another thing [Tatmadaw activities] is that, there are always permanent [Tatmadaw] troops in Hkaw Pu camp and they come in and out of some villages such as Hshow Bweh Deh village, Kyoh Hko Deh village, He Poe Deh village. They are around only with three to seven soldiers and say that they do not know the way and order the villagers to show them the way. Actually they know the way but they just want to know the situation of the villagers. And they said that their purpose of going around is to let the KNLA (Karen National Liberation Army) shoot them. And they will shoot if the KNLA shoots them.

The Burmese [Tatmadaw] sent food by cars and crossed the limited [restricted] area of KNLA (Karen National Liberation Army) and they did not follow the rules and regulations. So, people [KNLA] burned their food such as;

- (1) Rice – 407 sacks
- (2) Yellow beans – 22 sacks
- (3) Salt – two sacks
- (4) Cooking oil – 23 bit tins
- (5) Shrimp paste – two sacks
- (6) Sugar – three sacks

- (7) Tea leaf – one sack
- (8) Milk – 12 packs
- (9) Beef can – two packs
- (10) Vegetables – two packs
- (11) Alcohol (army rum) – six packs and some dry bamboo shoots cans. But they did not destroy the cars.

On March 2013, some leaders of Myanmar government, such as the prime minister of Nay Pyi Taw U Saw Win, minister of Karen state U Saw Min and Headquarter Commander and Deputy Headquarter Commander of Southeast came to Hpapun city. U Saw Win and U Saw Min went back to Ka Ma Maw.

On March 15th 2013, Infantry Battalion #19 of Myanmar army base in Hpapun sent cement and bricks to repair their camp in Hkaw Pu. On March 16th 2013, Saw Hpah Tha Beh, the subordinate of BGF (Border Guard Force)'s⁸⁸⁴ Battalion Commander Saw Maw Chit came into Mae Lah village and shot a pot (pot made up of clay) of Mae Lah villager Saw Nyu and shot a chicken of Saw Poe Tha Nyain and ate it.

On March 18th 2013, a BGF's troop led by Saw Hpah Tha Beh encountered DKBA (Democratic Karen Buddhist Army)⁸⁸⁵ and a combat happened and Saw Hpah Tha Beh got injured at his hip.

On March 17th 2013, the Myanmar army military operation command came into B--- village and ordered two patrollers from each village from B-- village and C--- [village]. In the same day, the Myanmar troops based in Meh Pree Hkee camp, the soldiers of Military Operation Command #12, Light Infantry Division [LID] #44 came into B--- village of their own will and slept there one night and went back to Ko Ko Hkoh in the morning. Their aim is to go to C--- village and take photos of every house, school and monastery in Ma Lay Ler village.

On March 18th 2013, to March 20th 2013, the Myanmar army, Military Operation Command #12, Light Infantry Battalion [LIB] #556 led by

⁸⁸⁴ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

⁸⁸⁵ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military Government in Burma at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity. Government.

	<p>Commander Thu Rain Tun took security along the car road from Ka Ma Maw to Hpapun and checked every traveling car and motorbike. They said that they are going to take photos of each house, school and monastery in every village whether they get permission [from KNU (Karen National Union)] or not and they also said they will shoot if people shoot them.</p> <p>On May 27th 2013, there was a combat between DKBA and BGF at Khoh Meh Se and four died and seven were injured on the BGF side and one died on the DKBA side. Two boys also died.</p> <p>When we look at our Mu Traw District, the Myanmar army supplies more food for their camps which are located in Lu Thaw Township such as Paw Kay Hkoh camp, Htaw Muh Pleh Meh camp, Maw Pu camp, Hsa Law Kyoh camp, Ta Kaw Hta camp, Thee Muh Hta camp, Meh Hka Hta camp, Thoo Mgeh Hta camp, Meh Leh Hta camp. They sent food in three ways by using horses, motorboats and cars.</p> <p>Now, the Government armies are trying to persuade [make villagers trust in them] the villagers in order to increase their number. They also find ways to support villagers in terms of education, health and business in order to get favour of villagers. More than that, they try to find ways for KNU, KNLA to make mistakes. They also try to create dissent and disagreement between villagers and KNU, KNLA. More over they cross into the limited [restricted] area to make KNLA shoot them first.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Dwe Lo Township, Hpapun District (Received in July 2013)</p>
--	---

Source document #283

Internal log#:	12-154-I2						
Published:	"Incident Report: Bu Tho Township, 2012," KHRG, (first publication)						
Location:	Bu Tho Township, Hpapun District						
Issues:	Torture and violent abuse; Arbitrary taxation and demands						
Full text:	<p><u>Part 1 – Incident Details</u></p> <table border="1" style="width: 100%;"> <tr> <td>Type of Incident</td> <td>Report of A--- village tract leader about the situation of the tract</td> </tr> <tr> <td>Date of Incident(s)</td> <td></td> </tr> <tr> <td>Incident Location (Village, Township and District)</td> <td>A--- village tract, Bu Tho Township, Hpapun District</td> </tr> </table> <p><u>Victim Information</u></p>	Type of Incident	Report of A--- village tract leader about the situation of the tract	Date of Incident(s)		Incident Location (Village, Township and District)	A--- village tract, Bu Tho Township, Hpapun District
Type of Incident	Report of A--- village tract leader about the situation of the tract						
Date of Incident(s)							
Incident Location (Village, Township and District)	A--- village tract, Bu Tho Township, Hpapun District						

Name	Saw B---
Age	56
Sex	Male
Nationality	Karen
Family	Married (two children)
Occupation	Cultivation
Religion	Buddhism
Position	Village tract leader
Village	C---

Perpetrator Information				
Name(s)	Rank	Unit	Base	Commander's Name
Hpah Dah	Platoon Commander	BGF [Border Guard Force] #1013	Paw Htee Hku	Maw La Kyaing (Battalion commander)
				Kyaw Win (Battalion Deputy commander)

Part 2 - Information Quality

1. Explain the specific manner in which you collected this information.

This information is from the [village] tract leader of A--- and he told me about his experience when he was working as the head of the village, but he does not remember the date [of the incident].

2. Explain how the source verified information accuracy.

This is a true event because Saw B--- himself suffered it and reported to us.

Part 3 – Incident Details

Describe the Incident(s) in complete detail. For each incident, be sure to include 1) when the incident happened, 2) where it happened, 3) what happened, 4) how it happened, 5) who was involved, and 6) why it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.

"In 2012, the Battalion Commander of BGF [Border Guard Force] Battalion #1013 came into the village and encountered the KNLA (Karen National Liberation Army). So, he ordered his Hpah Dah (Platoon Commander of 5th platoon) to hit my head with a sub-machine gun (9mm) at Day Nyah Hta." At the same time of the beating of Saw

	<p>B---, they also hit the village head's left side of his face. Saw D--- was hit two times and his face got swollen. Since then, Saw D--- has retired as the head of the village because he is afraid of the BGF (Border Guard Force).</p> <p>In 2011, the BGF came into the village and ordered the villagers to give them one pig and did not pay money. In early 2011, the KNLA came to Kyaw Pah village tract and they [villagers] gave them a pig. The BGF knew that. So, they [the BGF soldiers] said that they ordered the villagers to give it [the pig] to them because the villagers gave one pig to the KNLA. It seems that the BGF was trying to oppress the villagers.</p> <p>We cooked a pig for the KNLA not because they ordered us to do it but because we are willing to do it for them, and the KNLA [soldiers] do not get any salary. But for the BGF, the government gives them a salary, one company commander gets 130,000 kyat (US \$131.71)⁸⁸⁶ per month and one company 2nd in command gets 100,000 kyat (US \$101.32) per month. But they extort the villagers and they also threaten the villagers.</p> <p>Since the beginning of 2012 until now, the BGF Battalion #1013 is living in E--- village, Meh Pree village tract⁸⁸⁷ and they ask for a pair of cattle and a pair of buffalo for 20,000 kyat (US \$20.26) as tax. The adviser of this battalion is Hpah Htoo Loo and the battalion gives him 100,000 kyat (US \$101.32) per month.</p>
	<p>Incident Report written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in May 2012)</p>

Source document #284

Internal log#:	12-154-I4	
Published:	"Incident Report: Tatmadaw abducts villager for forced labour, November 2012," KHRG, (first publication)	
Location:	Bu Tho Township, Hpapun District	
Issues:	Forced labour	
Full text:	<u>Part 1 – Incident Details</u>	
	Type of Incident	The Myanmar government army [Tatmadaw] came into the village and ordered Saw A---, the husband of Naw B--- to be the guide.

⁸⁸⁶ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1

⁸⁸⁷ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

Date of Incident(s)		November 1 st 2012		
Incident Location (Village, Township and District)		C--- village, Hkaw Poo village tract, ⁸⁸⁸ Bu Tho Township, Hpapun District		
Victim Information				
Name		Naw B---		
Age		40		
Sex		Female		
Nationality		Karen		
Family		Five children		
Occupation		Cultivation		
Religion		Buddhism		
Position		Villager		
Village		C---		
Perpetrator Information				
Name(s)	Rank	Unit	Base	Commander's Name
Do not know	Do not know	Light Infantry Division (44)	Do not know	Do not know
Part 2 - Information Quality				
1. Explain the specific manner in which you collected this information.				
This incident happened on November 1 st 2012 at 7:00 am, when the Myanmar government came into the village of C----. They left the village at 9:00 am and took Saw A---, the husband of Naw B--- with them, to be a guide, and he has not come back as of November 3 rd 2012.				
2. Explain how the source verified information accuracy.				
Regarding the event, Naw B--- herself told me that on the morning of November 1 st 2012, she went to her paddy field to harvest the paddy. Her husband slept in the paddy field to protect it from the danger of wild pigs, and he was arrested by the Myanmar government army [Tatmadaw] at home on November 1 st 2012. Naw B--- did not feel very well on that day, so she could no longer harvest paddy and came back home. She heard the news and saw her little child alone and was very worried for her husband.				

⁸⁸⁸ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

Part 3 – Incident Details

Describe the Incident(s) in complete detail. For each incident, be sure to include 1) when the incident happened, 2) where it happened, 3) what happened, 4) how it happened, 5) who was involved, and 6) why it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.

On November 1st 2012 at 7:30 am, the Myanmar government army (Light Infantry Division [LID]⁸⁸⁹ #44) came into C--- village, Hkaw Poo tract, Bu Tho Township and left the village at 9:00 am and took Saw A-- - with them to be the guide. Naw B--- said that she harvested the paddy on that day and she went back to the village at 10:00 am because she did not feel very well. Before she arrived at her house, she was informed by her friend that her husband had been arrested by the Myanmar government army. She was very disappointed and came home and saw her youngest child was alone in the house.

Naw B--- said that the other people told her that the Myanmar government army had strayed [lost their way] and ordered her husband to be a guide, but actually they are looking for something. If they had strayed, they would have asked her husband to show the way and then let him come back. But now, one and half days have passed and my husband has not come back. Naw B--- said that if her husband does not come back she does not know what to do with the paddy. She said she will wait for two days and if her husband does not come back, she will go to the monastery and light a candle for him. Then she left with three children. Two are going to school and one of them is very young and does not know anything.

She said she does not want to eat anything when she thinks about her husband. She is very worried for him and does know what the Myanmar government army will do to him. She said she does not need to worry for him if a Karen soldier took him because she can make contact with him, but now the Myanmar government took him she is afraid to think of what will happen to her husband.

Incident Report written by a KHRG researcher,
Bu Tho Township, Hpapun District
(Received in November 2012)

Source document #285

⁸⁸⁹ Light Infantry Division (Tatmadaw); commanded by a brigadier general, each with ten light infantry battalions specially trained in counter-insurgency, jungle warfare, "search and destroy" operations against ethnic insurgents and narcotics-based armies. LIDs are organised under three Tactical Operations Commands, commanded by a colonel, (three battalions each and one reserve), one field artillery battalion, one armoured squadron and other support units. As of 2000, each LID has its own organic field artillery units.

Internal log#:	12-154-I5																																																			
Published:	"Hpapun Incident Report: Bu Tho Township, November 2012," KHRG, (first publication)																																																			
Location:	Bu Tho Township, Hpapun District																																																			
Issues:	Forced labour																																																			
Full text:	<p><u>Part 1 – Incident Details</u></p> <table border="1"> <tr> <td>Type of Incident</td> <td colspan="3">The Myanmar government armies [Tatmadaw] came into A--- village and ordered Saw B--- to be the guide.</td> </tr> <tr> <td>Date of Incident(s)</td> <td colspan="3">November 1st 2012</td> </tr> <tr> <td>Incident Location (Village, Township and District)</td> <td colspan="3">A--- village, Hkaw Poo village tract, Bu Tho township, Hpapun district.</td> </tr> </table> <table border="1"> <tr> <td colspan="2">Victim Information</td> </tr> <tr> <td>Name</td> <td>Saw B---</td> </tr> <tr> <td>Age</td> <td>40</td> </tr> <tr> <td>Sex</td> <td>Male</td> </tr> <tr> <td>Nationality</td> <td>Karen</td> </tr> <tr> <td>Family</td> <td>Five children</td> </tr> <tr> <td>Occupation</td> <td>Cultivation</td> </tr> <tr> <td>Religion</td> <td>Buddhism</td> </tr> <tr> <td>Position</td> <td>Villager</td> </tr> <tr> <td>Village</td> <td>A---</td> </tr> </table> <table border="1"> <tr> <td colspan="5">Perpetrator Information</td> </tr> <tr> <td>Name(s)</td> <td>Rank</td> <td>Unit</td> <td>Base</td> <td>Commander's Name</td> </tr> <tr> <td>Do not know</td> <td>Do not know</td> <td>Light Infantry Division #44</td> <td>Do not know</td> <td>Do not know</td> </tr> </table> <p><u>Part 2 - Information Quality</u></p> <table border="1"> <tr> <td>1. Explain the specific manner in which you collected this information.</td> </tr> </table>				Type of Incident	The Myanmar government armies [Tatmadaw] came into A--- village and ordered Saw B--- to be the guide.			Date of Incident(s)	November 1 st 2012			Incident Location (Village, Township and District)	A--- village, Hkaw Poo village tract, Bu Tho township, Hpapun district.			Victim Information		Name	Saw B---	Age	40	Sex	Male	Nationality	Karen	Family	Five children	Occupation	Cultivation	Religion	Buddhism	Position	Villager	Village	A---	Perpetrator Information					Name(s)	Rank	Unit	Base	Commander's Name	Do not know	Do not know	Light Infantry Division #44	Do not know	Do not know	1. Explain the specific manner in which you collected this information.
Type of Incident	The Myanmar government armies [Tatmadaw] came into A--- village and ordered Saw B--- to be the guide.																																																			
Date of Incident(s)	November 1 st 2012																																																			
Incident Location (Village, Township and District)	A--- village, Hkaw Poo village tract, Bu Tho township, Hpapun district.																																																			
Victim Information																																																				
Name	Saw B---																																																			
Age	40																																																			
Sex	Male																																																			
Nationality	Karen																																																			
Family	Five children																																																			
Occupation	Cultivation																																																			
Religion	Buddhism																																																			
Position	Villager																																																			
Village	A---																																																			
Perpetrator Information																																																				
Name(s)	Rank	Unit	Base	Commander's Name																																																
Do not know	Do not know	Light Infantry Division #44	Do not know	Do not know																																																
1. Explain the specific manner in which you collected this information.																																																				

We collected this information from the wife of Saw B--- and it is about the Myanmar army's Light Infantry Division [LID]⁸⁹⁰ #44, who took her husband since November 1st 2012 and he has not come back as of November 3rd 2012.

2. Explain how the source verified information accuracy.

We received this information through Naw C--- and she told us about her husband. We could not ask Saw B--- because the Myanmar government armies have not released him yet.

Part 3 – Incident Details

Describe the Incident(s) in complete detail. For each incident, be sure to include 1) when the incident happened, 2) where it happened, 3) what happened, 4) how it happened, 5) who was involved, and 6) why it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.

It happened on November 1st 2012, at 1:30 pm. The Myanmar government army came into the village of A--- village, Hkaw Poo village tract,⁸⁹¹ Bu Tho Township, Hpapun District and ordered Saw B---, 40 years old, to be a guide. The government army said that they lost their way and ordered the villager to send them back, but we do not know how far they will take him. We do not know exactly about the Myanmar government army, but they are Light Infantry Division #44. And Naw C---, the wife of Saw B--- said that if the Myanmar government does not release her husband, it will cause a big problem for her family because there is no one to take care of the paddy field and the animals will come and destroy it.

Naw C---, the wife of Saw B---, could not do anything while her husband is away from home. She can just make a fire beside the paddy field to scare the animals away from the paddy field. She does not know how long the Myanmar government army will take her husband with them and this is the only way she can protect the field.

Incident Report written by a KHRG researcher,
Bu Tho Township, Hpapun District
(Received in November 2012)

⁸⁹⁰ Light Infantry Division (Tatmadaw); commanded by a brigadier general, each with ten light infantry battalions specially trained in counter-insurgency, jungle warfare, "search and destroy" operations against ethnic insurgents and narcotics-based armies. LIDs are organised under three Tactical Operations Commands, commanded by a colonel, (three battalions each and one reserve), one field artillery battalion, one armoured squadron and other support units. As of 2000, each LID has its own organic field artillery units.

⁸⁹¹ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

Source document #286

Internal log#:	12-91-A1-I1
Published:	"Hpapun Interview: Kyaw Lo, May 2012," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Forced recruitment; Restrictions on freedom of movement or trade
Full text:	<p>Religion: Buddhist Ethnicity: Karen Family Status: Married and has six family members Occupation: Farming and cultivation Position: Village Head</p> <p>Uncle, what is your name?</p> <p>Saw A---</p> <p>How old are you?</p> <p>48.</p> <p>What is your village name?</p> <p>B--- [village].</p> <p>What is your village tract?⁸⁹²</p> <p>Day Wah village tract.</p> <p>What is your township?</p> <p>Bu Tho Township.</p> <p>What is your ethnicity?</p> <p>Karen.</p> <p>What is your religion?</p> <p>Buddhist.</p> <p>What is your occupation?</p> <p>Farming and cultivation.</p> <p>Are you married?</p>

⁸⁹² A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

Yes, I am married and I have six family members.

How old is the eldest?

The eldest is 17 years old.

How old is the youngest?

Two months.

What is your responsibility in Wah Moo Lo village?

Villagers appointed me as the village head because the old village head is now working as the village leader.

How long have you been working as village head?

I started to work as the village head from August 2011 to May 2012.

So, you have been working as village head for ten months?

Yes.

What are your responsibilities as the village head?

The leaders told me that I have to solve the problems when there are any and when mistakes emerge. I have to meet with the Myanmar [government officials or Tatmadaw] when they order me to go. I have to arrange transportation here and there.

You have to arrange such kinds of things?

Yes.

So, you have become the representative of the civilians and have to arrange things. And you have to meet with the Myanmar government before the villagers meet with them?

Yes, I have to meet with them first.

And when the KNU [Karen National Union] comes to you, do you have to meet with them before the villagers do?

Yes, I have to meet with them first.

Could you please tell me your experiences as the village head for the past ten months?

I do not have any experience. Last summer, the Government ordered the villages heads to go to Mae Nyaw and meet with them, so I went there.

They told us [village head and villagers] to get treatment because they came here to cure the diseases. I said we have no patients because I thought it wouldn't be useful. We have only one old man here and even the physician [medic] here cannot cure him, and I think the government cannot heal him. I only have this experience.

As the head of the village of B---, how many houses are there in your village?

We have [*censored for security*] houses, including widows and orphans.

Do you know the numbers of the villagers?

I cannot memorise. We already submitted the list of villagers to the upper leaders. We submitted it to Roh May [local KNU leader].

What are the livelihoods of the village?

Doing cultivation and plucking cardamom. We cannot do logging.

The people of B--- are doing cultivation and farming?

Yes.

Do the families have enough food?

No, we do not have enough food. Lah Kay Ba [a family] cannot pass through this year. This is a very difficult year.

Which families have more numbers in your village? The families that have enough food or the families that don't have enough food?

There are a very low percentage of people who do not have enough food. Only five or six families have enough food. Most of the families do not have enough.

What do the families who do not have enough foods do?

They just borrow food from each other and when it comes to the harvest time, they pluck cardamom and pay it back.

What are the reasons of having not enough food?

The reason is that a lot of paddies became overgrown when we sowed it last year. It is a problem and we could not do anything. Some people can afford to pay four bowls of rice as a tax and some cannot afford it. I said it is OK if you cannot afford it and it is not a problem. I will tell the truth if the leaders ask me.

Are there any other disturbances, such as natural disasters?

	<p>No, since last year, 2011, there were no disturbances or destructions by the Myanmar government. But we do not know about the future.</p> <p>What about the weather, insects and animals? Do they disturb and destroy the work?</p> <p>Yes, the animals destroyed our workplace.</p> <p>Which animals and insects?</p> <p>Yes, last year, our paddies were eaten and destroyed by mice. And also it did not rain regularly. So the mice ate all of the seeds and the paddies did not grow up. It was a problem.</p> <p>What about the weather? Does it rain regularly?</p> <p>No, it was raining for the whole summer so that we could not light the fields on fire for fertiliser. Some people tried to grow paddies but they were not good and it is one of the problems.</p> <p>Have the Myanmar government [Tatmadaw] come to your village since you became head of the village?</p> <p>No.</p> <p>They only ordered you to go to them?</p> <p>Yes. They wrote a letter to me but I did not go.</p> <p>Do they disturb villagers when they are travelling?</p> <p>No, they do not.</p> <p>They wrote letters to you and you did not go to them. So, did they punish you for that?</p> <p>Yes, they punished me one time, for 40,000 kyat (US \$40.53).⁸⁹³</p> <p>When you were the head of village?</p> <p>Yes. They would arrest [me] if I went there alone but they asked me [for] money. I told the villagers that we would pay it together.</p> <p>Why did they punish you?</p> <p>It is because of the recruitment of BGF [Border Guard Force]. They are just finding ways to get money because later I heard that they use the money for themselves.</p>
--	---

⁸⁹³ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

Who is the leader of that activity?

Maung Hla Htun. They [BGF] wrote a letter to me and contacted me, but I did not feel very well at that time. They have to do it [recruit the soldiers]. If they do not do it people will bully them. And they said your villagers also have to join [the army] too. My villager Saw C--- joined it. We are doing this to avoid trouble when we are travelling. It will be difficult for us if we are not doing this. I am just telling the truth.

When did they punish you? In which month?

It was in January 2012. Yes, that is all.

So, you gave the money to Maung Hla Htun Pa and the Maung Hla Htun gave it to them?

Yes, we gave it to him because he also was asked forcibly [by BGF soldiers] at that time. He told me, *“Do I dare to give [asking himself].”* And I replied him, *“if you dare not give them [BGF], it will be difficult for us.”* My villagers also travel and it will cause trouble for the villagers when they are traveling. We cannot see through their belly [do not know what is in their mind] so we can't do anything. Villagers also need to travel here and there sometimes to work and to buy foods.

Did you collect the 40,000 kyat (US \$40.53) from the villagers or did you already have another plan?

No, we do not have any other plan. The villagers talk to each other and collected the money to escape from this problem.

How much money did you ask from a household? Did people who have more money pay more and did widows and orphans who have less money pay less, as they are poor, or did you ask everyone to give the same amount?

Yes, people who have more money give more; I mean people who need to travel often [pass the checkpoints]. For the people who do not have to travel often, they also gave money because they do not want to get into trouble when they are travelling. We do not force each other. When we are living in the world we are bullied by the other people and we must help each other whenever there is problem. This is the problem. We do not have any other problems.

Are there any BGF's camps or Myanmar government soldiers' camps close to your village?

No.

Where do they live?

I heard that they live in K'Ter Tee.

Is it the closest place to your place?

Yes.

How long does it take to go there?

It takes 2.5 hours. You have to go quickly.

Do you know any other places that the Myanmar government soldiers live?

They other place is Meh Nyaw. They are the real Myanmar government soldiers.

What about the place nearby?

Kwee Neh.

Are they all Myanmar soldiers?

Yes, Myanmar soldiers.

Do you know where the BGF lives?

I heard they are living in K'Ter Tee. They come here sometimes but they do not bring guns with them.

Does the BGF get the same salary as Myanmar government soldiers?

I heard that they get 120,000 kyat (US \$121.58) per month.

Is 120,000 kyat (US \$121.58) for a captain?

Yes.

What about a simple soldier [private]?

I did not ask about a private. I asked about the captain and people told me that 120,000 kyat (US \$121.58) per month. I do not want to ask them.

Do you think that the BGF is working for justice and for the people or that they joined the Myanmar government so they get a salary?

For me, I think that are just working with the other people [Myanmar government]. The [Myanmar government] gives them money and they are eager to work with them and bully us.

Does their work benefit the civilians and our nation?

No. They benefit only the other people [Myanmar government].

Are there any lands of villagers that were confiscated by the Myanmar government?

No.

Are there any lands that are restricted by the BGF? For example, where do not allow villagers to work.

No. The leaders told them not to do that anymore because the villagers have many children. If they are doing this, one day, the villagers cannot do farming and cultivation if they have no land. The leaders ordered that and we also object to them. If we look back, we do not have so many lands here and we do not know what to do if we cannot do farming and cultivation. And also if the Myanmar government does not allow us to travel we can do nothing.

Are there any lands that were bought by companies that come from other places?

No. We just go and sell our things.

Do you think it is a benefit to the villagers that the KNU does not allow the companies to come and do business and buy lands? For example, they prohibit [the companies] from buying land and planting rubber [trees]?

Why not? It [KNU policy] benefits the civilians.

For example, if you are continually growing rubber trees then you do not have place to do farming and cultivation. It would be problem for the villagers. Right?

Yes, it will be difficult for the villagers. We do not have a lot of land and all the land is not good for cultivation. Look at this field, I sowed four baskets of paddy seed⁸⁹⁴ (83.6 kg. / 184.32 lb.) and I only got back only 60 baskets of rice (1,920 kg. / 4,224 lb.).

Have the KNU come to this place and encouraged you to do some activities?

Nothing for now.

What about in the last year, like, four or five months ago?

⁸⁹⁴ A basket is a unit of volume used to measure paddy, milled rice and seeds. One basket is equivalent to 20.9 kg. or 46.08 lb. of paddy, and 32 kg. or 70.4 lb. of milled rice. A basket is twice the volume of a big tin.

They did not come last year. They just came this year.

Do their encouragements benefit you?

Not for now. Maybe in the future.

Do you have a school in your village?

Yes, we have a school.

How many grades does the school have?

Only to grade two because the teacher passed only grade four.

How many teachers?

Only one teacher.

How many students?

Twenty students.

How much does a student have to pay for school fees?

For the parents of students, they give three baskets of rice (128 kg. / 281.6 lb.).

Do you give him [the teacher] money? Do you give him other food or do you just give him three baskets of rice and finish?

Just rice and for the closing ceremony we collect money from everyone. For example, we ask 4,000 kyat (US \$4.05) or 5,000 kyat (US \$5.07) from each family because everything is very expensive today.

Does the teacher get pay from other ways?

Yes.

From where?

From the township [office].

From the KNU?

Yes.

How much does he get it?

100,000 kyat (US \$101.32), which is 4,000 baht in Thai (US \$121.65).⁸⁹⁵

Does the Myanmar government help you?

No.

Do the students get pens, pencils and books from them?

No, only from the KNU. The KNU supported us for four years, including this year.

So, students have enough books and pens because the KNU supports them?

Yes.

Does the teacher have enough materials?

Yes, enough.

Can the students study freely without fear in this school? Are there any obstacles? For example, do they have to be afraid of KNU, BGF or Myanmar government troops?

No, they [the armed groups] said that they would not disturb the education. So, we encourage the teacher to work hard.

Do people allow to the teacher to teach Karen in this school?

Yes, mostly we use Karen. Our school teaches Karen, Burmese and English. We do not teach Lee Hsaw Weh [type of Karen alphabet].

Do you think that Le Hsaw Weh has benefits?

I do not know about the Lee Hsaw Weh. My children studied Lee Hsaw Weh when they went to school in Hkaw Taw Poo [Myaing Gyi Ngu] because people asked them to learn. But I do not allow them to study Lee Hsaw Weh when they are with me. I told them, we already study three languages so we do not need to study another language.

Do you have healthcare service in the village?

No.

Where do villagers go when they got sick?

⁸⁹⁵ As of January 22nd 2014, all conversion estimates for the Baht in this report are based on the official market rate of 32.88 baht to the US \$1.

They cannot go anywhere. We only have one *Tharamu* [nurse]. She studied medicine by herself and we have to rely to her when we are sick.

So, the *Tharamu* [nurse] buys the medicines with her own money and you have to go to her when you are sick and she will give you the medicines. But you have to give her money, right?

Yes.

It is not like the Myanmar government gives her a certificate [permission document] and medicines then, she has to go around and give injections [to the patients]?

No.

It is not also the KNU [that] gives the certificate [permission document] to her?

No.

Have you received medicines from people [does the KNU pass through the village sometimes]?

We did not receive any medicines when they pass through the village. But the medics [from KNU] brought medicines for us in the early 2012.

Was it enough for everyone?

It was not a lot but we can drink it one or two times. We also received IV [intravenous rehydration] bags. Hpu Weh sent (17) bags of IV [intravenous rehydration] to the village because we had some patients. Now we also have chance to meet with the leaders.

Yes, did they [KNU] not dare to come in the past because the Myanmar government army was very strong?

Yes, they did not dare to come. We told them [KNU] that we would be in trouble if you come. People [BGF and Myanmar government] accused us that we keep the KNU in our village. Actually, we have to help each other because we are Karen. It is good if the KNU comes into the village and it is also good that they are living here. We have to be afraid of them [BGF soldiers], but we can do nothing and we cannot run.

Is that right if they [BGF soldiers] say that they are working for you and for the people [Karen people] because they are working with the Myanmar government?

No, I do not think that is right. So when our people [KNU] are coming we hide them and we send them food secretly. They [BGF] will give trouble to the villagers if they know it. Once, they wanted to kill me, but I told them with a strong voice that, "*We are like a leaf, la may law tel ler tah su a'poh*

koh nay la plo, tah su may law tel ler la koh nay thay la plo law. [When a leaf falls on a thorn, the leaf gets a hole; when a thorn falls on a leaf, the leaf also gets a hole]. *We give [things] to them [KNU] if they ask us and we also give to you [BGF] if you ask us and we have to suffer a lot. Why do you not grateful to us?*" And he said nothing to me and took all the rice.

When did it happen?

[Before] the BGF [was formed]. During the emergence of #666 [former Democratic Karen Benevolent Army (DKBA)⁸⁹⁶ battalion].

Do you think the peace talks of the KNU and Myanmar government benefits the civilians?

About the peace talks, if the Myanmar government really wants peace to develop, it will be a benefit and [help its] development. But, if the KNU want peace, but the Myanmar government misunderstands the KNU, there will be no development. To be frank, it is not the guilt of KNU but the guilt of them.

During the ceasefire, does KNU follow their [Tatmadaw] rule and fulfil needs. Do they fulfil the needs [rule] of KNU during the ceasefire?

No.

Why?

They [Tatmadaw] just stoped fighting us because their leaders signed the ceasefire. Actually they want to fight us.

KNU wants them [the Government] to remove their troops from the borderline. Do they fulfil the will of KNU?

No, they don't. Do not mention the troops from the borderline because they do not even remove their troops from Meh Nyaw yet.

Is Meh Nyaw a camp?

No, it is a village.

⁸⁹⁶ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Myanmar government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Myanmar at that time. For more information on the formation of the DKBA, see "[Inside the DKBA](#)," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

What is your opinion of the Burmese attitude toward Karen people?

In my opinion, the Myanmar government is scheming against the Karen. There will be peace and tranquillity if they withdraw their troops from the riverside of the Salween. And this would be a genuine peace. I do not believe them but I don't know if the leaders believe them or not.

As a representative of the civilians, do you think our leaders should continue talking peace or stop it?

I think the leaders should not stop. I think they should continue it. If they stop it, the situation will be worse, as it was before.

If the situation is like before how will the civilians suffer?

The suffering of civilians will be increased.

Will the worries of villagers increase if they fight each other like before?

Yes, the worry and agony will increase. For example, they will ask you, do you want to join with KNU or BGF or the Myanmar government? There will be riots. We are very happy that they have stopped fighting each other. I think the ceasefire is good.

Do you have anything to say about this?

I do not know what to say.

There are food shortages in this place. How much is a viss⁸⁹⁷ (1.6 kg. / 3.52 lb.) of pork?

2,000 kyat (US \$2.03).

What about chicken?

5,000 kyat (US \$5.07).

What about rice?

For rice, in summer, we sell one big tin⁸⁹⁸ (16 kg. / 35.2 lb.) for 5,000 kyat (US \$5.07), but we increase the price in the raining season to 6,000 kyat (US \$6.08). We increase the price a little bit. We are not allowed to increase the price very high. We are not doing business. It would be like we do not help each other if we keep the price very high.

What is your hope for the future?

⁸⁹⁷ A viss is a unit of weight equivalent to 1.6 kg. or 3.52 lb.

⁸⁹⁸ A big tin is a unit of volume used to measure paddy, milled rice and seeds. One big tin is equivalent to 10.45 kg. or 23.04 lb. of paddy, and 16 kg. or 35.2 lb. of milled rice.

	<p>I hope the situation will become better in the future and that the civilians can work peacefully without anxiety.</p> <p>And I want to ask you one more question. How is the travelling after the ceasefire and before the ceasefire?</p> <p>The travelling is good. It is difficult to travel if they want to make money, but it is easy if they do not want to make money. It is free to travel in the KNU area. If we want to go to Bwah Deh we just get a recommendation letter and travel. But the other side [BGF or Tatmadaw] does not give recommendation letters. We do not understand and we do not know what is in their minds.</p> <p>That is all. Thank you.</p> <p>Yes, thank you.</p> <p style="text-align: right;">Saw A--- (male, 48), Bu Tho Township, Hpapun District (Interviewed in May 2012)</p>
--	---

Source document #287

Internal log#:	12-41-A5-I1
Published:	“Papun Interview: Saw N---, January 2012,” KHRG, July 2012, http://www.khrg.org/2012/07/12-41-A5-i1/papun-interview-saw-n-january-2012
Location:	Bu Tho Township, <i>Hpapun District</i>
Issues:	Arbitrary taxation and demands
Full text:	<p>Ethnicity: Karen Religion: Buddhist Marital Status: Married</p> <p>Occupation: Village head and Hill field farmer</p> <p>What’s your name?</p> <p>My name is N---.</p> <p>How old are you?</p> <p>I’m 39 years old.</p> <p>What’s your ethnicity?</p> <p>I’m of Karen ethnicity.</p> <p>What’s your religion?</p>

I'm Buddhist.

What's your village name?

K--- village.

Which village tract is K--- village in?

K--- village is in Day Wah village tract.

How about the township?

It's in Bu Tho Township.

What kind of business are you doing for your livelihood?

Before I became a village head I did some kind of trading, but when I became a village head I stopped doing it.

How do you get your daily food for your family?

I farm a small hill field.

Are you married?

Yes, I'm married.

How many children do you have?

I have four children.

How old is your eldest child?

My eldest child is 14 years old.

How old is your youngest child?

My youngest child is two years old.

What is your responsibility in the village?

I'm a village head in my village.

How long have you taken this responsibility for?

It has been a year since I took this responsibility. I got the most votes, so I was elected to be the village head.

Did the Border Guard [Border Guard Force (BGF)],⁸⁹⁹ Tatmadaw or KNLA [Karen National Liberation Army] ask you to conduct the election?

No, the villagers conducted it by themselves. We limit the village head position to one year; when I have finished as the village head, we will hold an election again.

Can you tell me about your experiences and duties in a year of being the village head?

We arranged something for a villager who wanted to resign from the Border Guard.

What did you arrange for him?

We arranged money for him.

How much did you pay for his resignation?

We paid 1,000,000 kyat (US \$1,135).⁹⁰⁰

Which year was it?

It was during the last monsoon season.

Who did you give the money to?

I gave the money to Pu Too.

Who is Pu Too?

He is the battalion commander of Brigade #6 [Dooplaya District].

Is he a Border Guard commander?

Yes, he is a Border Guard commander.

Why did he ask for that money?

⁸⁹⁹ Border Guard battalions of the Tatmadaw were established in 2010; they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, that concluded ceasefires with the Burmese government and agreed to transform into Border Guard battalions within the Tatmadaw. Border Guard battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three digit battalion numbers; “DKBA officially becomes Border Guard Force” Democratic Voice of Burma, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009

⁹⁰⁰ As of July 16th 2012, all conversion estimates for the Kyat in this report are based on the official market rate of 881 kyat to the US \$1. This reflects new measures taken by Myanmar's central bank on April 2nd 2012 to initiate a managed float of the Kyat, thus replacing the previous fixed rate of 6.5 kyat to US \$1

The villager was forced to be a DKBA soldier and after some of the DKBA transformed to Border Guard,⁹⁰¹ he became a soldier of the Border Guard. He didn't want to do it anymore, so we went to see the commander and discussed about his ability to leave, but they didn't allow him to quit, so we paid the money.

Would he still have to be a Border Guard soldier if you didn't pay the money?

Yes, he would have to continue being a Border Guard soldier.

What was the person who resigned from the Border Guard named?

His name is Maung P---

How old is he?

I'm not sure about that, but I guess he is over 20 years old.

Is he single?

Yes, he is single.

Is he a K--- villager?

Yes, he is a K--- villager.

Did his parents want him to be a Border Guard soldier?

No, he had to be a soldier due to the vote that he got.

Did the Border Guard ask you to vote?

No, it was during the DKBA's time. The Border Guard had not been founded yet at that time.

How many villagers got selected?

Only one person.

⁹⁰¹ While Tatmadaw and DKBA units have for years operated together, this operational hierarchy became formalised with the DKBA's transformation into a 'Border Guard Force' under control of the Tatmadaw and containing a fixed number quota of Tatmadaw officers. This transformation dates to at least May 2009, when commanding officers stated in high-level meeting of DKBA officers that the DKBA would transform itself into a 'Border Guard Force.' Leaked minutes from the May 2009 meeting are retained by KHRG on file. Ceremonies attended by Tatmadaw commanders officially announced the transformation of large portions of the DKBA into Border Guard Forces in September 2010; see, for example: "Border Guard Forces of South-East Command formed in Paingkyon of Kayin State," *New Light of Myanmar*, August 22nd2010; and "Border Guard Force formed at Atwinkwinkalay region, Myawady Township, Kayin State," *New Light of Myanmar*, August 25th2010

Did his parents pay the money or did all the villagers pay it?

His parents and his friends in the village combined their money and paid it.

How long has he been a Border Guard soldier?

He has been a Border Guard soldier for two months, and later he didn't want to be part of it anymore, so we paid the money for him.

Are there any army camps belonging to the Border Guard and Tatmadaw which are close to your village?

No, none of their army camps are close to our village.

Where is the army camp that is closest to your village?

The closet army camp to our village is in K'Ter Tee [K'Taing Tee].

How many hours does it take between your village and K'Ter Tee?

I think it takes two hours by foot.

Is it a Border Guard camp or a Tatmadaw camp, or a combined camp of both Border Guard and Tatmadaw?

It is a combined Border Guard and Tatmadaw camp.

Did they order anything from you?

Not so far this year. In the past they always ordered things from us.

Why have they reduced ordering from you this year?

They don't really dare to come here this year. I think it's because [*censored for security*].

What did you have to do before [*censored for security*]?

Before [*censored for security*], we always had to go for forced labour, such as bringing them bamboo poles, wood, and gardening their army camp.

Did you have to go to K'Ter Tee to do that?

Yes, we went to K'Ter Tee to do that.

Are any other things reducing beside forced labour?

Before you came to our village, they came and looted our chickens, pigs

and goats. They didn't ask permission from anyone, they just caught them and took the animals with them.

Was that the Border Guard or Tatmadaw?

It was the Border Guard.

Do you know who controls the Border Guard?

At first they were controlled by the monk,⁹⁰² but after the transforming to Border Guard, the Tatmadaw controls them.

The monk didn't control them anymore after they transformed into the Border Guard?

Yes, the monk doesn't control them anymore and now they are under the control of the Tatmadaw.

Can you remember the date when they looted your animals?

No, I can't remember anymore.

Was it in the last two years or last year?

In 2011, they were still looting the chickens in our village.

Didn't they ask permission from the owner or the village head?

No, they didn't.

Didn't you dare to report to their battalion commander about what the soldiers had done?

No, we didn't dare to report it.

What will they do to you if you report it now?

Now they don't live in our village anymore.

For example, [what] if they are staying here?

I think they will hit and torture us.

Do you think they will hit you in front of their battalion commander or behind their commander [so he does not know]?

I think they will hit us in front of their commander.

⁹⁰² Although Saw N--- has not specifically mentioned Monk U Thuzana it is likely that this is the monk he is referring to. U Thuzana is an influential Buddhist monk based in Myaing Gyi Ngu who was instrumental in the formation of the DKBA in 1994; see, "Inside the DKBA," KHRG, March 1996.

What was the most difficult problem that you faced during 2010-2011?

The most difficult problem that we faced and the biggest thing that we were afraid of during that time was, when we were ordered to go and porter at a mountain in Meh Leh Hta.

When was it?

It was in the last year.

Did you also go?

Yes, I did.

What did they ask you to porter?

They asked us to porter the ammunition for RPG-7.

How many rockets did they ask you to carry?

They asked me to carry six rockets.

What is the weight of those six bullets?

I think around 20 *viss*.⁹⁰³

Did they give you enough rice?

Yes, they gave us enough rice.

Can you remember when it was?

No, I can't remember anymore because I didn't note it down.

Was it the Tatmadaw or the Border Guard ordering the labour?

They combined together.

Who is the Border Guard working for?

The Border Guard is working for the Tatmadaw.

Who did they say that they are working for?

No, I don't know about that.

⁹⁰³ A *viss* is a unit of weight equivalent to 1.6 kg/ 3.52 lb.

Have you even gone for portering during last few months?

No I haven't.

How long have they not come to your village for? Did they ever come to your village in the last few months?

I think it has been already two months that they haven't come here.

Do they still order anything from you even if they don't come to your village?

No, they don't order anything from us. We also don't go to them.

How do you feel as a village head?

I just feel like if they call us we will go to see them, but if they don't call us we won't go.

How did you feel when the KNLA came to your village and the Tatmadaw and Border Guard moved to another place? Do you feel good about this or are you worried about this?

I'm happy about this. But if the Tatmadaw and Border Guard come to our village, we will also have to accept them.

Do you think you will have any problem caused by them when they come to your village?

I don't think there will be any problem, because we already agreed about this in the meeting.

Where was the meeting conducted?

The meeting was conducted in K'Ter Tee.

How many armed groups were at the meeting?

There were Tatmadaw and Border Guard.

Which month was the meeting conducted?

It was during the period when people plough the fields.

Do you think you have less worries, more worries, or still the same as before?

I think it's still the same as before.

Is there any difference?

Yes, it is a little different.

How is it different?

It is different because when the Tatmadaw and Border Guard don't come here, it's a lot better.

Why is it difficult for you when the Tatmadaw and Border Guard come?

If they come, they will ask us for rice. If we don't have any, we will have to buy it somewhere for them. But they gave us money to buy for them.

How much did they pay for a big tin of rice?

They paid 8,000 kyat (US \$9.00) for a big tin of rice.

How about in the past? Did they also pay for what they took?

In the past they didn't pay for what they took, just after the Border Guard was founded.

How many years ago did the Border Guard separate from the DKBA?

It has been over a year since they separated from each other. But I'm not sure because I didn't note this down.

Is there anything that you want to talk more about in regards to the Tatmadaw and the Border Guard?

No, I think that is all that I want to say.

Have you ever seen the Border Guard and Tatmadaw come and make development projects in your village?

No, I have never seen that.

Did they ever support the village with anything?

No, they also didn't support us with anything.

Did they also pay the villagers when they asked them to porter?

No, they didn't pay them.

Why didn't they pay them?

I also don't know why.

How many villagers did they ask to porter or do forced labour at once?

Most of the time, they called only one villager to show them the way.

How about when they called for forced labour?

If they called for forced labour, five or six, or sometimes even 10 of the villagers have to go.

When did you last go for portering?

Last year.

Has it already been a year?

Yes, it has already been a year.

Did you get a payment?

No, I didn't get a payment.

To where did you carry the equipment which they asked you to carry?

We had to carry their stuff almost as far Kyoh Loh village.

Has a battle [between armed groups] ever happened while you were portering?

No, it has never happened.

Were you allowed to take a rest on the way while you were travelling?

Yes, they allowed us to take a rest.

How many soldiers followed each villager while they were travelling?

Three soldiers followed each villager while they were portering.

Did they also shout at you during that time?

No, they didn't shout at us.

Did you know their battalion number?

No, I don't know their battalion number.

Did you know them in person?

I knew some of them in person.

Was he a battalion commander?

I think he was a battalion commander.

Does he get paid?

Yes, he gets paid.

How much does he get for a month?

I'm not sure about that but I think his salary might be really high. I think round about 100,000 kyat (US \$ 113).

Who was the leader among the villagers who went to porter?

We didn't have a leader.

Do you know the names of the soldiers who led you while you were portering?

No, I don't know.

How many households do you have in K--- village?

There are [censored for security] households in the village.

What about the population?

I haven't confirmed about the population yet.

What are the villagers doing for their livelihoods?

Most of the villagers are farming flat fields, hill fields, and planting sugar cane and sesame for their livelihoods.

Is there any other business?

No, there isn't any other business for our livelihoods.

Does each family receive enough daily income from their work?

No, we don't have enough daily income.

How much do you have to pay for a basket of rice in your village?

We have to pay 8,000 kyat (US \$8.10) for a basket of rice (20.9 kg. / 46.08 lb.), which is the maximum, and the minimum is 5,000 kyat (US \$5.65).

How much do you sell a viss of chicken for?

We sell a *viss* of chicken for 5,000 kyat (US \$5.65).

How about pork?

A *viss* of pork is 2,000 kyat (US \$2.27).

Do the villagers also sell these kinds of things?

Yes, sometimes.

Does every villager get enough food annually?

Some people don't get enough food, but they don't need too much, so we can lend each other food if we have more. But in the past, most of the villagers don't get enough food, so we couldn't lend [food] to each other.

Can the villagers go to work freely?

Yes, they can go freely.

Have they faced any interruptions while going to work?

No.

How is the weather for this year?

This year, the weather is nice. But last year, the weather was really bad. We couldn't get much paddy because of that.

As a villager, do you feel like you have any enemies?

No, I don't feel like I have any enemies.

Do the other villagers from other villages have the same feeling as you?

Yes, I think so; I think they have the same feeling as me.

Have you ever heard of the Border Guard coming into your village and torturing the villagers and raping women recently?

No, I haven't heard anything about this.

How about the killing of villagers?

No.

Are there any Border Guard soldiers staying secretly in your village?

No, no Border Guard soldiers are here.

How about in the past?

Yes, in the past they lived here but now they already left.

When they were here, did they have good relations with the villagers?

Yes, we had a good relationship with them.

Did they ever threaten the villagers?

No, they didn't threaten us. But there was a soldier in the battalion, not only did he threaten us to get food, but he also hit the villagers when he asked for food.

What is his name? What is his real name?

His army name is Thaw Kweh.

How about his real name?

I can't remember his real name anymore.

Is he a Border Guard soldier?

Yes, he is a Border Guard soldier.

Is he married?

Yes, he is married.

Where is his family?

His family is in Boh Gaw Kwee village.

Do you know about his family situation?

No, I don't know.

Is there any school in your village?

Yes, there is a school, which is just in front of my house.

What is the highest grade in the school?

The highest grade is Grade 4.

How many teachers are there?

We have only one teacher.

Is the teacher in your village a government teacher?

No, she is not. She is just a teacher that the villagers hired.

Where did the villagers get her from?

She is a villager of K---. Her native village is K---.

Is it a female teacher or a male teacher?

It is a female teacher.

Is she married?

Yes, she is married.

How much does she get paid a year?

We collected 5,000 kyat (US \$5.07) from each student in a year for her.

Is there anything else that you gave her?

No, nothing else.

Don't the villagers provide oil, fish paste and salt for her?

No, we don't provide anything like that.

How many students are there?

There are 40 students here.

Do you think the payment that you give her will be enough for her in a year?

I think it'll be enough for her. Even if it is not enough for her, she still has her parents who have flat field and hill field farms.

Is there any support from any organisation for her?

No, she doesn't get any support.

Does the Burma government give her any support?

No, they don't give any support.

Where do the students continue their studies after they finish Grade 4?

Most of the children go to Kaw Taw [Myaing Gyi Ngu] town for further education.

How much do you have to pay for the school enrolment fee in Kaw Taw town?

We have to pay 1,500 [kyat] (US \$1.52) kyat for the school enrolment.

Do any of your children go and study there?

Yes, but my child goes and stays with his grandmother, so I don't really know how much I have to pay for him in a year. I can remember only that I bought one or two-dozen notebooks for him.

Does the school in your village get any support from any organisations?

No, we don't get any support.

Not even the school stationary?

Yes, it is because we just proposed this, this year.

Whom did you propose this to?

We proposed this to the KNLA.

Did you also propose this to the Tatmadaw?

No, we didn't propose it to them. They already saw that we had a school in our village but they don't want to provide any support so, we didn't propose [anything] to them about this.

Can the students in your village study freely without worries?

Yes, they don't have any worries and they can study freely.

Does the teacher also teach Karen language?

No, he doesn't teach Karen language.

Where did he finish his school?

He finished his school in Kaw Taw town.

Is the school in Kaw Taw a religious school or a government school?

It is a religious school.

Who is the school controlled by?

I think it is controlled by the monks.

When your children study at Kaw Taw, do you have to buy the school stationary for them, or do they get it for free?

No, we have to buy it. The government also provides some but it is not enough so, we have to buy it by ourselves.

Can the students in Kaw Taw study when either KNLA soldiers or Tatmadaw soldiers come?

Yes, they can study freely.

Have KNLA soldiers ever come and threatened the students?

No.

Do you have any hospital in your village?

No, we don't have any hospital. We only have people who are trained and understand a little bit about sickness and medicines.

Is there anything left that you want to report?

No, I don't have anything to say.

You said the Border Guard is controlled by the Tatmadaw right?

Yes, they are controlled by the Tatmadaw.

Have you heard of any current activity of Border Guard?

No, I don't hear anything.

How about the Tatmadaw?

No.

How about in other villages?

In other villages I also didn't hear anything.

Have you gone to Kaw Taw recently?

No, I haven't gone there in a while.

How about K'Ter Tee village?

No. Since the Border Guard was founded, I have not been there.

What do you want to wish for your family in the future?

	<p>I only hope for the development of our country.</p> <p>Only the development of the country? What do you need for the development of the country?</p> <p>We need money for that.</p> <p>Why do you need to get money?</p> <p>We need to buy food.</p> <p>What do you need to be able to buy food to get money, to work freely and to travel freely?</p> <p>I don't know.</p> <p>Is there any land in your village that was being confiscated by the Burmese government?</p> <p>No.</p> <p>Do they build any vehicle roads here?</p> <p>No, they don't build any.</p> <p>Do you hear anything concerning development projects in your village?</p> <p>No, I don't.</p> <p>How about the [Hatgyi] Dam?</p> <p>I heard about the dam last summer but not anymore now.⁹⁰⁴</p> <p>What do you think will happen in your village if the dam is built?</p> <p>I don't think it can destroy our village. It can destroy Meh Pree village and other villages but not our village.</p> <p>What do you think you need to be able to go to work freely or travel to other places freely?</p> <p>We need many things for that. We need our rights and the freedom to be able to live, in the future.</p> <p style="text-align: right;">Saw N---, (male, 39), Bu Tho Township, Hpapun District (Interviewed in January 2012)</p>
--	--

⁹⁰⁴ For additional information on the Hatgyi Dam, see "Photo Set: Villagers register concerns about proposed Hatgyi Dam," KHRG, June 2012.

Source document #288

Internal log#:	12-91-A3-I1
Published:	"Hpapun Interview: Bu Tho Township, May 2012," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Forced recruitment
Full text:	<p>Religion: Buddhist Ethnicity: Karen Family Status: Married Occupation: Farmer Position: Head of village</p> <p>What is your name?</p> <p>People call me Saw A---.</p> <p>What about the other one's [name]?</p> <p>Saw B---.</p> <p>How old are you?</p> <p>45 years old.</p> <p>What is your ethnicity?</p> <p>Karen.</p> <p>What is your religion?</p> <p>Buddhist.</p> <p>Where do you live?</p> <p>C---.</p> <p>What is your village tract?⁹⁰⁵</p> <p>Kyaw Paa.</p> <p>What is your occupation?</p> <p>Farming.</p> <p>Are you married?</p>

⁹⁰⁵ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

	<p>Yes.</p> <p>How many children do you have?</p> <p>I have three children.</p> <p>How old is the eldest?</p> <p>The eldest one is six years old.</p> <p>What about the youngest?</p> <p>The youngest one is 15 days old.</p> <p>What is your position in C--- village?</p> <p>Head of village.</p> <p>How long have you worked as head of village?</p> <p>For one and a half years.</p> <p>What is your responsibility as head of village?</p> <p>I just have to manage things.</p> <p>Manage what?</p> <p>I have to manage when soldiers are coming. I have to solve problems in the village.</p> <p>So, you have become the representative of village, right?</p> <p>Yes, I have become the representative of village.</p> <p>So, you are the first person to meet with people or organisations such as BGF [Border Guard Force]⁹⁰⁶, DKBA [Democratic Karen Benevolent Army]⁹⁰⁷ and KNU [Karen National Union]?</p>
--	---

⁹⁰⁶ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see “DKBA officially becomes Border Guard Force” Democratic Voice of Burma, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

⁹⁰⁷ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Myanmar government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and

	<p>Yes.</p> <p>How many houses are there in your village?</p> <p><i>[Censored for security].</i></p> <p>What about population?</p> <p>Over 250.</p> <p>What are the livelihoods of villagers?</p> <p>Cultivation and farming.</p> <p>Do people do other business in this area?</p> <p>People sell dog fruits and durian in the raining season.</p> <p>Is there any business that people do for the whole year?</p> <p>No. People also do cardamom in dry season.</p> <p>Can everyone do these businesses?</p> <p>I think not. You cannot pluck cardamoms if you do not have cardamom field. Actually, there a lot of poor families in the village who do not have enough rice to eat because of the operation of Burma government army [Tatmadaw] last year. Villagers would not dare to go and plant their paddies in the forest because the Burma government army planted landmines.</p> <p>Do all villagers have enough food?</p> <p>No.</p> <p>Have people arranged something for these people to make it through this year?</p> <p>We made a way for them to go and buy food by the path of S'Khan Gyi. We cannot go to the east side to buy food because there are a lot of landmines.</p> <p>Have the villagers fled from the Burma army since you became head of village?</p>
--	--

Order Restoration Council (SLORC), the name of the military government in Myanmar at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

Yes, we fled from Burma army last summer then we were separated.

How long did it take?

It took two months.

Then, did everyone come back to the village?

Yes, but not everybody. Some people are still living in the fields.

What about you? Do you go back and live in the village?

No, I live in the village. There are over twenty families who came back and live in the village.

So, what do the people who do not have enough food do for sustenance?

They cut canes and bamboo and sell them.

Where do they sell it?

At K'Ter Tee.

How much is a [piece] of bamboo?

250 kyat (US \$0.25).⁹⁰⁸

What kind of bamboo?

Giant bamboo.

How long have you come back and lived in the village?

For three months.

Have the Myanmar army and BGF (Board Guard Force) come to the village since you came back?

Yes, only the BGF has come.

Why did they come?

They came to arrest the deserters.

Which battalion came?

⁹⁰⁸ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

Battalion #1014 or #1013. I am not sure, it is the battalion of [Officer] Kyaw Beh.

I think the battalion of Kyaw Beh is #1013.

No, I got it. Kyaw Beh's battalion number is #1014.

Who is the leader of this?

They come by the order of Officer Kyaw Beh.

Who is the leader?

The leader is Mya Mway.

The other name of Mya Mway is Tha Kyaw, right?

Yes.

What is the rank of Mya Mway?

He is just a corporal.

Where is he from?

He is from K'Hee Lu and people [BGF] assign him to call back the deserters.

How many people [deserters] from your village ran away from the BGF?

[Censored for security] people from my village.

Could they arrest the *[censored for security]* people?

No.

What did they do when they could not arrest the *[censored for security]* people?

They [BGF] said that their siblings must substitute on behalf of them.

Will their siblings substitute?

No. But they cannot sleep peacefully [because they are afraid that people will come and arrest them when they are sleeping]. They always need to be worried.

Do you have to be worried as head of the village?

Yes, I have to worry. I always have to go to them [BGF].

Do BGF [soldiers] get a salary?

Yes.

How much does a simple soldier [private] get?

I heard that they will increase the salary of a simple soldier [private] to 60,000 kyat (US \$60.79), but I do not know if they have increased it or not. I also heard that a single soldier gets 64,000 kyat (US \$64.84) and a married soldier gets 60,000 kyat (US \$60.79). But they cut 20,000 kyat (US \$20.26) from the married soldier so only 40,000 (US \$40.52) is left for the married soldier.

Do you think it is right to pressure and threaten the parents and siblings of the deserters?

I think that is not right. I think they have to arrest only the boy [deserter] and they do not need to pressure or threaten his parents and siblings.

Do the Myanmar government armies help them [BGF] with this activity or they do it by themselves?

They do it by themselves. The Myanmar government army does not work with them.

Do you not think the Myanmar government urges their leaders [of the BGF] to do this?

I do not. Maybe the Burmese pressure them and they do it.

Do you not think the Burmese told them they will cut their salary if the numbers of their privates decrease?

Maybe the Burmese pressure them and they pressure the villagers.

Did they come with Myanmar soldiers?

No, they came alone.

How many members did they come with?

Just two people.

Did they wear uniform?

No. They wore clothes like villagers. And they brought a submachine gun and a walkie-talkie with them. They did not disturb us.

How many [nights] did they sleep in the village?

They slept for two nights.

Where did they sleep?

They slept at Paw Day Mu for one night and at Meh Nyaw for one night.

Could they call the boys [deserters] back?

No.

Where did the [censored for security] boys run?

The [censored for security] boys are staying at D--- Monastery.

Are they wearing the garments? [Have they become monks?]

Yes, they are wearing yellow garments [they are monks now].

How old are the two boys?

One of them is about 20 years old and the other one is about 17 years old.

Do their parents have to worry for them?

Their parents are worried because they [BGF soldiers] threaten them and their siblings do not dare to sleep.

Does the Myanmar army live in Meh Nyaw?

Yes, they are living in Meh Nyaw.

How long does it take from your village to Meh Nyaw?

About 30 minutes.

Do they come to your village?

No, they do not.

Do they order you to go to their camp?

Yes, one or two times.

What did they tell you?

They told me to let them know if our brothers [KNU] come to the village. But we cannot tell them because the KNU does not come to the village.

Do you know their purpose of living there?

	<p>I do not know.</p> <p>How long have they lived there?</p> <p>For five or six months.</p> <p>Do they steal or loot from villagers?</p> <p>No. They did it in the past but they have stopped doing it for now.</p> <p>Do they commit any abuses to the villagers in 2012?</p> <p>No.</p> <p>Why don't they commit the abuses anymore?</p> <p>I do not know. Maybe they have some plan.</p> <p>Where do they get food because they are living in Meh Nyaw?</p> <p>They get food from K'Ter Tee.</p> <p>Do you know how many soldiers live in the camp?</p> <p>Over 40.</p> <p>Do you know the number of their battalion number?</p> <p>Light Infantry Division [LID]⁹⁰⁹ #44.</p> <p>This is a Light Infantry Division; do you know the number of their battalion?</p> <p>I do not know their battalion number. I forget to ask the officer when I went there.</p> <p>Do you know the name of the officer?</p> <p>I do not know.</p> <p>What is the rank of the officer?</p> <p>He is a battalion deputy commander.</p>
--	---

⁹⁰⁹ Light Infantry Division (Tatmadaw); commanded by a brigadier general, each with ten light infantry battalions specially trained in counter-insurgency, jungle warfare, "search and destroy" operations against ethnic insurgents and narcotics-based armies. LIDs are organised under three Tactical Operations Commands, commanded by a colonel, (three battalions each and one reserve), one field artillery battalion, one armoured squadron and other support units. As of 2000, each LID has its own organic field artillery units.

Are there any lands that were confiscated by the Myanmar government?

No.

What about BGF?

No.

Have companies bought lands in this area?

No.

Can villagers here work here freely?

We cannot work freely in this year.

Why?

Because of the operation of the enemy [Tatmadaw].

You do not feel free because the Myanmar government army is there?

Yes.

Will the villagers feel free to work if the Burmese withdraw from Meh Nyaw?

Yes, we can work freely and more enthusiastically if they withdraw from there.

You cannot work freely even they do not to anything to you?

Yes, we do not feel free.

Will it be good if they withdraw from Meh Nyaw?

It will be more comfortable and free for the young people and children.

The occupations of villagers here are farming and cultivation. Is that right?

Yes.

Was there any disturbing or destroying of the properties of villagers?

No, but because of the operation of the enemies we dare not to look after our paddy fields and wild pigs ate and destroyed our paddy fields last year.

Were you disturbed by other animals and insects?

Just wild pigs.

Did you face any natural disasters?

No.

Do you have good climate and weather?

Yes, the weather is good in this year.

What about last year?

We did not have good weather last year.

So, the reason why villagers do not have enough food is because you do not have good weather and because of the enemies operation. And it becomes problems for the villagers. Right?

Yes, these are the problems.

Do you have a school in the village?

No.

Will you have a school in this year?

I think I am going to set up a school this year and I will go and find a teacher tomorrow.

Where?

Noh Hpaw Htee.

Will you set up a school if you have teacher?

Yes, I will. But I am not sure.

Do you have health care service?

No, we have one medic from Meh Nyaw.

Does he get pay?

No, he is self-reliant [doing his own business].

What kinds of diseases do the villagers here suffer from most?

Malaria and measles.

In 2012, our KNU leaders and SPDC [Tatmdaw]⁹¹⁰ are talking about peace. Do you think it is a benefit for the villagers?

I think it will benefit the civilians if their work is success.

Your village, Paw Day Mu and Meh Nyaw [Tatmadaw army base] are only 30 minutes apart. But why do they not come to C---? Will they come to your village if our leaders do not continue the peace talks?

Yes, they will come to our village if our leaders do not continue the peace talks. They are listening to the orders of their superiors. Our leaders are talking about peace and we must treat each other like siblings.

Did they tell you like that?

They told me that when I went to their camp.

How did you feel when they told you that?

I do not know, if they are staying here for some reason or if they are having some plans. They told me that they are staying here because of the orders of their superiors.

Are you satisfied when you compare the situation because they are living along Khoh Nee Hko [along the river of Thoo Mweh and Salween] and also here?

Yes, they live in Khoh Nee Hko and also here. Are they having any plans?

So, are you satisfied?

We still have to worry. We cannot be satisfied.

Will you be satisfied if they withdraw all their troops?

I will believe them if they withdraw all their troops. They must have some plans if they do not withdraw their troops.

Do you listen to the radio?

Yes.

What do you want to criticise?

We do not have democracy yet. I think they will give us [democracy] in 2013.

⁹¹⁰ State Peace & Development Council of the military junta ruling Myanmar at the time, which was officially dissolved March 30, 2011 by Senior General Than Shwe following the election of a quasi-civilian government in Myanmar in November 2010.

	<p>Any things else that you want to say?</p> <p>No.</p> <p>If not, what is your hope for the future?</p> <p>I hope that it will benefit the villagers if both sides do not fight.</p> <p>Thank you.</p> <p>Yes, thank you.</p> <p style="text-align: right;">Saw A---, (male, 45), Bu Tho Township, Hpapun District (Interviewed in May 2012)</p>
--	--

Source document #289

Internal log#:	13-120-I3																			
Published:	“Hpapun Incident Report: Bu Tho Township, October 2013,” KHRG, (first publication)																			
Location:	Bu Tho Township, Hpapun District																			
Issues:	Forced labour																			
Full text:	<p><u>Part 1 – Incident Details</u></p> <table border="1" style="width: 100%;"> <tr> <td>Type of Incident</td> <td>Villagers of A--- had to cut [collect] <i>ta ploh</i> [vegetables] for the BGF (Border Guard Force).⁹¹¹</td> </tr> <tr> <td>Date of Incident(s)</td> <td>October 28th 2013</td> </tr> <tr> <td>Incident Location (Village, Township and District)</td> <td>Bu Tho Township, Hpapun District.</td> </tr> </table> <table border="1" style="width: 100%;"> <tr> <th colspan="2">Victim Information</th> </tr> <tr> <td>Name</td> <td>Saw B---</td> </tr> <tr> <td>Age</td> <td>49</td> </tr> <tr> <td>Sex</td> <td>Male</td> </tr> <tr> <td>Nationality</td> <td>Karen</td> </tr> <tr> <td>Family</td> <td>Married</td> </tr> </table>		Type of Incident	Villagers of A--- had to cut [collect] <i>ta ploh</i> [vegetables] for the BGF (Border Guard Force). ⁹¹¹	Date of Incident(s)	October 28 th 2013	Incident Location (Village, Township and District)	Bu Tho Township, Hpapun District.	Victim Information		Name	Saw B---	Age	49	Sex	Male	Nationality	Karen	Family	Married
Type of Incident	Villagers of A--- had to cut [collect] <i>ta ploh</i> [vegetables] for the BGF (Border Guard Force). ⁹¹¹																			
Date of Incident(s)	October 28 th 2013																			
Incident Location (Village, Township and District)	Bu Tho Township, Hpapun District.																			
Victim Information																				
Name	Saw B---																			
Age	49																			
Sex	Male																			
Nationality	Karen																			
Family	Married																			

⁹¹¹ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see “DKBA officially becomes Border Guard Force” Democratic Voice of Burma, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

Occupation	Cultivation			
Religion	Buddhist			
Position	Villager			
Village	A---			

Perpetrator Information				
Name(s)	Rank	Unit	Base	Commander's Name
Ba Yoh	Company commander	Battalion #1014	Ta Law Thaw	Maw Chit (Battalion Commander)
Hpah Yuh Khay	Company commander	Battalion #1014		
Maw Nee	Company commander	Battalion #1014		

Part 2 - Information Quality

1. Explain the specific manner in which you collected this information.
I received this incident on October 28 th 2013, when I came back to C---. On the way I saw a villager named Saw B--- was carrying <i>ta ploh</i> [vegetables]. He said that he has to serve as a sentry for the BGF [Border Guard Force] ⁹¹² for one day and also has to cut cane for the BGF troops, who are based in A---.

2. Explain how the source verified information accuracy.
The person who gave me this information knows about it exactly because he had to be the sentry and cut canes for the BGF himself.

Part 3 – Incident Details

⁹¹² Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see “[DKBA officially becomes Border Guard Force](#)” *Democratic Voice of Burma*, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

	<p>Describe the Incident(s) in complete detail. For each incident, be sure to include 1) <u>when</u> the incident happened, 2) <u>where</u> it happened, 3) <u>what</u> happened, 4) <u>how</u> it happened, 5) <u>who</u> was involved, and 6) <u>why</u> it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.</p> <p>On October 28th 2013, a villager named Saw B---, who lives in C--- village, Meh Pree village tract,⁹¹³ Bu Tho Township had to go [find] and cut vegetables for the BGF soldiers. The victims are Saw B--- and his friend (name unknown). The names of the perpetrators are Ba Yoh, Maw Htoh Lay, Maw Nee and the unknown privates. The villagers did it [the labour] because they were afraid that the BGF soldiers would threaten them and torture them if they refused to do it. Two villagers from A--- village have to serve the BGF soldiers every day. One of them has to be a sentry and the other one has to carry water, find vegetables and cook food for them. Saw B--- would get 250 kyat (US \$0.25)⁹¹⁴ for the vegetables if he sells it. Now he cuts ten vegetables for the BGF soldiers and he did not get anything but to stay with them [BGF soldiers], work with them and eat with them.</p> <p>Saw B--- mentions that he still has to go to the camp when it comes to his term [duty] after this incident. The villagers have to stay with them [BGF soldiers] and they ask the villager to work whenever the work is available, and the village head and the villagers have to fulfil their will.</p> <p style="text-align: right;">Incident Report written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in November 2013)</p>
--	--

Source document #290

Internal log#:	12-91-A6-I1
Published:	"Hpapun Interview: Bu Tho Township, May 2012," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Impact of infrastructure and commercial development
Full text:	<p>Religion: Buddhist Ethnicity: Karen Family Status: Married Occupation: Farming and swidden [slash-and-burn cultivation] Position: Joint-village head</p>

⁹¹³ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

⁹¹⁴ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

	<p>What is your name?</p> <p>Saw A---</p> <p>How old are you?</p> <p>32.</p> <p>What is your ethnicity?</p> <p>Karen.</p> <p>What is your religion?</p> <p>Buddhist.</p> <p>What is your occupation?</p> <p>Farming and swidden.</p> <p>Where do you live?</p> <p>B---</p> <p>What is your village tract?⁹¹⁵</p> <p>Meh Hku village tract.</p> <p>What is your township?</p> <p>Bu Tho.</p> <p>Do you have a family?</p> <p>Yes.</p> <p>How many children do you have?</p> <p>I have five children. One passed away and only four children are left.</p> <p>How old is the oldest?</p> <p>Ten years old.</p> <p>How old is the youngest?</p> <p>Eight months old.</p>
--	--

⁹¹⁵ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

What is your responsibility in the village?

Joint village head.

How long have you been working as joint village head?

For three years and four months.

Do you know what the responsibilities of a village head are?

No.

Are there how many houses in Meh Hku Hta village?

[Censored for security].

What about the population?

I cannot remember the population but over 300. Maybe *[censored for security]*.

What are the occupations of villagers here?

Some people do farming and cultivation, some people sell things [at local markets], and some people are doing logging because we have a lot of people in the village and their occupations are different.

Do they [villagers] have enough food?

Not enough. Most people do not have enough food.

What are the reasons for not having enough food?

Because of the destruction by water [monsoons] last year and also paddies are barren [not fertile]. So, it has become a problem. But some people, like tradesman and grocers, have enough food.

Do the villagers have another business to earn money every day?

No. I do not see any.

Could you please tell me about your experiences as the head of the village for three and half years?

What kind of experience?

Just about your working experience as the head of village.

I have been to the place [base] of the enemy [BGF] in the early stage of my work but I do not remember the date. Once, the BGF soldiers told me that the purpose of being a chief [head of village] is to die. I did not like

listening to that and I replied to him that I dare to die if I have to die of a proper reason. But I do not dare to die because of an improper reason. Then he did not say anything.

Where did this happen?

At Meh Mwee camp.

When?

In the early days of my work.

Do you have to suffer [because] of managing the village?

Yes, a lot.

What do you have to suffer? What are the difficulties?

Yes, we have some problems. Some people in the village are critical of one another and express displeasure about the widowers. They complain that we do not ask these people [the widowers] to pay taxes, to be porters or to be messengers and why we let them [widows] free [do not ask them any work to do]. In the previous time, the widowers paid taxes and they did everything else.

Have Tatmadaw or BGF [soldiers] come to the village in 2012?

No.

Do they write letters [order letters] to you?

No.

Are there villagers who have to travel to the city?

Some people who are doing business have to travel.

Do they face any difficulties while they are traveling?

No.

Do they tell you anything when they come back from the city?

No. I do not ask them.

Have you been to the city?

Yes. I go there sometimes.

Did you face any difficulties?

No.

Do they [BGF or Tatmadaw] question you [while you travel]?

No.

Can the villagers work freely starting in 2012?

Most of the villagers can work freely in 2012.

Are there any troops that come and disturb you?

No. Sometimes, they ask for help.

How long have you not gone to the Tatmadaw camp or BGF camp?

Since last year, they have not asked me to go to them.

Have there been any changes of the Tatmadaw or BGF, comparing the previous [time] and now?

The difference is that they do not ask me to go to them and they do not come to us so we can work freely.

So, you do not need to worry anymore? For example, if they ask you to go to them very often you will be worried and afraid of them.

Yes, I do not need to worry anymore. So, no need to be afraid.

Do you have a school in B---?

Yes, we have a school.

How many grades does the school teach?

To grade four.

How many teachers?

Only one teacher.

Where does the teacher come from?

From B---.

How many students?

I do not know about this year but we had over 40 students last year.

How do you pay the teacher?

	<p>60 big tins⁹¹⁶ of paddy.</p> <p>Do you pay him other things?</p> <p>Another payment is, each student pays him two bowls⁹¹⁷ of rice (4 kg. / 8.8 lb.) and 2,000 kyat (US \$2.03)⁹¹⁸ when they register.</p> <p>Do you need to give him other things such as fish paste, salt and cooking oil?</p> <p>No need.</p> <p>Do you need to give school fees?</p> <p>Yes, they have to pay school fees. We use it as deposit money and we use it when other people or guests come to visit us. We buy food for them.</p> <p>How much does a student have to give for the school fees?</p> <p>1,000 kyat (US \$1.01).</p> <p>Does the teacher get paid in any other way?</p> <p>Yes, sometime people come and help us.</p> <p>From who? From the KNU [Karen National Union] or from the Myanmar government?</p> <p>From the KNU.</p> <p>How much did they receive?</p> <p>4,000 kyat [the villager misspoke, they received 4,000 baht (US 133.33)]⁹¹⁹ for each person.</p> <p>Baht or Kyat?</p> <p>Baht.</p> <p>Do people use Thai currency here?</p>
--	---

⁹¹⁶ A big tin is a unit of volume used to measure paddy, milled rice and seeds. One big tin is equivalent to 10.45 kg. or 23.04 lb. of paddy, and 16 kg. or 35.2 lb. of milled rice.

⁹¹⁷ A bowl is a unit of volume used to measure paddy, milled rice and seeds. One bowl is equivalent to 1.28 kg. or 2.88 lb. of paddy, and 2 kg. or 4.4 lb. of milled rice. A bowl is also equivalent to 2 mess tins, 8 milk tins, or 1/8 of a big tin.

⁹¹⁸ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

⁹¹⁹ As of January 13th 2014, the conversion estimates for the Baht in this report are based on the official market rate of 33 baht to the US \$1.

Yes, but mostly people use Myanmar currency. But they keep the Thai currency and they take it with them when they go to Thailand.

Can students from this school study without fear? Do they have to be afraid of anything?

Yes, they can. They do not have to be afraid.

Do the students receive support such as pens, pencils, books and other materials?

Yes.

Where do they receive these things?

From the KNU.

Do you teach Karen [language] at the school?

Yes.

Are there any interruptions?

No.

Do you have any mission schools in the village?

There is no mission school. But we have a monastery.

Do monks live in the monastery?

Yes, they live there.

Do the disciples of monks work together in unity?

Yes. We are passing our day simply every year.

Do you have a medic, who is in charge of health in the village?

Yes, we have one or two people.

Are they staff of the Myanmar government and do they get any pay?

No, they are not staff of the Myanmar government. We have to give them money for treatment.

So, you mean they studied medicine on their own?

Yes, they studied medicine on their own and we go to them when we are sick.

Does the government give them medicines?

No.

Have you seen anyone killed by the BGF or Tatmadaw soldiers in 2012?

No one.

So, I want to ask you about the food shortage. What are the reasons of food shortage? Because of natural disaster or flooding?

I do not know. Most people say it is because of logging. If we think carefully it happens because of logging.

Did it rain regularly last year?

Yes, it was raining regularly.

Is there anything that destroys the food?

Yes, there are some insects destroying the paddies.

Do you have any tactic to prevent the insects [from harming the fields]?

Some people spread salt and some people plant pig heads [traditional practice] but it does not work.

Can you buy any pesticide to kill the insects?

No, we do not have any pesticide. We do not use it.

Are there any lands in this area that confiscated by the Myanmar government?

No.

Are there any companies and or rich people that bought lands here?

No.

Are there any religious organisations that do developments projects here?

No.

Do you listen to the radio?

Yes.

	<p>Did you hear any news that makes you happy?</p> <p>Yes, I heard some news but I do not [know] if it will be true or not.</p> <p>What news did you hear?</p> <p>I heard that our leaders talk about peace and sign a ceasefire⁹²⁰ with the enemies. I do not know if it is true or not.</p> <p>When did our leaders sign the ceasefire?</p> <p>Maybe two or three months ago.</p> <p>Have you seen any change in these three or four months?</p> <p>I do not know. I think nothing changes.</p> <p>How do you feel being a civilian when our leaders are doing like this [signing the ceasefire]? Are you happy or sad?</p> <p>I would be very happy if it succeeds.</p> <p>What is your expectation of the process?</p> <p>I hope that it will be a successful process so that we can travel freely.</p> <p>What will happen to you and the civilians if the process is not a success?</p> <p>It will become a big problem and anxiety will be increased.</p> <p>Do you think the ceasefire that the KNU leaders are signing will be a</p>
--	--

⁹²⁰ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Myanmar government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April 4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Myanmar government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#)," *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Myanmar government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft](#)," *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma](#)," KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process](#)," KHRG, November 2012.

	<p>benefit or not?</p> <p>I think it will be a benefit if it successful.</p> <p>Do you want to say or add anything?</p> <p>No.</p> <p>What is your hope for the future?</p> <p>I hope that we will get peace and live together with unity so that we can work peacefully. Each of us can walk our own way [do our own business], and then we will have enough food and travel freely with self-determination.</p> <p>So, thank you very much.</p> <p>Yes, thank you.</p> <p style="text-align: right;">Saw A---, (male 32), Bu Tho Township, Hpapun District (Interviewed in May 2012)</p>
--	--

Source document #291

Internal log#:	12-96-A1-I1
Published:	“Papun Interview: Saw K---, June 2012,” http://www.khrq.org/2012/07/12-96-a1-i1/papun-interview-saw-k-june-2012
Location:	Bu Tho Township, Hpapun District
Issues:	Attacks on civilians and extrajudicial killing
Full text:	<p>Ethnicity: Karen Religion: Christian Marital Status: Married</p> <p>Can you tell me what you know about the incident that occurred?</p> <p>We went twice to collect <i>ku la er</i> [truffles]. We thought that there was a ceasefire so nothing would happen. We had already been twice, and the third time, the SPDC [Tatmadaw]⁹²¹ shot my friend.</p>

⁹²¹ In Karen, the Burmese phrases *Na Ah Pa* (SPDC) and *Na Wa Ta* (SLORC) are commonly used to refer to the Burmese government or to Burma’s state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase *Na WaTa* (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase *Na Ah Pa*(SPDC) to refer to the Burmese government or to the Tatmadaw; see: “Mission Accomplished as SPDC ‘dissolved’,” *Myanmar Times*, April 4-10th 2011. The term *Na Ah Pa* was used by the villager who wrote this conducted this interview and interviewee and “SPDC” is therefore retained in the translation of this interview

What was the date you went the third time?

We went on 13th [June].

How many times did you go there?

We went three times, and the incident happened on the third time.

Did you go every day?

No.

When was the first time you went?

I didn't notice the date.

How about the second time?

I also didn't notice.

The third time you went, on the 13th, was that in June?

Yes, it was in June.

How far is from where you were collecting truffles it to the Tatmadaw camp that you went towards?

It would take half an hour to walk.

How far is it from T--- camp to the place where you collect truffles?

We have to take a boat first, and then it takes 40 minutes to the place where we collect truffles.

Do you know the name of the Tatmadaw camp?

It's called Hpah Hkeh Kyo.

What Battalion number stays in the camp?

I don't know that.

Who is the commander?

I also don't know.

When you collected truffles did you go near to the camp?

No, they came around and met us.

So they went to where you were collecting truffles?

They came out of their camp.

Did you see them?

No, but suddenly they shot us.

Did you see them when they shot at you?

Yes, I saw.

Were you close to the person who was shot?

Yes.

How far was he from you?

It would be here to the hospital, so 12 metres.⁹²²

Did you see the shooting?

Not clearly.

Did you hear gunshots?

Yes, he went ahead of me, and went to the right hand side. After we heard the gunshot, we were scared, so we ran.

How many times did they shoot?

They shot the gun once, then after two or three seconds, there were two more shots. After that, they shot continually with heavy guns and small guns.

Was he hit after the first shot?

Yes.

How many heavy weapons did they shoot?

We heard two heavy weapons being fired.

How did you know that he was shot?

At first we didn't know, but after we had come back and waited for him, and he did not come, then we realised that he had been shot.

Do you know how many Tatmadaw soldiers there were?

⁹²² Saw K--- is referring to a nearby hospital in close proximity to where the interview is being undertaken.

It was about five or six.

Did you hear this from other people?

Yes, some people who went to clear the place told me that there were only five or six soldiers.

What was the name of the person who was shot?

His name was Saw N---

What about the other villagers' names?

I don't know; you'll have to ask the security leader [of the T--- camp].

Two of you came back together right?

Yes, myself and one other came back together [to the camp].

Did you stay near each other?

Yes, we did but he was ahead of me a little.

Did you get a lot [of truffles]?

Yes, we got a lot.

How much do you get normally?

We get 20, or over 20 *lay* (20 kg. / 44 lb.)⁹²³ in a day.

Are they measured by the kilo?

No, we don't measure by the kilo.

How many bags?

We three got one bag between us.⁹²⁴

What about the price?

People buy it for 50 Baht.

For a kilo?

No, for a *lay*.

How much for one *lay*?

⁹²³ One *lay* is equal to one kilo. Villagers can sell one *lay*'s worth of truffles for approximately 50 Baht.

⁹²⁴ Saw K--- is inferring here that while picking truffles he had decided to team up with two others.

Three milk tins⁹²⁵ was one *lay*.

At what time did you start out?

At 6:00 am.

What time did you hear the gun shot?

At 7:20 am.

How much time did you have collecting truffles?

Only 20 minutes.

Why do you think they shot this guy?

I don't think for anything.

What did you bring when you went?

We didn't bring anything.

Did you bring a knife?

No.

So what did you bring?

Only one backpack, the one that the man who died was carrying.

What was in the bag?

It had only a plastic bag inside to carry the truffles.

Did it include a gun or landmine?

No, nothing.

He didn't bring anything, so why did the Tatmadaw shoot him?

I don't know.

Why did you dare to go, as it was not far to the Tatmadaw camp?

The first thing is we have to search for food. The second thing is there is a ceasefire so we thought they would not kill people anymore, so we went. Also, previously we went even nearer to the camp. Maybe they were not out of their camp those times. We had already been there on two different

⁹²⁵ Unit of volume used to measure paddy, milled rice and seeds.

	<p>occasions and then the third time the incident happened.</p> <p>Did they see you when you went the first and the second time?</p> <p>No.</p> <p>Did you see them?</p> <p>No.</p> <p>Were you close to the army camp the first time you went?</p> <p>Not really close. We went and we thought we would not dare to go very close.</p> <p>What do you think? Did they come and wait for you on purpose or did it happen coincidentally?</p> <p>They came, and waited to shoot at us on purpose.⁹²⁶</p> <p>Why did they go there and wait to shoot you?</p> <p>I don't know.</p> <p>What is your opinion about this?</p> <p>I don't think anything.</p> <p>Is the army camp very big?</p> <p>It's not really big; it's small.</p> <p>How many soldiers are there?</p> <p>I don't know, and cannot estimate either.</p> <p>How many times did you wait for him on the way back?</p> <p>Two times.</p> <p>After which you came back to the T--- camp [internally displaced persons (IDP) camp] directly?</p> <p>No, we waited for him on the riverbank until 11:00 am.</p> <p>So what did you do?</p>
--	---

⁹²⁶ For further information reported by KHRG of deliberate attacks on civilians please see *All the information I've given you, I faced it myself: Rural testimony on abuse in eastern Burma since November 2010*, KHRG, December 2011, pp. 24-29.

After that we came back to the camp.

Who did you inform when you got back home?

We went to tell the security leader, but he had already been told and had gone to check the place.

How did he know?

He already knew; at 8:00 am he went there.

How did he know?

He knew that the Tatmadaw had shot someone.

Do you know of any other case like this to have occurred?

I have not heard.

What do you think about the ceasefire that the KNU [Karen National Union] is holding?

I don't know and cannot think to help, and have no idea.

Do you ever see the Tatmadaw do good things?

I haven't seen, no.

Do you think that President Thein Sein does good things?

No, I don't, because these things happen. If he did good things nothing like this would happen.

Did you go with only three people, or did any others go with you?

Other people also went with us.

How many?

Ten people.

Did it include men and women?

Yes, four women and six men.

Where were they when the incident happened?

They ran away at the same time as us.

Were there any other people near him or only you?

	<p>Yes, and one of my other friends.</p> <p>Have you had any other problems you want to talk about today?</p> <p>No.</p> <p>Do you have anything else you want to say?</p> <p>No.</p> <p>How many members are in your family?</p> <p>I have two children.</p> <p style="text-align: right;">Saw K--- (male, 48), Bu Tho Township, Hpapun District (Interviewed in June 2012)</p>
--	---

Source document #292

Internal log#:	12-96-A2-I1
Published:	“Papun Interview: Saw E---, June 2012,” http://www.khrq.org/2012/09/12-96-a2-i1/papun-interview-saw-e-june-2012
Location:	Bu Tho Township, Hpapun District
Issues:	Attacks on civilians and extrajudicial killing; Anti-personnel and other mines; Restrictions on freedom of movement or trade
Full text:	<p>Marital Status: Married</p> <p>Position: Security leader in T--- IDP [internally displaced persons] camp</p> <p>How many children do you have?</p> <p>I have six children.</p> <p>How old is the eldest one?</p> <p>15.</p> <p>How about the youngest one?</p> <p>The youngest one is ten months old.</p> <p>In the past, where did you live?</p> <p>I lived in the 3rd Brigade [Nyaunglebin District], Ler Doh village.</p> <p>Ler Doh village?</p> <p>Yes, Ler Doh village.</p>

	<p>In which village tract is it located?</p> <p>There is no village tract. It is in Pegu Division.</p> <p>And now, you live in?</p> <p>I live in T--- village.</p> <p>In which village tract is T--- refugee camp [IDP] located?</p> <p>This is located in Bu Tho Township, Mu Traw District [Papun District]. Some parts are in Pwah Heh village tract and some parts are in Hkaw Pu village tract.</p> <p>How about you?</p> <p>I am from Hkaw Pu village tract.</p> <p>Have you been here for a long time?</p> <p>I started living here in 2007.</p> <p>Can you tell us about either your experience in, or why you left, Ler Doh?</p> <p>At first, starting from 1984, the military government's actions towards civilians were not right. Our area was recognized by the government as a black area,⁹²⁷ an area for operation command,⁹²⁸ they [Tatmadaw] asked for many porters and while we were attending school, our father was arrested and told to act as porter. After two years, he came back because he had not lost his life. At that time, we realised that we needed to do something; we had to act against the military government in order to cause its collapse. So, we started to understand that we needed to hold arms [work together] and fight against the government, so we joined the revolution and we held arms [worked together].</p> <p>What I want to know about, are the difficulties that you faced while you were in Ler Doh and why you came here? Was it because of</p>
--	---

⁹²⁷ Tatmadaw expert Maung Aung Myoe explains that the three-phased Tatmadaw counter-insurgency plan, developed in the 1960s, designates a territory as black, brown or white according to the extent of non-state armed group (NSAG) activity. Phase one transforms a 'black area' into a 'brown area', meaning it is transformed from an area controlled by NSAGs where the Tatmadaw operates, to a Tatmadaw controlled area where NSAGs operate. The second phase is to transform the area from a 'brown area' into a 'white area,' where the area is cleared of insurgent activities. The final phase is to transform a white area into a 'hard-core area', during which more organizational works are necessary and the government forms pro-government military units for overall national defense. See Maung Aung Myo, *Building the Tatmadaw: Myanmar Armed Forces since 1948*, Singapore: Institute of Southeast Asian Studies, 2009, p. 31-32; see also *Neither Friend Nor Foe: Myanmar's Relations with Thailand since 1988*, Singapore: Institute of Defence and Strategic Studies Nanyang Technological University, 2002, p.71.

⁹²⁸ The Tatmadaw set up operation commands in order to consolidate control over designated "black areas".

fighting or was it because they frightened you?

Yes. At that time, I was 15-16 years old. The thing that I was afraid of most was when I saw what my father had suffered; therefore, even though I lived in the village, I was afraid. When I attended school, as they called many porters, I was afraid that they would call me as a porter so I prepared myself to escape.

Therefore, you fled here to escape. In which year was it?

It was between 1986 and 1987.

When you fled, did you flee to T--- IDP camp at once or were there any other places that you fled to before coming here?

I joined the KNDO [Karen National Defence Organisation]⁹²⁹ in 3rd Brigade. Then, in 1991, the leader sent us to *Law Hkeh Tha* [head quarter] and I worked in the General Office Command (GOC) *Tha Wa Ka* [Military head quarter]. After I was injured, I asked permission to retire, but they didn't give me permission to do so. So, as I have strength in my heart [still alive], I took responsibility as a T--- security guard according to the *Tha Wa Ka* leader who commanded me to do so.

Have you been working as the security guard leader for a long time?

I worked [as a security guard leader] in 2007. In 2004, I started to work as the assistant security guard leader, and then, the security guard leader had other work, so I had to take his place.

The main thing that we would like to know about is, we heard that a villager was shot and killed yesterday. And we know that you also went and looked for this villager. So, can you explain to us the events and how this happened?

Because it is the time of year when truffles can be picked, the villagers from T--- refugee camp [IDP] went to try and gather them. At this time, people come to buy them, so they collect them and sell them so that they can get money to buy fish paste and sweet powder [mono sodium glutamate (MSG)]. They went to collect truffles in a place called U Kweh *lu* [hill]. Some girls and boys went to collect truffles. At that time, we heard that the Burmese soldiers [Tatmadaw] shot a civilian. On the same day, I went to find the person who was shot. On the [June] 13th, the soldier shot the man; we heard the sound of the gun fire in the morning at 7:20 am.

As we carried on listening, we heard heavy weapons being fired, which is not a good thing. This is when we realised that something bad was

⁹²⁹ The KNDO is a militia force of local volunteers trained and equipped by the Karen National Liberation Army (KNLA) and incorporated into its battalion and command structure; its members wear uniforms and typically commit to two-year terms of service.

happening, and that the Tatmadaw were doing something bad. We then tried to find out what had happened. After this, we received a phone call from a villager who informed us that one villager was lost. So, we started to look for the villager, this was at 9:00 am on June 13th. At first we dared not go directly to where the incident had taken place, but on the 14th, we went to the place where the corpse was. At that time, we saw that the villager had been shot three times in the armpit. After that, they had shot him in one of his eyes. This was so that they would cause him more pain. This villager was not wearing an army uniform; he was wearing a white t-shirt with green sport shorts and a Karen longyi. His clothes did not make him look like a soldier. Also, if we look at the area where he was shot, there is no tall grass; this is an area where we can collect wood and thatch, therefore there could not have been a mistake of his identity; it was clear he was a civilian. We do not know why the Burmese soldiers chose to kill him.

Do you mean that when you went there, he didn't go with you? Did he go with the first group and you went with another group?

Yes.

What is his name?

Saw N---

How old was he?

He was 48.

Did he have family?

Yes, he did. He had eight family members.

How many children?

He had six children, with him and his wife, altogether eight people. I would like to tell you about his wife's very pitiful situation. When I went to see her, it was very pitiful. After his wife delivered her youngest baby, she did wrong with water, so now her brain is not working so well. When they came to stay in T--- camp, it seemed like her situation had improved. Now, since her husband has died the disease has occurred again and she cries every day. Now, after a while, she called out her husband's [name], then ran outside into the rain, and then she slipped and fell. So, her disease is happening again like before and we can't cure her. It is a very pitiful situation for his wife and children.

What do you mean by doing wrong with water?

She did wrong with the water after she had her baby; they were in Lu Thaw Township. At that time, the enemy [Tatmadaw] came and she ran outside in the rain.⁹³⁰

Was this when her baby was young, soon after she delivered?

At that time, many diseases appeared. Later, they gave her treatment with medicine but it couldn't be cured. Then, they gave her traditional medicine. At that time, the situation also didn't become better. It became better, but her brain didn't work properly. It seemed like her circulation was not regular and she thought a lot, so her mind became different every day and every night.

Is the distance far between where the incident happened and T--- camp?

If we go from the place where the event happened to T--- camp, it takes one hour.

On foot?

Yes, it takes one hour, on foot. The Burmese soldiers had never come to the place where the villager was shot until the government and the KNU [Karen National Union] agreed on the ceasefire.⁹³¹ The Burmese [Tatmadaw] had never come to the place where the shooting took place before the government and the KNU agreed on the ceasefire. After the ceasefire, we saw many of their tracks, and they came into the area near to where we live. On the day that we were going to find him [Saw N---], we saw their footprints. They had nearly arrived at the U Kweh *kloh* [river], then the tracks showed they went back up the hill again. We also followed the Burmese [soldiers'] way, and then we arrived to the place where the person died. Therefore, these people [soldiers] were waiting for the people to come and collect truffles.

***Gu ta la hter* [truffles]?**

⁹³⁰ Even though the interviewer has prompted Saw E--- to elaborate on "*doing wrong with water*," the exact problem regarding what has happened to Saw N---'s wife is unclear. Although it is impossible to know the exact medical condition Saw E--- is referring to, it is a belief in Karen culture that women should not expose their heads to water of any kind while menstruating, as it can cause symptoms such as the ones described here by Saw E---.

⁹³¹ The January 12th 2012 meeting in Pa'an Town between representatives of the Government of Myanmar and the Karen National Union (KNU) resulted in a preliminary ceasefire between the parties and an agreement to negotiate further; see initial statement issued by KNU on January 13th 2012, the day after a 19-member KNU delegation, which included military representatives from all KNLA Brigades except 5th Brigade, attended initial ceasefire talks in the Zwegapin Hotel in Pa'an Town. Karen National Union, *Statement on the Initial Agreement between KNU and Burmese Government*, January 13th 2012; for additional information on additional negotiations, see "Govt, KNU sign ceasefire," *Myanmar Times*, January 16th – 22nd 2012; "KNU, Govt Reach Historic Agreement," *The Irrawaddy*, January 12th 2012.

Gu ta la hter.

At the place where he was killed, is it a field or is it surrounded by large trees and jungle?

This place has not been farmed and there are no big trees, on this hill there are only big and small *la hter* plants [the plant with leaves that are used for thatch].

Is the distance between the army camp and the place where they collected truffles very far?

We can't see the camp from the place where the civilian died. If we measured it, it would be approximately 500 yards.

If we go from the place where he died to the military camp, how many hours and minutes would it take?

It would take half an hour.

Does this mean that the Burmese soldiers did not shoot from their camp?

No. I would like to explain this. For civilians, when they went to collect truffles, they went up the hill. For the Burmese soldiers, they came down from their camp situated on another hill along a path. They came down to the U Kweh *kloh* and when they had nearly arrived at the U Kweh *kloh*, they went up to the place where the people collect truffles. The civilians were not paying attention, as they had faith in the ceasefire, and therefore they did not notice the soldiers. The villagers were not expecting this kind of attitude from the Burmese military, so they went and collected truffles happily and they talked loudly. The soldiers heard them, and came down from their camp and shot at them.

So, you're saying that the Burmese heard the villagers talking. How many people were there?

There were ten people, including the one who died.

How many females?

As far as I know, there were six females.

Do you know their names?

Yes.

Can you tell us?

I don't know their names for sure.

So, you just know the name of the person who died?

Yes, only the one who died.

Were there any other villagers who were wounded when the shooting happened?

No.

When they were shooting, what did the other villagers do?

At first, the other villagers went together, but as they approached the place, Saw N--- went on a little further. The others were lower down. Saw N--- went further up, to the hill pass. At that time, the Burmese [soldier] waited and shot him. At first, they just shot once. Their guns sounded "hta". The people further down heard it, but they did not run away. After that, after two or three seconds, they shot another two times; we heard "hta" "hta". After two or three minutes, they shot again with small guns many times. They also shot with heavy weapons indiscriminately [in different directions], so then the other people fled.

Does this mean that the Burmese [soldiers] only saw Saw N---?

Yes.

They didn't see the other people who were with Saw N---?

They didn't see them; if they had seen them, they would have shot and tried to kill them all. Also, they [the villagers] were on a hill, so they [the soldiers] could not see.

Was it because Saw N--- climbed up the hill and for the rest, they were beside [the hill].

Because the angle of the hill was blocking where the bullets could reach, they were not hit.

Do you know the battalion number of the Burmese military who shot at the villagers?

Yes.

Which military number is it?

It is IB [Infantry Battalion] #19.

How about the leader?

I don't know the leaders' name.

The battalion commander or the company commander?

I don't know.

Do you know the camp where they stay?

I don't know.

Related to the case that has happened, can you tell us what your opinion is? Like, this person is a villager and as you said, he didn't wear a soldiers' uniform. On his body, there were no military materials. If we looked at him, we would have known clearly that he is a villager. So, what is your opinion on the soldiers who shot the villager?

In my opinion, I want to say this briefly. In the present time, we listen to what our leaders from the KNU say, and we follow the rules. We as civilians go and work, and find food where we are allowed to go. In this incident, they waited and they shot and killed a villager. In my opinion, it is not good and not acceptable. For us, we have listened to our leaders' orders. In their [Tatmadaw] case, if they don't respect the ceasefire then it causes great difficulties for us civilians and we can't trust the ceasefire, which is bad for the future of our country [Burma]. Therefore, finally, because of Battalion #19, all minority ethnic groups' hope and faith on the ceasefire have been lessened somewhat.

As we know, the villagers have come and stay in the camp temporarily. The food that they get is only rice and salt. In order to get other kinds of food and to be able to buy other kinds of food, they have to go and find it outside. As they have to go and find food outside, this is what happened. Are there any other difficulties that the villagers face while they are finding food? Is there anything else that they have to be afraid of?

For this one [the situation], and for us here at T--- refugee camp [IDP], it is as you said. We could not live in our country, because the Burmese [military] came and attacked us, so we couldn't live there anymore. Therefore, we came and lived in the T--- area. We don't come and live here because we are happy. We come and stay here temporarily because we can't go back. Now, if we look back, we were living between the enemies and we lived in an area that was under the control of the KNLA [Karen National Liberation Army]. We didn't have places to work and there was no land to plant [crops]. For the food, as you said, salt and rice, two types. For other food, we as Karen people have a lot of food. So, some of the people try to do plantations. When the opportunity comes, in the season when we can collect thatch [March to May], then we collect thatch to weave and sell. When we get the opportunity, we will take it. Therefore, the situation is the same here, we live under house arrest. We have to stay inside. We can't go to the east and we also can't go to the west. When we cross the other side of the river, [Salween] there are rules and regulations so it is difficult for us to work. If we find food, as our area is between the enemies, we cannot let our guard down and move freely. If

	<p>we do cross over to Thailand, then there are many rules and regulations. Therefore, if we look at the situation for our refugees, [internally displaced persons] it is a big weakness for our livelihoods.</p> <p>The next thing is, when they go and find food from outside, have they ever encountered any landmines? Or do they need to be afraid of landmines?</p> <p>In this area, in the case of landmines, our leaders [KNU] have told and notified us about all areas that we shouldn't go. Therefore, related to this, in our area, the civilians do not violate the regulations and there has been no difficulty. Now, the difficulty is we are not able to travel around freely, as now the Burmese [military] have come and shot at us, this has become a difficulty for the civilians.</p> <p>These are all my questions. Is there anything else that you want to express, or any questions that I have not asked, which you would like to talk about?</p> <p>No.</p> <p>Thank you.</p> <p>Thank you.</p> <p style="text-align: right;">Saw E--- (male, 36), Bu Tho Township, Hpapun District (Interviewed in June 2012)</p>
--	---

Source document #293

Internal log#:	12-154-A2-I1
Published:	"Hpapun Interview: Bu Tho Township, October 2012," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Arbitrary taxation and demands
Full text:	<p>Religion: Buddhist Ethnicity: Karen Family Status: Married Occupation: Farmer Position: Village tract leader</p> <p>What is your name brother?</p> <p>Saw A---.</p> <p>How old are you?</p>

	<p>56 years old.</p> <p>Where do you live?</p> <p>B--- village's monastery.</p> <p>What village tract?</p> <p>C--- village tract.⁹³²</p> <p>How about township?</p> <p>Bu Tho Township.</p> <p>What is your religion?</p> <p>Buddhist.</p> <p>How about your nationality?</p> <p>Karen.</p> <p>What is your occupation?</p> <p>I am a farmer.</p> <p>Do you have family?</p> <p>Yes.</p> <p>How many children do you have?</p> <p>Two children.</p> <p>How old is the oldest?</p> <p>16 years old.</p> <p>How about the youngest?</p> <p>11 years old.</p> <p>Living in C--- village tract, what's your responsibility?</p> <p>Now?</p> <p>Yes.</p>
--	--

⁹³² A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village

	<p>Village tract leader.</p> <p>How long have you been in this position?</p> <p>One month.</p> <p>Previously, have you ever been in this position?</p> <p>Yes, previously I had been appointed to the village head position [five or six years ago].</p> <p>How long?</p> <p>Five years.</p> <p>From which year to which year?</p> <p>I didn't note that. So, [I can't remember].</p> <p>So, you left that [village head position] and have taken over the village tract position for one month?</p> <p>I was in the village head position for five years. Then I took over the chairman position for five years. And altogether, there were ten years.</p> <p>So, during that period of time, did you face any problems that disunited your villagers [among the village tract leaders]?</p> <p>Yes, but we had to preserve the village to be united [when] other elders in the village fled [because of the army attacks or some other critical condition] and did not care about the [village]. They ran away [when] facing problems, such as from DKBA [Democratic Karen Benevolence Army].⁹³³ We were forced to work around [for them] in their [camps] and the civilians had no leaders to prevent them and moreover the village head left and organised and I took the responsibility. [So that they still can stand as a village or village tract in that area].</p> <p>What are the responsibilities of a village head?</p> <p>They have to take care of the villagers.</p>
--	--

⁹³³ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Myanmar government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Myanmar at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

How about the village tract?

That [position] is under the township level.

Does that [position] has more power than the village head?

Yes.

So, during the time that you had been appointed in the village head position, how many houses were you responsible for taking care of?

In B--- village?

Yes.

[Censored for security] houses.

How about during the time when you took over the village tract leader position? How many houses were you are taking care of?

The same [number of households].

So, during the time that you were in the village head position, did someone work in village tract leader position for you?

No, there was no one in that position.

Among *[censored for security]* households, were there village heads in each village?

Yes.

So, how many villages are there?

Three villages.

So, three village heads?

Yes, three village heads.

Those positions that you were in, did you wish to serve in those roles or did the people choose you?

For village head position, I wanted to do [serve] and I quit by myself because I have a disease, but the civilians still wanted me to do that [work as village head].

How about the village tract level?

I didn't wish to do [serve] but leaders chose [me] to do that and the civilians also wanted me to do it. Actually, I had a coughing disease and

	<p>was getting old enough. So I am not worthy to do [that position].</p> <p>Could you tell me about your experiences from the time that you were in [these positions] until now? [Tell me] about the problems that you have faced?</p> <p>By the soldiers?</p> <p>Yes, by the soldiers. [With] BGF or DKBA or Myanmar soldiers [Tatmadaw].</p> <p>The problems that we faced and underwent; they asked [ordered] us to do things for them. Sometimes, we had problems and we could not [afford to meet the soldiers' demands], but we did as best we could and sometimes we could [meet their demands] and did. Sometimes, they asked [for things or money] by force.</p> <p>For example, during the time that you have been in the village head position, did they ever ask you for money or compensation?</p> <p>No, there were no things like that.</p> <p>How about hitting or threatening you?</p> <p>No, they never [did such things] but when I was the village tract leader. There was a time that they hit me with a pistol.</p> <p>Who are their leaders? And from which battalion?</p> <p>That was [DKBA] Battalion #777 at that time [in that area].</p> <p>DKBA or BGF [Border Guard Force]?⁹³⁴</p> <p>BGF soldiers.</p> <p>So, at that time, their battalions hadn't named the battalions names yet?</p> <p>Not yet.</p> <p>How about now?</p> <p>Yes, they have named the battalions.</p>
--	---

⁹³⁴ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "DKBA officially becomes Border Guard Force" Democratic Voice of Burma, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

So, what has Battalion #777's name been changed to?

I don't know if it is [Battalion] #1004 or #1003.⁹³⁵

Do you know the name of the person who hit you with a pistol?

Lieutenant Hpah Dah.

How many times were you hit?

Only one time.

What is Lieutenant Hpah Dah's responsibilities?

Platoon commander.

Which company is he from?

Company #5.

How about regiment?

I think [he is from] regiment #1004 [1014].

#114 or #113 [#1014 or #1013]?

Regiment #113 [#1013].

What is the name of his battalion commander?

Hla Kyin.

What kind of gun were you hit with?

A pistol.

What is that pistol name or number? Trigger gun or 9mm?

Should be a 9mm. They usually use 9mm.

Where were you hit?

Day Nyah Hta [village].

BGF or DKBA [soldiers]?

BGF.

⁹³⁵ While the interviewee refers to Battalion #1004 or #1003, the actual battalions are #1013 and #1014.

Can you remember the date?

I can't remember the date.

How many years ago?

Last year, in October or I am not sure if it was at the end of the month.

Has it been one year already?

Yes, let's say one year.

Why did they hit you?

Because, I went and confessed.

Confessed what?

I confessed to them that Kaw Thoo Lei [Karen soldiers]⁹³⁶ would not go and shoot them [BGF soldiers], but they will just follow the way [patrol]. And they said, *"We will not come and shoot Kaw Thoo Lei."*

What went wrong [happened] after [you] promised?

There was an explosion, [and soldiers] went and placed the improvised explosive device in their area.

How many people were hit by the explosion?

Three or four people were hit but they were not injured. No one died.

And they interviewed you immediately?

Yes, they said to me that, *"You said that people [BGF soldiers] won't shoot us and bomb us. Now, people came and shoot at us and there was a bombing."* Then he hit me.

And how did you reply?

I said, *"I can't say [why] because I told them not to go and shoot or bomb,"* but when they came down, people went and shot at them. So, I can't help it. [He quoted], *"If you blame us [me] I must face it."*

And what did he say then?

He said nothing then.

⁹³⁶ The term "Kaw Thoo Lei" refers to Karen State as demarcated by the Karen National Union (KNU), but the exact meaning and etymology is disputed; see: Jonathan Falla. *True Love and Bartholomew: Rebels on the Burmese Border*, Cambridge University Press: 1991.

The person who hit you, was he at the rank of platoon commander?

Yes.

Was their battalion commander with them?

There was a battalion deputy commander with them.

Who is the battalion deputy commander?

Kyaw Win.

Kyaw Win?

Yes and the company commander was Ba Yoh.

Those two people have bigger responsibilities than them [BGF soldiers]? Didn't they stop him?

No.

Before this case, what was concerning for you about travelling around?

Had to go around?

How did you feel in your heart?

I felt nothing and I just thought that if the civilians can live, I am happy. I just tried not to let the village collapse or cause problems for the villagers.

During the period of time that you travelled, how did you feel?

How? [The villager did not understand and asked the interviewer].

Let's say, Kaw Tho Lei, DKBA, BGF and Myanmar [Tatmadaw soldiers] may order [things] at the same time. So, during the time that you went around and worked for them how do you feel?

Worries?

Yes.

I worry a lot [because if something went wrong, I would have to undertake that].

If things like this happen, what should I do and tell them? Are there things like that, that you can think of and imagine?

[I] had to plan [arrange] for [prevention so a] problem [would] not happen to any side [civilians, KNU and BGF]. [So conflict would] not harm any

side of KNU [Karen National Union] or BGF and civilians. Because they all are Karen. At first we thought like that.

So, in your mind, if something happened, you must face it on your own. Did you think like that?

Yes, I thought that if they [the villagers] were harmed by [some armed groups], we [village leaders] must face [something] for that and the civilians have to face problems as well.

Let say, if they [BGF soldiers] came and accidently met with their foe, the KNU, would they ever come and fine you for that; like demanding the chickens or pigs, things like that? Have you ever had to deal with that?

No.

Last year?

Yes, that used to happen in previous times when [BGF's] Bo [lieutenant] Doo came down.

Could you tell me, what did they do then?

He [Bo Doo] said, "*You feed them and you should feed us too.*"

What did you do then?

Since he wanted the villagers to arrange a pig for him.

So, let's say one pig was eaten by KNLA soldiers?

They asked [if villagers could feed them a pig or not] and we arranged a pig for them among our villagers or friends. We bought it for them.

The pig that was eaten by Kaw Thoo Lei soldiers?

Yes, we bought it for them as well. They said, "*We are the same Karen and we should be fed the same.*"

Whenever they came, did they sleep [stay] in the village?

Always, they do not sleep at other places but usually in the village.

On the time that they came to the village, how long did they stay?

Sometime two days and sometimes three days.

You said the soldiers came and asked for a pig; do you know what their battalion number is?

	<p>Battalion #1013, Moug Soe.</p> <p>[This happened] in 2011?</p> <p>Yes, in 2011.</p> <p>Is Moug Soe a battalion commander?</p> <p>No, he is a company commander.</p> <p>Did they buy that [pig]?</p> <p>No, the civilians bought it for them.</p> <p>Do they [BGF soldiers] get a salary from the Myanmar [government]?</p> <p>Myanmar [government] pays them a military salary.</p> <p>How much does a company commander get paid for one month?</p> <p>130,000 kyat (US \$131.71),⁹³⁷ I guess.</p> <p>How about a company's second-in-command?</p> <p>100,000 kyat (US \$101.32).</p> <p>How about a battalion commander?</p> <p>170,000 kyat (US \$172.24).</p> <p>How about a deputy commander?</p> <p>150,000 kyat (US \$151.98).</p> <p>How about the private level?</p> <p>I guess at that time they were paid 60,000 kyat (US \$60.79).</p> <p>A section leader?</p> <p>Yes.</p> <p>How about the section second-in-command?</p> <p>I guess that will be 40,000 kyat (US \$40.53) because the privates earn 30,000 kyat (US \$30.40) for one month.</p>
--	---

⁹³⁷ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

Simple private?

Yes, simple private.

How about now? Do they earn the same amount [as mentioned above] of military salary?

Not the same.

Has it increased?

Yes, now their military salary has been increased.

In 2012, do you know how much a company commander will get for military salary for one month?

180,000 kyat (US \$182.37) for a company commander.

Battalion deputy commander gets 130,000 kyat (US \$131.71)?

150,000 kyat (US \$151.98) for a battalion deputy commander, I think.

How about battalion commander?

I guess 700,000 kyat (US \$709.22).

How about battalion deputy commander?

They earn the same amount but it [payment] will be a little bit different. I think it is around 50,000 kyat.

How about the private?

Increased to 40,000 kyat (US \$40.53).

So their [private] salary raise 10,000 kyat?

Yes.

How about their section leader?

70,000 kyat (US \$70.92).

How about section second-in-command? Does he get the same amount?

I don't think so. Maybe a little bit less than section leader. Should be 50,000 kyat (US \$50.66).

You said privates get 40,000 kyat (US \$40.53), so is that a 10,000 kyat (US \$10.13) increase?

Yes. They [Myanmar government] pay them [BGF soldiers] a military salary.

When they go around [patrol], do Myanmar [Tatmadaw soldiers] accompany them?

Yes, Myanmar soldiers accompany them. If a company comes down with a column, two Myanmar [soldiers] accompany them.

So, that means Myanmar soldier's accompaniment is just for communication?

Yes, those two Myanmar soldiers hold [control] the radio always.

So, those two Myanmar soldiers [wear or use the same logo as BGF soldiers]?

No, they just use their own Bandola's⁹³⁸ insignia.

Is there any [military group] that lives close to your village?

No.

What about the area around your village, which is not too far from your village?

In Meh P'Ree, there is [military].

Only BGF [soldiers]?

Yes, only BGF.

What battalion is that?

Battalion #1013.

In 2011, in Meh P'Ree, who had the most responsibility?

I don't know. I guess Bo [Lieutenant] Hpah Dah.

Does Hpah Dah lead that [battalion]?

Yes.

Since he has been living here, has he ever asked the villagers, the elders to come and visit him?

⁹³⁸ Ma Ha Bandoola is a Myanmar general who fought against the British in the First Anglo-Myanmar War (1824-26).

	<p>No, never.</p> <p>How long has he been living in Meh P'Ree [village]?</p> <p>Four months.</p> <p>During he wish to stay temporarily or for a long time?</p> <p>They dig the trench [in the battalion camp area].</p> <p>Do they ask for taxes?</p> <p>Yes, they ask for cow or buffalo for taxes.</p> <p>If cows or buffalo go down [near their camp], they ask for taxes.</p> <p>If cows or buffalo go [near their camp], they ask for taxes for help.</p> <p>How much do they ask for one pair of oxen or a cow?</p> <p>They asked 20,000 kyat (US \$20.26) for a pair of oxen.</p> <p>One pair of oxen means two cows?</p> <p>Yes.</p> <p>20,000 kyat (US \$20.26); so, that means 10,000 kyat (US \$10.13) for one ox?</p> <p>Yes.</p> <p>The money that they collected for taxes; do they send it to their battalion or do they use it for their military general expense? Do you know about that?</p> <p>I don't know about that. I don't know if they feed the soldiers or not.</p> <p>Are there many people [soldiers] in the [battalion]?</p> <p>Twenty [soldiers].</p> <p>Including two [Tatmadaw] soldiers?</p> <p>Yes, they use the radio.</p> <p>During the time that you were in the village head position, have you ever had to go [to a] meeting in K'Ter Tee?</p> <p>Yes.</p> <p>Paw Htee Hkuh [village]?</p>
--	---

I went once or twice every month.

Paw Htee Hkuh [village] is their [military department]? Or [the place that their battalion located]?

Actually, that should be the battalion camp.

How many battalions [at the camp]?

Only one battalion.

Which battalion?

At that time, there is only battalion #777.

How about now?

There is Battalion #113.

Their battalion commander is “who you said?”

Hla Kyin.

In Paw Htee Hkuh [village], is there anyone who has more power than him?

Yes, there is a lieutenant [who gives advice to the battalion commander] called Bo Htoh Loo. [Because] I [had to] go and write “advisory officer” (his position) on the paper.

Htoh Loo; does he get a salary?

For [a military] salary, his followers support him.

He gets salary from his followers?

Yes, 100,000 kyat (US \$101.32) for one month.

100,000 kyat (US \$101.32) means for one [each]?

Yes, one person [or officer].

The battalion takes care [supports] him?

Yes.

His battalion or his followers take care of him?

His followers; [but] actually, his battalion takes care of him.

100,000 kyat (US \$101.32) is for one person [a viceroy officer] or for the whole battalion?

That is for the whole battalion. They get it every month.

Is Battalion #113 based [near Paw Htee Hkuh] area? How about Battalion #114? Where is it located?

In previous times, they lived in Ka Nyi Naung.

Are they still living there?

Yes, they are.

How about [Battalion #1012]? Do you know where it is?

I don't know.

You still had been going when you were a section leader before you were in the village tract chairperson position?

Yes, I went.

What did they say in the meeting?

They said nothing special. They just said, "*Live in unity and peace with outside people.*"

I am going back to the question that had been asked [earlier]. When they [BGF] hit you, was it only you that was hit? Were any of your friends hit?

Yes, he is a village head.

What is his name?

Saw D---

Where is he from?

C---

What did he do to him?

He slapped him two times.

At left or right cheek?

Left side.

Was he was slapped strongly?

Yes, his face was bruised.

After he slapped the village head, did he continue hitting him?

No, he [village head] got out of that place that evening.

Is he still there [in that position] now?

Yes, now he was reappointed to the village head position.

How long has it been?

One year.

So, he had taken over the village head position when you first started in village tract position?

Yes, last [around one month ago].

After hitting you did he leave immediately or stay in the village?

He stayed in the village for three days.

Did he ask you for any food from you to eat?

No, nothing.

Did they pay money for medicine for that [the beating]?

No.

Did they buy things or just ask for them for free?

Yes, they buy chicken or [food] with their own money.

How about their relationship with [treatment of] your villagers?

Sometimes, they treat us in good ways [friendly].

Do they threaten the villagers?

No.

Do they live in villager houses when they come?

Yes.

What do your villagers do then?

The villagers do not sleep together with [close to] them.

What did you say about that?

I just said [to the villagers], "*If people [other armed groups] came and shot them [BGF or Tatmadaw], you will be harmed with them [BGF or Tatmadaw]*".

If BGF and Myanmar soldiers came and slept in your house and you told them [people in his house or around his house] not to sleep near. Did they [villagers] listen to you?

Yes.

Did they sleep in the villager's house and steel things?

No.

Last month, did they come in to your village?

No.

How long has it been since the soldiers [last] came to your village?

A long time ago; it has been very long that they haven't come to the village.

In 2012, did they ever come [to the village]?

No, they just call the elders [village leaders] to go [to a] meeting in K'Ter Tee or Th'Reh Hta. There is no more meeting calls from Paw Htee Hkuh.

Did you go by boat or on foot?

On foot.

How long does it take?

Around one hour.

How about K'Ter Tee?

I went by boat.

How much petrol did you have to use for that?

One and a half gallons of patrol.

How much for one gallon of patrol?

5,000 kyat (US \$5.07) for one gallon.

Go and return is one and half gallon of petrol?

No, altogether is three gallons.

Three gallons is 15,000 kyat (US \$15.20), right?

Yes.

Do they pay for that?

No, we pay ourselves.

They get a salary. Actually, they should pay for that.

Actually, they should help with that.

Do you think that they are doing right?

No, because they get a military salary from the Myanmar soldiers.

Do they live at the same place with Myanmar soldiers in K'Ter Tee?

No, there are only Karen people in their BGF camp. One BGF group and their BGF office.

So, do you know their Myanmar military LID number?

No, I don't.

Another question; in your village, what do people do for their livelihood?

Farming, cultivation.

Do they have enough food from what they are doing?

No, not enough.

Why and how?

Some people have been having not enough food and they just [work month to month]. They have their own problems.

How about some people?

Some people are doing well because they have land to work. They have enough food.

You said there are [censored for security] houses in your village. If you divide [the village] into two groups, is the group that has enough food more people or less people [than those who do not]?

Those who don't have enough food will be more than those who have enough food.

What do they do in order to get food for their own [during the time that they lack food]?

They [go to the jungle and] cut down the cane, bamboos or trees and sell them to [others, in order to get money] and buy the food with that money. In those ways, they help each other [those who don't have enough food]. They go and buy the food in lower part [of the village].

Is there any[thing] that is good business that people can do to earn 2,000 (US \$2.03) or 3,000 (US \$3.04) every day?

No, there is nothing.

How about the place that is good for people to collect fruit?

No, [they have some but not a lot] of durian and dog fruit. They just work to buy oil or fish paste [to cover their daily food]. [This means not a huge plantation].

So, for working, can people here work freely?

Freely without problems.

Now people can work freely?

Yes.

How about in previous times?

They just did like this.

Feel fear or worries to do things [work]?

No, there is nothing like that.

I mean in working place for travelling or harvesting is free?

Yes, yes we dare to do [work] freely [which mean no harassment by the military].

How about things like damage that are caused by natural disasters?

No.

Are there things like paddy that were destroyed by the insects?

No.

How about flooding that damaged farms or lands?

No.

Natural land [farms or places that were destroyed], which means paddy enemies [insects or bugs that damage crops] came and harmed them [paddies]?

In previous years there were. But now there is not.

Becoming less [insects that destroy the paddies]?

Yes, becoming less.

If they buy rice, how much do they pay for that?

They sell 7,000 kyat (US \$7.09) for one big tin⁹³⁹ (16 kg. or 35.2 lb.).

For one tin?

Yes.

People use Myanmar money here?

Yes, people here use Myanmar money [only].

What about if they buy in the lower part [of the town or city]?

The price will be less than [here]. But if we count [add] the expense for travelling or money for buying petrol, that would cost that much [meaning the same total price].

Not much different?

Yes, not much different. Because one rice sack is 15,000 kyat (US \$15.20) [price of selling rice in lower parts]. BGF asked tax for boat and altogether [that is not much different because those who sell things near [or in] their village, went and bought from the lower parts, which means they make profit by selling in that way].

That is, they go and buy [things to trade] from Ka Ma Moh [a small town in Karen state]?

Yes.

In this area, do people do animal husbandry?

⁹³⁹ A big tin is a unit of volume used to measure paddy, milled rice and seeds. One big tin is equivalent to 10.45 kg. or 23.04 lb. of paddy, and 16 kg. or 35.2 lb. of milled rice.

	<p>No, they just raise animals for their own [use] and eat it.</p> <p>How much for one viss⁹⁴⁰ (1.6 kg. / 3.52 lb.) of pork?</p> <p>3,000 kyat (US \$3.04).</p> <p>How about chicken [one viss (1.6 kg. / 3.52 lb.)]?</p> <p>5,000 kyat (US \$5.07).</p> <p>The price is pretty good [not too expensive]. So, is there no one who raises animals for selling [meat]?</p> <p>No.</p> <p>So, it is like if they could sell, they just sell [pork or beef, but not usually]. If not, they just eat their own [keep for themselves to eat].</p> <p>Yes.</p> <p>If so, in your village, are there schools?</p> <p>Yes.</p> <p>Up to what grade?</p> <p>Fourth.</p> <p>How many teachers are there?</p> <p>Five teachers.</p> <p>Who established that school?</p> <p>Villagers.</p> <p>Where are the school teachers from and how [were they selected]? Who arranged it?</p> <p>Elders [village leaders].</p> <p>Did you hire the teachers by yourself?</p> <p>Yes.</p> <p>Does Myanmar government support in some ways?</p> <p>They [Myanmar government] support one teacher. [Villagers support other teachers].</p>
--	--

⁹⁴⁰ A viss is a unit of weight equivalent to 1.6 kg. or 3.52 lb.

Does supporting this teacher mean that they send him here in the village or give him support?

They send him here.

Male teacher or female teacher?

Male teacher.

Does he get a salary from Myanmar government?

Yes.

Not a concern with the villagers?

No, he is not connecting with the villagers [because the remaining teachers have been supported by the villagers by giving them food or things].

They give him food or things he need? And salary?

Yes, but for salary, he just goes back and gets it from [the government office in the town that sent him to the village].

He goes back and takes the salary every month?

Yes.

Where is he from?

He is from Loo Pleh.

Is he single?

Yes, he is a bachelor.

Is he speaking Karen?

Yes.

Can he write Karen?

No.

So, he just understands Karen language.

Yes, because he a Pwo Karen.

Does the Myanmar government want that school to be connected with Myanmar school [the school which uses Myanmar curriculum]?

	<p>Do the villagers agree?</p> <p>They wanted [our village] school to be connected with the Myanmar government school. The villagers did not want to be connected with Myanmar school but they couldn't object, so they agreed the village school would be connected a little bit with the Myanmar school.</p> <p>So, out of the five teachers, four teachers are supported by the villagers. How much do you give to one of them for one year?</p> <p>50 baskets⁹⁴¹ (1,045 kg. / 2,304 lb.) of rice for each one of them.</p> <p>Rice or paddy grain?</p> <p>Paddy grain.</p> <p>And how much money?</p> <p>1,000 kyat (US \$1.01) for four bowls⁹⁴² (5.12 kg. / 17.6 lb.) of rice for students. [likely, each student gives four bowls of rice].</p> <p>1,000 kyat (US \$1.01) and four bowls of rice are included for the teacher that the Myanmar government supports?</p> <p>No, that money and rice are only for the four teachers.</p> <p>Anything else that you give them for [buying food] except those things?</p> <p>No.</p> <p>How many students are there?</p> <p>There are 147 students.</p> <p>Are the students receiving any special support from any group [other organisations]?</p> <p>No.</p> <p>So, their parents have to buy [everything] for them?</p> <p>Yes.</p>
--	--

⁹⁴¹ A basket is a unit of volume used to measure paddy, milled rice and seeds. One basket is equivalent to 20.9 kg. or 46.08 lb. of paddy, and 32 kg. or 70.4 lb. of milled rice. A basket is twice the volume of a big tin.

⁹⁴² A bowl is a unit of volume used to measure paddy, milled rice and seeds. One bowl is equivalent to 1.28 kg. or 2.88 lb. of paddy, and 2 kg. or 4.4 lb. of milled rice. A bowl is also equivalent to 2 mess tins, 8 milk tins, or 1/8 of a big tin.

How much money do they spend for one year [schooling]?

Should be around [10,000 kyat to 90,000 kyat (US \$10.13-US \$91.19)].

Are they free to study?

Yes.

Do they have things to fear?

No.

If KNU or KNLA soldiers come, do they feel fear?

No.

Any threatened by [the soldiers]?

No.

What if Myanmar soldiers come [into the village]?

They don't do anything.

What if BGF soldiers come?

No, they do nothing [this means they do not make any trouble]. They just go [around] and do things [peacefully].

You said they [students or teachers] don't get any support [from any organisation or the Myanmar government].

No.

Does that school teach Karen?

No, but this year they have received the order to teach [Karen].

How about this year?

No, they haven't begun teaching [Karen] yet. After the township leader meeting, they will send the letter.

So, does that mean because of they do not have [Karen language] textbooks for teaching?

Yes.

If they have textbooks, would the teachers be able to teach [Karen as well]?

Yes they would. Because they are able to [speak and write Karen].

In this school, after they [students] complete fourth standard, where are they send to?

Mostly, they are sent to the lower part [of the town or city].

Do they get any help or support? [By the government or any group] or expense [from student's parents]?

They have to send their children [to school] and give [money] for food expenses.

They buy books by themselves?

Yes.

How about food?

Yes, they buy by themselves.

Take a guess, for one student, how much does it cost for one year?

Over 300,000 kyat (US \$303.95), because when I sent my daughter to school it cost over 300,000 kyat. [The time when his daughter was in the fifth standard].

Over 300,000 [Kyat]?

Yes, 330,000 kyat (US \$334.35).

Is there any healthcare in your village?

Yes.

Are there people who take care of health?

Yes.

Does he work for his benefit? Or does the Myanmar government leave [send] him here?

No, he just buys the medicine and takes care of the villages.

Has he trained?

Yes.

So, it is like he goes and buys the medicine and he just asks [money] for medicine injection or giving medicine. Does the Myanmar government have an OPD [outpatient development clinic]

here?

No.

No Back Pack [Back Pack Health Workers' Team (BPHWT)]?

No.

Let's say, do they work or [are they active] in some ways for health?

Yes, they said they [leaders] will set up a place [healthcare centre] in each village tract [around that area].

Back Pack?

Yes.

They rotate [their people] every six months. Do they have an arrangement for that?

Yes.

Does the Myanmar Government have any plan for that [healthcare]?

No, currently, they have no such plans.

Like, by the time that you took over the position of village head and that you have been working with them. Do you know any of their [Myanmar Government] plans regarding healthcare for the villagers?

No, they have no plan for that.

So now, if there is a [patient] in critical condition, where would you send them?

Send [them] to Ka Ma Moh.

Private hospital or Government hospital?

Private hospital.

[Do you] have to pay for that?

Yes, for food [have to pay for food].

How about for medicine?

Have to pay [but not fully, they do not charge a lot] in Kaw Taw Poo.

So, it depends on how strong the disease is; if your disease is strong, you will have to spend more.

Yes, and some have to have an operation.

How much for a one time operation?

100,000 kyat (US \$101.32).

100,000 kyat (US \$101.32) is until the patient recovered?

No, after having the operation, he [the patient] pays 100,000 kyat (US \$101.32) and they give the medicines.

Any [land] mine explosions here?

Yes, last year there was a [landmine] explosion.

Could you tell me about that as you know or understand?

Last year, BGF [soldiers] were active and KNU [soldiers] planted the landmines. Otherwise, they [BGF] will enter their area.

So, why did they plant the landmines?

For enemies.

In their side, what did they think?

For protection of themselves.

Did they [the KNU] let the village head know the area where their landmines were planted?

Yes, he let the village head know.

How about the BGF?

No [they do not let the village head know where their landmines were planted].

Is there anyone in your village that was hit by the landmines?

No.

How about other villages around your village?

Yes, I heard [people having conversations] that people in other villages were hit [by landmines]. Places like Meh P'Ree Hkee, Meh Ka Naw. This year, in B---, no one was hit [by landmines].

Those who were hit by the landmine, was [that] because of not obeying the orders [rules] or why?

Some people knew where the landmines were planted but they still went and got hit. Mostly, landmines hit their legs.

Those people, do people violate their rights?

For them?

Yes, I mean they know but they still go to that area. Is that their fault or [the fault of] other people [people who planted the landmines]?

Actually, it is their [villager's] fault.

Where do people who are hit by the landmines get sent to[for treatment]?

They go to the lower part [of the township].

Are there expenses for that [medical treatment]?

Yes, they have to pay their own expenses.

In order to be healed, how much does it cost?

200,000 (US \$202.63) or 300,000 kyat (US \$303.95) approximately.

That much?

At least that much, but that is not completely healed; they have to come back and healed by a charm [Traditional healing believed by some Karen villagers].

Is there anything that I haven't asked you that you wish to [explain or tell]?

No.

So, I will ask you the last one [question]. As you have been living here [for a long time], are there any ways that the Myanmar government has come and done things better? [Any development [progress] by the Myanmar government?]

No.

So, on the KNU side, is there any way that they have made progress in your [village]?

I haven't heard anything yet.

Do you think that they have the energy [or power] to do that?

	<p>I think so. If they find the way [to progress the village].</p> <p>Progress means building schools or places for the public like clinics or [libraries] that means making progress. There are no such things [built or done] by the government?</p> <p>No.</p> <p>How about the KNU side?</p> <p>No.</p> <p>Has it been a long time the KNU could operate in this area?</p> <p>Not long; after that [unclear] has happened, last year.</p> <p>In 2011?</p> <p>Yes.</p> <p>In previous time, there were only Myanmar [soldiers] and under DKBA [Democratic Karen Benevolent Army]⁹⁴³ control?</p> <p>Yes.</p> <p>Do you know how DKBA was active? Who controlled [supplied] them?</p> <p>Monks.</p> <p>Do you know who lead them?</p> <p>I don't know.</p> <p>How about BGF?</p> <p>Myanmar [soldiers] control them. They give them military a salary. So that [I can say that Myanmar government controls them].</p> <p>Anything else? [That you want to say]?</p> <p>No.</p>
--	--

⁹⁴³ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see “DKBA officially becomes Border Guard Force” Democratic Voice of Burma, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

	<p>So, thank you.</p> <p>Saw A---, (male, 56), Bu Tho Township, Hpapun District (Interviewed in October 2012)</p>
--	--

Source document #294

Internal log#:	13-100-CL1
Published:	"Dooplaya Complaint Letter: Kawkareik Township, October 2013," KHRG (first publication)
Location:	Kawkareik Township, Dooplaya District
Issues:	Access to health and education
Full text:	<p>[In] Dooplaya District, Kaw T'Ree [Kawkareik] Township, Kwee Kler village tract one villager reported to a KHRG field researcher. In Myanmar, the ceasefire is already signed but not completely truthful yet. I want KHRG to help, especially people who finished school in refugee camps that have not completed or graduated from government schools. We have the right to be a citizen of the country in which we were born [Myanmar], but they will not recognise us as this country's citizens. Furthermore, as I say and I would like to express is that I am a teacher who was chosen by the villagers. I am not a government teacher, but I have to take the same responsibilities as a government teacher. They provide salaries for government teachers but no salary for us. Because I am writing this letter does not mean that I want the salary. I only want to explain and send it to you. I hope that one day my little brother or those of the younger generation who finished high school in the refugee camps will get the same opportunity as people who finished in the Myanmar government schools.</p> <p>Systematically, there is no teaching of the Karen language inside Myanmar. There is no opportunity to raise the Karen flag in front of the school either, only Myanmar flags are allowed. Karen students only know the Myanmar flag, because we don't have the opportunity to present our Karen flag. For this reason, to be able to get an opportunity, we need your help. If I am wrong please give us advice.</p> <p>Some Karen people don't know what their flag looks like. As we are now young, we want our parents and leaders [to guide and advise] us. We are not extremely intelligent because of the [multiple] military regimes within one village [that make the village] divided and become two villages with two schools. Some villagers select a teacher among villagers. Some [villagers select a] Myanmar government teacher. Myanmar government military regimes come, mix and create conflicts or arguments in a village, then one village has to separate into two villages.</p> <p>Signed - [signature] - SD</p> <p style="text-align: right;">Complaint Letter written by a villager, Kawkareik Township, Dooplaya District</p>

(Letter written in October 2013)

Source document #295

Internal log#:	13-37-A3-I1
Published:	"Hpapun Interview: Maung A---, Received March 2013" KHRG, (first publication)
Location:	Dwe Lo Township, Hpapun District
Issues:	Anti-personnel and other mines; Impact of infrastructure and commercial development
Full text:	<p>Religion: Buddhist Ethnicity: Karen Occupation: Farmer</p> <p>Do you remember the date when it [explosion] happens?</p> <p>I didn't record it.</p> <p>Has it passed one month already?</p> <p>It has passed around one month.</p> <p>What's happened, what is the problem?</p> <p>We don't know about that. It is the connection between the company and BGF [Border Guard Force]⁹⁴⁴ because they came to take sands for the company so it [the problem] started there. The landowners also didn't like it but they [company] still took it [sand]. The village tracts' committees forbade them. They still came to take [the sand] even though they were forbidden. So it seems like they disrespected the order of the village tracts' committees. Moreover, they continued their work. We don't know what happened later but we heard the sound [explosion] of the truck that a landmine.</p> <p>The truck hit a landmine? How many people died when the truck hit a landmine?</p> <p>There were five people. Four people died immediately and we heard that one person is in the hospital now.</p> <p>How many women and men of them?</p>

⁹⁴⁴ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "DKBA officially becomes Border Guard Force" Democratic Voice of Burma, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

All were men. I heard that the driver was the [BGF] soldier.

Did it include children who are under 18 years old?

[Woman villager] Yes, they were included [children]. One was 13 years old, another one was 14 years old and there was one who was 18 years old. They collected sand.

Do you know any one of the dead person names?

[Woman villager] I don't know the dead people's names. You have to go to ask [villager's voice not clear].

[Man villager] We have never seen these kids. But I heard that old man's grandson was included. I didn't ask his name or his grandson's name.

Which group did this do you think? You can say if you can figure out the witness?

We don't know.

Who came to take sands?

Ka Taing Tee village's head Ko Myo.

Is he still the village head?

He is dismissed now.

Where does Ko Myo go to give sands?

To the BGF, who use the sand to construct buildings.

I will ask you because I want to know; do these plantations and lands have owners?

Yes, because they're the landowners. They are cultivators.

So they are cultivators?

We also don't know about the cultivating. But they do have the land documents that belong to them and they reported it.

[Man villager] In the past, they [Ko Myo] didn't take it [sand]. [They take the sand when] the company provided compensation.

So did the landowners and Ko Myo have any problems?

I don't know about that.

Are you afraid that there will be a conflict between Ko Myo and the

landowners if they have a problem?

We can't tell. But we know that Ko Myo is going around and taking sand.

Does Ko Myo have a connection with any organisation by doing this?

I think he has a connection because he goes to every meeting. When the village tracts have a meeting he does attend. Whenever BGF soldiers, government and village tracts hold a meeting he does attend.

So he got permission?

I think so.

In your opinion, do you think that the target of the people who planted this landmine is to Ka Taing Tee army camp or Ko Myo?

We also don't know that point. It is difficult to think about it; is it because they don't like Ko Myo or they don't like the construction. The truck came to carry sand every day, but on that day, in the morning, after I washed my face, the truck was hit by the landmine. I thought it was gas explosion or the truck wheel exploded. The truck is still upside down now.

So you can't say which armed group [planted the landmine]?

No, we can't.

I thought that you could point and say some armed group but now you can't say you [suspect] anyone. Can't you say because you don't have any clue?

Yes, we don't have a clue.

What is your name?

Maung A---

How old are you?

40 years old.

Do you get married? Are you single or married?

[Inaudible]

What is your religion?

I'm Buddhist.

What is your occupation?

Farmer.

I recorded what you have told me. If the other news centres want to know and ask me regarding the truck that was hit by the landmine; like what do you know about the truck hit by the landmine? How much information do you know about this? ... so do you think you will allow me to say the information that you have told me?

I don't know the detailed information.

Based on what you have told me and what you know.

As we are local villagers and now you are a teacher and ask us so it is difficult to tell or not.

No. it is not like that. There will be no problem. I know some information based on what you have told me so when other people ask me, "*we don't know anything about it, please tell us as you know*"... like that. If the victim doesn't allow me to say then I can't tell them. I can tell if I got permission. If you say to me I can't tell then I can't tell then. It is our policy.

Yeah. Also us, we could tell what we heard and saw.

If I can tell, I can use it.

Because we also don't know in detail, what we said can be legal and illegal.

It is legal. The news centre is legal because it is the voice of the villagers. It is impossible for me to tell.

The people who stay very close [to the incident happen] will know more.

So that is not bad. I asked many people already probably three or four people and they mentioned the same thing as you. There is no one who can say you specifically.

Yes, because we don't know [in detail]. We just tell like this when other people ask us.

Okay, enough.

Maung A---(male, 40) Dwe Lo Township, Hpapun District
(Received in March 2013)

Internal log#:	12-154-A6-I1
Published:	"Hpapun Interview: Saw A---, October 2012," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Forced labour
Full text:	<p>Religion: Buddhist Ethnicity: Karen Family Status: Married Occupation: Farmer</p> <p>What is your name?</p> <p>My name is Saw A---.</p> <p>How old are you?</p> <p>53 years old.</p> <p>What ethnicity are you?</p> <p>I am Karen.</p> <p>How about your religion?</p> <p>I am Buddhist.</p> <p>What is your occupation?</p> <p>I do farming.</p> <p>What is the name of your village?</p> <p>B---.</p> <p>How about village tract?</p> <p>Meh P'Ree village tract.</p> <p>Do you have family?</p> <p>Yes.</p> <p>How many children do you have?</p> <p>Six children.</p> <p>How old the eldest is?</p> <p>20 years old.</p>

	<p>How old the youngest is?</p> <p>Five years old.</p> <p>Do you have any responsibility in the village?</p> <p>I am villager and they asked me to come.</p> <p>Do you know how many houses are in B--- village?</p> <p>Over 100 houses, I guess. But I don't know how much over.</p> <p>By doing farming, is that enough for you [food, especially rice]?</p> <p>No, I do land farming and hill farming in rotation. Mostly, I do hill farming. Last year, I got sixty [baskets]⁹⁴⁵ of rice (1,920 kg. / 4,224 lb.) by farming. This year, I do hill farming.</p> <p>Are the paddies good?</p> <p>Yes.</p> <p>If not enough, what do you plan to do then?</p> <p>Collect the dog fruit [from the plantation] and sell them to Ka Ma Moh.</p> <p>In, how much for one rice sack⁹⁴⁶ (48 kg. / 105.6 lb.)?</p> <p>15,000 kyat (US \$15.20)⁹⁴⁷.</p> <p>Does that include three big tins⁹⁴⁸ (48 kg. / 105.6 lb.)?</p> <p>No, around over one basket (32 kg. / 70.4 lb.) and two or three bowls⁹⁴⁹ of rice (4 kg. / 8.8 lb to 6 kg. / 13.2 lb.). And sometimes we buy food for a month; we have to pay more than regular customers.</p>
--	---

⁹⁴⁵ A basket is a unit of volume used to measure paddy, milled rice and seeds. One basket is equivalent to 20.9 kg. or 46.08 lb. of paddy, and 32 kg. or 70.4 lb. of milled rice. A basket is twice the volume of a big tin.

⁹⁴⁶ A sack is a unit of volume used to measure paddy, milled rice and seeds. One sack is equivalent to 31.35 kg. or 69.12 lb. of paddy, and 48 kg. or 105.6 lb. of milled rice. A sack is also equivalent to three big tins.

⁹⁴⁷ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

⁹⁴⁸ A big tin is a unit of volume used to measure paddy, milled rice and seeds. One big tin is equivalent to 10.45 kg. or 23.04 lb. of paddy, and 16 kg. or 35.2 lb. of milled rice.

⁹⁴⁹ A bowl is a unit of volume used to measure paddy, milled rice and seeds. One bowl is equivalent to 1.28 kg. or 2.88 lb. of paddy, and 2 kg. or 4.4 lb. of milled rice. A bowl is also equivalent to 2 mess tins, 8 milk tins, or 1/8 of a big tin.

	<p>You know people there [in Ka Ma Moh]?</p> <p>Yes, some people.</p> <p>Is there any harassment with you going to Ka Ma Moh?</p> <p>No.</p> <p>How about arrest or questioning [by the soldiers]?</p> <p>No, but it used to be in previous time. After the happening [ceasefire⁹⁵⁰], that became [less or has stopped]. But I went once a long time [ago].</p> <p>Did you go by boat or did you walk?</p> <p>By boat, people don't usually go on foot to [Ka Ma Moh].</p> <p>How much for the rate [of the] boat?</p> <p>1,000 kyat (US \$1.01); go and return altogether 2,000 kyat (US \$2.03). Sometime, if the petrol price got higher, the rate got higher.</p> <p>So, 1,500 [kyat] (US \$1.52) is the maximum price?</p> <p>Yes.</p> <p>In your village, do you know [an armed group] that people call BGF [Border Guard Force]?⁹⁵¹</p>
--	---

⁹⁵⁰ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Myanmar government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April 4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Myanmar government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#)," *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Myanmar government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft](#)," *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma](#)," KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process](#)," KHRG, November 2012.

⁹⁵¹ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers.

Yes, they are in the village.

Do you know their leaders?

I just heard that people call that [commander] Bo Maung Gyi.

Bo Maung Gyi, is he in the highest position here?

Yes.

How long have they been here?

They have been living there for a long time; I don't know exactly how long has it been.

Do you know their battalion number?

No I don't.

Do [they or he] live inside or outside the village?

Inside the village.

They live in people's house?

Yes.

Have they ever slept in your house?

No, my house is located at the lower part of the village. Sometimes, they sleep in a woman's house that has a baby. The woman just goes and sleeps at other people's houses [at a neighbour's house].

So, if they are sleeping in the house, the [pregnant] woman sometimes goes and sleeps in other house?

Sometimes, they sleep at home and sometime they sleep at other people homes. Because she [the pregnant woman] didn't have a good sleep.

They [BGF soldiers] sleep at other people houses. In your opinion, is what they are doing right?

No, it is kind of bothering us but we can't help it.

They're living in the village. How is their relationship with the villagers?

[They] cause no problems.

Anything like hitting or threatening?

No, they are kind.

Only the BGF soldiers? Are Burmese included?

No.

How many people [soldiers]?

Not many, I guess around ten or 20 soldiers.

Where did they get the food from?

I guess they got the food from lower part [of a city or village].

Didn't you see that the village head collects the food from the villagers?

No, sometime, if the food supply is delayed, they [Myanmar soldiers] borrow from the villagers and then they return the amount that they borrowed.

So, do you know what their purpose is for living in the village?

I don't think that they have a [special] purpose. Just for fun.

Didn't they build their huts?

No, they [are] just in people's houses.

Isn't it bothersome for the house owners?

Of course yes, we dare not to tell them because they are Karen ethnic as well.

How long have they been there?

I don't know. That would be many months. Since the beginning of the raining season.

They're living there, did they also ask a couple of people to go and stay with them [at their base]?

Yes, two people for each day [in rotation]. If they have to go somewhere, they just ask people [those two villagers] to go [along].

Everyday?

Yes, like previous time when they [soldiers] lived at the gate. People had to go and stay with them. If they had work to be done, they asked us. If they had a letter to send [to others or another battalion, they asked people to send the letter for them].

They ask the villagers to go and live with them. Is it only villagers in B---? Or from Meh P'Ree Poe Hkee [and other villages as well]?

No, [other villagers are not included].

Only in B--- big village?

Yes, two people [villagers] go and stay with them for one day and come back in the evening.

People go to stay with with them for one day and they come back in the evening if they do not have work to do [for BGF]?

Yes.

They go again in the morning.

Yes.

Do they [the villagers] have to go at nighttime?

Yes, sometimes. [Especially] when they hear bad information [warnings about opposition actions].

Did you ever go and stay or sleep with them [BGF soldiers].

Yes, a couple of nights. One or two weeks because if combine those days altogether, that might have [been] one or two weeks.

How about food? Do you eat food together with them?

Yes, we do or eat and work together. It is depends on you [you can cook as much as you want].

How many people Th'Ra [leader] are leading there?

I don't know. I know only commander called Bo Maung Gyi.

Is he a company commander?

I think so, but I don't really know. the village head told me, "*When he asked me to come, if you were asked to go [somewhere] or need to go somewhere, come back and let the company commander know [because the company commander is in the village].*" I reported to the company commander and the company commander said, "*Go, they scheduled that*

you should be there at 8:00 pm.” And I replied to him that, “*I can’t arrive there at 8:00 pm* [because it is too late].”

Does the BGF commander know that you went [to the gate]?

Yes.

He asked you to come?

Yes, I was at home at the time that I was asked to go to the gate. They asked people to go and called me. [At the time he met with the commander] and he [or they] said, “*You should be there at 8:00 pm.*” And I replied that, “*I can’t arrive there by 8:00 pm.*” [Likely this is the conversation between the person who was ordered to go to the gate and the people or person who went to the person who was asked to go to the gate].

What if you tell [the commander] that you won’t be there by 8:00 pm?

I have no idea. But I want them to send the letter [order letter before asking to go]. It is more confidence. I mean if I [or we] have to go.

Did they [BGF soldiers] go around? Wait at the gate?

They do not go around but stay at the gate.

Do they steal things at night?

No and I have never heard that.

I want to know what the battalion number is.

I don’t know that.

Do you know his battalion commander name? Do you know Bo Maung Chit?

His battalion commander is Bo Maung Chit. You know Bo Maung Chit, don’t you? I think it is that man [Bo Maung Chit] but I am not sure if he is [battalion commander] or not.

Maung Chit himself is not included?

No.

So, his presence in B--- village does not create a problem for the villagers going around or doing things?

No, there is no problem for the villagers with his presence in the village.

What about coming back to the village at nighttime?

It's ok, because we use a light [lamp] when the time is late [around 10:00 or 11:00 pm] if we have an important issue.

Did they [BGF soldiers] also ask [the villagers] not to go at nighttime?

There are no such things like that.

In B--- village, is there any way that is good for business?

No [thing] special but farming, hill farming, cultivation, selling things and weaving. Because there is no other work except [those]. They [villagers] scared [themselves] in previous time [with rumours of danger]. Htee Hta Bee, Htee Baw Kaw and [around that area] people do logging, collect the dog fruits, I have never been to Htee Hter Hkee, I just cut the grass of people's rubber plantations for money.

Do they hire people to cut the grass?

Yes.

How much for one day?

2,500 kyat (US \$2.53)⁹⁵² for one day but [one] can take some rest. Because we don't have other work to do in summer, people collect the dog fruit. [They] earn money with that.

How much for one big tin of dog fruits?

People said, "*In rainy season, over 10,000 kyat (US \$10.13) for one big tin of dog fruits.*" Sometimes, the price is up and sometimes it's down.

So, there is no certain person that earns 2,500 kyat (US \$2.53) every day?

No, it is depending on how hard you can work.

If you don't do [work], you get nothing?

Right.

There is no certain place that many people work and earn money together?

No, there is no such place here. They have to find [work] themselves.

⁹⁵² As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

Does anything violate your rights? Or in some way?

No there is nothing that violates my [or people in my village] rights.

Regarding the BGF soldiers who are living in your village, does it bother you?

No.

How about for your friends?

No. There are only things that when they [BGF soldiers] are in the village, we have to wait and if they need to ask, then they ask [for things or to go somewhere]. Except that, there are no other special problems.

In B--- village, is there a school?

Yes, there is.

Is there a monastery as well?

Yes, there is.

Up to what grade?

Grade seven, I guess.

Have you ever never been [to that school]?

I don't know.

So you live in upper part [of the village]?

Yes.

Do you know how many teachers are there?

Seven teachers altogether, I guess.

Is that a Government school or a villagers school [a school that is supported by the villagers]?

They said Government school because it was set up by the monk.

Who is that monk?

Monk Hka Nee Da. I guess, they said "Government school."

When monk Hka Nee Da established that school, did the villagers have to give [something] or entertain with food? [At the beginning of establishing the school.]

No [they did not need not need to pay for] hiring for teachers; the Government supported everything.

How about the books?

The Government provides the books as well, but not enough. I am not sure if the Government support is enough or not. Or the teachers do not give enough books to the students. In the beginning, they paid enough [for books], but later [students wanted more books], so they bought them with their own money. Because now, they don't use books and do not use slate anymore.

Do they teach Karen as well?

No, I don't think that Karen [literature] is included.

They don't know how to teach?

I have no idea.

Do they teach Lee Saw Weh [a kind of Karen literature]?

Yes, [they] teach Lee Saw Weh. Now they do not teach Lee Saw Weh at school. They teach in summer holidays. I think they taught Lee Saw Weh last year.

So is the BGF not changing their place yet? [Not left the village.]

No.

How long is one term for their rotation?

No I don't know. I have no idea, but they have been living for many months [long time]. I don't know if they are going to live specially [permanently].

Does their commander also change [during the rotation]?

No, but they will sometimes go back [to their home or other place] for rest [during their military holidays].

Do you know their salaries?

No, I don't know.

Do you have anything else that you want to say?

I don't [know] that I have something to say. I don't know what to say and have no idea for that.

	<p>By coming to this discussion, when you see this discussion, what do you think in your mind? [How do you feel?]</p> <p>What discussion?</p> <p>People that you have just seen over there.</p> <p>I don't think anything [I feel nothing]. They just said, "<i>Go to the meeting</i>" and I came [here for the meeting] with some [important things] things they will say [in the meeting].</p> <p>If you report [this meeting] to the battalion commander, what will he think?</p> <p>I don't know. They said, "<i>Report to us what people say</i> [in the meeting]." And if I do now report, I have no idea if they [commander or soldiers] will think of something [positive].</p> <p>You report to them?</p> <p>Yes, I should report to him. Isn't it [so]?</p> <p>Yes. So, if nothing else, thanks.</p> <p>Yes, thanks.</p> <p style="text-align: right;">Saw A---, (male, 53), Bu Tho Township, Hpapun District (Interviewed in October 2012)</p>
--	--

Source document #297

Internal log#:	12-154-A1-I1
Published:	"Hpapun Interview: Saw A---, October 2012," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Impact of infrastructure and commercial development
Full text:	<p>Religion: Buddhist Ethnicity: Karen Family Status: Married Occupation: Farmer Position: Village head</p> <p>What is your [name] uncle?</p> <p>People call me Saw A---.</p> <p>How old are you?</p> <p>I am 63 years old.</p>

	<p>What is the name of your village and place?</p> <p>B---</p> <p>What village tract?⁹⁵³</p> <p>Kyaw Pah village tract. The same village tract.</p> <p>Which township?</p> <p>Bu Tho Township.</p> <p>What is your religion?</p> <p>Buddhist.</p> <p>Are you Karen?</p> <p>Yes, I am typical Karen. Can't speak Burmese and do not understand any other language except Karen.</p> <p>What do you do for your livelihood?</p> <p>Paddy planting [farmer].</p> <p>Do you have family?</p> <p>Yes.</p> <p>How many children do you have?</p> <p>I have four children and three have gotten married. One left [to be married].</p> <p>How old is the youngest [means the oldest]?</p> <p>The youngest [oldest] is 25 years [not sure].</p> <p>How old is the youngest of children?</p> <p>16 years old.</p> <p>As a [villager], what is your responsibility?</p> <p>One month as village head [the village head rotates on a monthly basis].</p> <p>So, there is no one taking that position for a long time?</p>
--	---

⁹⁵³ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

No.

So, they change [rotate] every month?

Yes, they change [rotate] every month.

So, how long have you been having this position?

Since the middle of this month.

Burmese month [according to the Burmese calendar]?

Myanmar month, at the middle of this month.

So, from the middle this month until now, how many days have you been having this position?

Many days ago, seven days [in this month] and eight days [in previous month]. So, altogether fifteen days.

Take a guess. How many houses altogether?

Could be *[censored for security]*.

So, is your village's location near C---?

Yes.

Near any [Military] camp?

Yes, Baw Kyoh Kloh Bridge, located at the other side of the river in Baw Kyoh Hta [village]. Our cultivation land is close to the [military] camp.

So, living in B--- riverside, what do people in your area do for their livelihood? Like business or selling things, work in cultivation, farming.

Some people work cultivation, hill farming but not many people work in hill farming. Most people work in farming and cultivation. There are some shops selling [things or snacks] from houses.

So, do those who sell things in the shop work (farm) as well?

No.

How many houses?

One boy's [man's] house and his nephews, Maw Kaw and Hkyah Htoo.

Things like working for their livelihood; is that enough for every one

of them?

No, those who are not working well, they may need many tins of rice.

Are the more people who have plenty of rice [food] or people who don't have plenty rice [food]?

There are more people who have plenty of rice to eat. Maybe.

Are there any [people who] work in business or places that are good for business?

No, they have to work very hard. They have to hire out themselves for planting the paddy [those who does not have farms]. Now, people go and plant the rubbers everywhere. They don't have land for plantation.

So, why is there not enough food for some people?

Sometimes, you [we] work and we expect around 100 tins of rice [by sowing a lot of rice but the villagers only ended with around seventy tins of rice because of natural conditions or whether conditions]. Sometimes, it is like that.

Because of the soil or something destroys your [crops]?

Yes, sometimes because the insects destroy them. Sometimes the paddies die because of flooding.

Now is the development age. So, regarding the land, are there any problems that you are facing?

No.

So, like you said before, because of the [rubber] plantations you [villagers] don't have [enough land] for cultivation. Are there things like that?

Yes.

Why?

Because of the planting of a lot of rubber, [fields] became crowded.

So, who planted the rubbers? People in your village or people from other places?

People in the village.

People who plant the rubber trees are people who are doing or not doing well?

People who are doing well.

Do they let other people know before they begin the [rubber] plantation?

Yes.

How many acres do they [people who own rubber plantation] have for each one?

That man [someone he knew] might have ten or 20 acres of rubber plantation. The other man might have around ten acres. Some people have five or six acres. They have different areas, either small or huge plantations. There is only one person who own the largest [rubber plantation] because he owns two [rubber] plantations.

Might [they] have around ten acres?

Yes, maybe more that that.

Do the plantations affect the working land [people who work for their livelihood by hill farming or cultivation]? Does it cause problems for other people's cultivation or farming?

Yes.

Is it ok to cultivate beside that land [rubber plantation]?

Yes, but the place is not good for cultivation anymore.

Is the land is not good for cultivation?

Yes, like rubber plantation, that takes a long time to be available again for cultivation.

As you are a villager here, is your village is reached by the Myanmar soldiers [Tatmadaw]?

Not reached anymore.

How long has it been?

[Villager thinking]

They came like before. What did they do?

I don't know. They asked questions and they left. We are [at that time I was] not the village head and they didn't care us [did not ask us].

During the time you have been in this position, they never came?

	<p>No they haven't.</p> <p>They came by themselves or brought BGF [Border Guard Force]⁹⁵⁴ with them?</p> <p>Sometimes they bring the BGF soldiers with them and sometimes not.</p> <p>How many soldiers?</p> <p>Not a lot. They came with 20 soldiers and sometime they came around with ten soldiers.</p> <p>Did they just leave?</p> <p>No.</p> <p>They stayed in the village [slept in the village] and left?</p> <p>No, they didn't sleep [in the village].</p> <p>Where are they from?</p> <p>They came from the K'Ter Tee Bridge side. They stayed for a while and went to Kyaw Pah village tract. I don't know where they came from. They might be from the Meh Ka Naw side.</p> <p>So, by being in the position of the village head, do you feel that any of your villagers has faced or suffered [special] problems?</p> <p>No, currently, they don't have [any].</p> <p>Let's say that the entering of the BGF [soldiers] or Myanmar government's soldiers [Tatmadaw] [in the area did] harm [to] the civilians here. Are there things like that?</p> <p>No, they came and they don't care about you [villagers]. [They just go around in their ways].</p> <p>Are there things like ordering bamboos, wood thatched shingles, money or portering for the camp?</p> <p>Yes, before I had taken over [the village head] position. [The demanded] thatched shingles and bamboo.</p>
--	---

⁹⁵⁴ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "DKBA officially becomes Border Guard Force" Democratic Voice of Burma, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

	<p>In 2012, are there things like that?</p> <p>Yes, one or two times.</p> <p>Did they ask through the village head or directly by themselves?</p> <p>By writing a letter.</p> <p>They wrote to village head?</p> <p>Yes.</p> <p>Could you tell me what you were asked [by the soldiers]?</p> <p>They asked for bamboo and thatched shingles.</p> <p>How much?</p> <p>Sometimes, 100, 200 or 300 thatched shingles. I don't know what they will do [repair] with what [kind of building] roof.</p> <p>300 thatched shingles?</p> <p>Sometimes, five [bamboos] for each house. Sometimes, three [bamboo for each house]. I don't know for what they are asking for.</p> <p>How about thatched shingles? How many thatched shingles for each house?</p> <p>Sometimes, five thatched shingles for each house.</p> <p>Last two or three months ago? From where did they ask? From K'Ter Tee?</p> <p>From the K'Ter Tee bridge side.</p> <p>Do you know what regiment? Or LID [Light Infantry Battalion]?⁹⁵⁵</p> <p>LID #44 operation commander.</p> <p>Do you know his name?</p> <p>No, I don't. When they called the meeting, I was at the meeting as well.</p>
--	--

⁹⁵⁵ Light Infantry Division (Tatmadaw); commanded by a brigadier general, each with ten light infantry battalions specially trained in counter-insurgency, jungle warfare, "search and destroy" operations against ethnic insurgents and narcotics-based armies. LIDs are organised under three Tactical Operations Commands, commanded by a colonel, (three battalions each and one reserve), one field artillery battalion, one armoured squadron and other support units. As of 2000, each LID has its own organic field artillery units.

When the meeting was held?

I [don't] know if it was held last month or this month. You should better ask him. I think he might know [pointing at somebody beside him].

LID #44 you said?

Yes, LID #44. They [he] said, "*They hit us before they lived in my area.*"

What did the LID #44 tell you when they called you to the meeting? Can you tell me?

Talked about politics. He did not talk a lot.

They might talk about something [special, like] about how the armed groups situation is.

They just said that to live in peace and unity and they want to get peace and ceasefire. He was talking in Burmese and the other one read [interpreted] in Karen.

That person interpreted it into Karen. How was that?

They just said like that. I didn't find it different.

Like you said, "*They [some people] don't have enough [rice].*" Then, how do they do [survive]?

Some people have to deal serious [food] shortage. Some people have to work very hard. Sometimes, they do logging and rafting [transporting wood by raft]. They just work like that because they don't have land for plantation.

So that means they work hand to mouth. And they don't do cultivation?

No, they don't. Sometimes, they take care of people's cows and help them with transporting cows to the *ker nee htee* [riverbank]. They work like that year by year and they could eat well.

So, are there schools in your village?

Yes, there are.

Up to how many standards?

Fourth standard.

How many teachers are there?

[There are] three teachers.

Could you tell me where they are from?

One female teacher is from Baw Kyoh Leh and the other teacher is from P'Thein and the other one is from Klaw Hta [village] but [he or she] is from P'Thein, too.

The one who is from Baw Kyoh Leh, is she the government's staff? Did people hire her?

I don't know. She used to live in a mission school. She teaches up to fourth standard and moved to K'Ter Tee school.

In that school, how many students are there?

I don't know. I didn't ask them.

Around 20, 30?

Maybe around 20 or 30 or over 30.

Who established this school? [Did the] public establish it or [someone else]?

People [someone] from P'Thein. A mission school.

Related to religion. How about the salary? Who provides it to them?

They were not paid yet. They get the salary from the lower part [of the village]. We just have to feed them [provide food or rice for them].

How do they pay for that?

They pay four bowls⁹⁵⁶ of rice (8 kg. / 17.6 lb.) for each house.

How about salt, MSG, oil things like that?

For that they [we villagers] pay them money [to buy those things].

How much did you pay for that?

I am not sure if it's 2,000 [kyat]⁹⁵⁷ (US \$2.03) or 1,500 kyat (US \$1.52) because I have never collected that money, but I am sure that for that it is that much [around 2,000 kyat (US \$2.03)].

⁹⁵⁶ A bowl is a unit of volume used to measure paddy, milled rice and seeds. One bowl is equivalent to 1.28 kg. or 2.88 lb. of paddy, and 2 kg. or 4.4 lb. of milled rice. A bowl is also equivalent to 2 mess tins, 8 milk tins, or 1/8 of a big tin.

⁹⁵⁷ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

But not under that amount?

No, sometimes, not every person can pay.

That school might teach them many things. Any[thing] annoying by something [somebody or government]?

No.

How about from KNU [Karen National Union] soldiers?

No, they just took photos.

How about Myanmar soldiers?

No, they just took photos.

So, what about teaching? Do [they] teach Karen as well? The literature that we use now?

Yes, they teach Burmese, English, and mathematics.

Do students get support from others?

Yes, they just get them from upper part [of the village].

Do you know where those things [school materials] are from? Prepared by the KNU?

Yes, by the KNU arrangement. Around ten people get things from [up the river].

Don't they need to buy books or school materials? What about textbooks?

Yes, they have to pay for textbooks.

Have those who supported [the school] ever come here? Did you see them with your own eyes?

They may come. Because we don't know them; they just held the meeting.

So, the villagers have [access to] education. How about healthcare? Did you find weaknesses?

They [villagers] just went to the hospital.

People don't come to the village and give support?

No.

Are there people who were trained by the medics?

Yes, there is one person.

Is [he or she] supported by [some organisation] or in some ways?

He just buys medicine for injections and we just pay [him or her] for injections [not the value of the medicine].

So let's say, if it [the injection] does not work [the disease is too strong], then, where do they go?

If it [injection] does not work, they go to K'Ter Tee and Ka Ma Moh [small town].

Do they have to pay for that?

Yes.

I think that Myanmar government supports for medicine treatment and that they have to pay only for the food. Isn't it?

No, it is not.

Do they [villagers] have to pay for the medicines?

Yes, but we [villagers] don't need to pay for people who come and inject vaccines.

So, they only treat them with food.

Yes.

Do they sleep in the village as well?

No, they just leave after the injection of the vaccine. But last time they came and slept [in the village].

Do you know that person's name?

Yes, I know her name.

So what is her name?

Her name is Kay Thi Oo. She got married and lives in K'Ter Tee. Maybe she comes for injection for vaccines. Sometimes, people fetch her.

Do you know how or where that plan [for Kay Thi Oo] comes from?

	<p>Might be from the Government and the Government asked them to come into the village.</p> <p>Does she speak Karen?</p> <p>No, she is Mon. She lives in K'Ter Tee.</p> <p>How many people did she bring with her?</p> <p>Sometimes, two or three people.</p> <p>Boy or girls together?</p> <p>No boys, but girls.</p> <p>People fetch them and they inject vaccinations. And after the injection, people [villagers] have to take them [the girls] back.</p> <p>Sometimes, people will feed them for each time they come.</p> <p>Did they pay for transportation? Like for petrol or for a taxi?</p> <p>They [villagers] have to pay for them.</p> <p>So that means they [medics] don't help with that?</p> <p>No.</p> <p>How many hours does it take from K'Ter Tee to your village?</p> <p>I am not sure. I think three furlong⁹⁵⁸ (0.375 mile / 0.6 km.).</p> <p>By foot or by boat?</p> <p>By foot.</p> <p>So, that would take around one hour.</p> <p>By boat I think that would just take a while.</p> <p>Yes, just a while.</p> <p>If we go by foot, I think it does not even take one hour.</p> <p>Are the people in that area working for free [without harassment]?</p> <p>Yes.</p> <p>Let say you sleep on the [hill field], is [that] ok? Do you need any</p>
--	---

⁹⁵⁸ A furlong is a unit of distance equivalent to 0.125 of a mile or 0.2 of a km.

	<p>recommendation for that?</p> <p>No.</p> <p>No need [for] permission [from the Tatmadaw]?</p> <p>Sometimes, they looked [asked for] fruits in the orchard and they bring some beans with them [in exchange for fruit]. Because when they eat my fruit without paying, they might feel bad and they just bring beans for me [sometimes].</p> <p>It is like they eat [came and look for fruit in] your orchard sometimes and they felt guilty and brought some beans for you.</p> <p>Sometimes, they bought and sometimes they just took for free. Because our orchard is close to them [Tatmadaw camp].</p> <p>So, have you been living in B--- village riverside [village] for long? [From the time he was born].</p> <p>Yes.</p> <p>In previous time, did they harm you [villagers]?</p> <p>Yes, when I young adult.</p> <p>I mean last one or two years, 2010 or last four or five years in the time of the DKBA [Democratic Karen Benevolence Army].⁹⁵⁹</p> <p>No, in previous time [long time ago], [we] always had to run [from the Tatmadaw].</p> <p>Living in B--- riverside, does anyone use bombs [landmines]? Or do people here use mines?</p> <p>Mines?</p> <p>For example, BGF [Border Guard Force]; do they live close to here?</p> <p>Yes.</p>
--	---

⁹⁵⁹ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Myanmar government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Myanmar at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

Do they live in K'Ter Tee [village]?

Yes.

Do you know their leaders?

Kyaw Win.

Is he a battalion commander?

Yes, battalion commander but I don't know [for sure] because I am not familiar with them. I work [live] in my own ways.

Do you know what number Kyaw Win's battalion is?

No, I don't know the number. They only have a few people [in a battalion].

So, you mean there is no harassment [by armed forces] and they can work freely?

I think so.

So, did you find any way that the Myanmar government [soldiers] did development [project or process] in your village? For example; regarding developments, education, healthcare in your village?

No, but there are people who are serving in the nursery school. [Nursery school workers who clean the school compound], in nursery school and high school, but now they haven't started school yet.

Who paid for that [people who clean the school compound]?

No one paid for that yet. They just live in other people's houses.

They set up [that project] by themselves? [They just organised and work by themselves].

Yes.

Does the government set up that group?

No.

Is there any help by the Myanmar [government]?

When I went to the meeting in Hpa-an [town], according to what they [people in charge of the nursery school] said, I think it is related to the government. But all teachers are Baptists [Christian]. I don't know what their suggestion is and [what] decision they will come up with. They have mentioned that because they would have to use a lot of materials and they would have to find funding or etc. I came back and told [let the

villagers know about the meeting] and no one cared.

What did they say about funding?

They said, they would do fundraising and modify the nursery school. The school will become better a little by little.

Did they give you any thing [money]? Nothing?

No, they paid nothing.

So, they just asked you to do with the villagers [discuss with the villagers]?

Yes, with the villagers. I think [people in the meeting] have no unity.

You said, “*They are Baptist.*”

Yes.

Do they serve the Government organisation? Do they [people who work in cleaning the school compound] earn government salary?

I don't know about that.

How many people attended the meeting?

Around 20 or 30 people and two Tharamu spoke [in the meeting]. I didn't find any leader in a high position. I saw those [leaders] sometimes in worshipping [like religious leaders].

How many days were you in Hpa-an?

Six days. And I was tired of that [meeting].

During those six days, did you have to go to training [meetings] every day?

Yes, during the day and at nighttime.

What did they say?

They talked about the nursery school. Not about the community, but the nursery schools. I can't remember it all. They asked [me] to take notes, but I didn't take notes because I could not see from the back. They talked about the students.

How many months ago? [When?]

I think this month.

	<p>During the time that you have been in this position [village head]?</p> <p>I was appointed in this position after I attended the meeting [In Hpa-an].</p> <p>And that was ten days ago?</p> <p>People [villagers] said it is my time [turn] to go [to the meeting, so I went].</p> <p>How many people did you go with?</p> <p>Two people [including him]. They just asked the school committee [members]. I told them that I am getting old and that I am of no use anymore [the villager is afraid that he does not know the way to the meeting].</p> <p>Is it not a concern for the Government that they don't earn salary from the Government?</p> <p>I think they are not [receiving salary from the Government].</p> <p>Do you know any of their pastors?</p> <p>No, I don't know any of them. I have never been before [to Hpa-an].</p> <p>You just went and sat among them?</p> <p>Yes, of course.</p> <p>Any other information that I missed that you want to mention?</p> <p>No.</p> <p>I will stop talking with you. Thank you.</p> <p>Thank [you].</p> <p style="text-align: right;">Saw A---, (male, 63), Kyaw Pah, Bu Tho Township, Hpapun District (Interviewed in October 2012)</p>
--	---

Source document #298

Internal log#:	12-154-A7-I1
Published:	"Hpapun Interview: Saw A---, October 2012," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Restrictions on freedom of movement or trade; Ongoing militarisation
Full text:	<p>Religion: Buddhist</p> <p>Ethnicity: Karen</p> <p>Family Status: Married</p>

	<p>Occupation: Farmer Position: Village Head</p> <p>What is your name?</p> <p>I'm Saw A---.</p> <p>How old are you?</p> <p>43 years old.</p> <p>Karen nationality?</p> <p>Yes, and I am Buddhist.</p> <p>How about your occupation?</p> <p>I do farming [for my livelihood].</p> <p>How about your village?</p> <p>B--- village, in Kyaw Pah village tract.⁹⁶⁰</p> <p>Do you have family?</p> <p>Yes.</p> <p>How many children do you have?</p> <p>I have three children.</p> <p>How old is the eldest?</p> <p>11 years old.</p> <p>And how old is the youngest?</p> <p>Two years old.</p> <p>How many years that you have you been in the position of village head?</p> <p>Three years.</p> <p>How many houses are in B--- [village]?</p> <p><i>[Censored for security]</i> houses.</p>
--	--

⁹⁶⁰ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village

	<p>What do they [people in the village] do for their livelihood?</p> <p>They do business for their livelihood.</p> <p>No one does farming?</p> <p>Yes but [they are] not doing well, so that most people specialise in doing business, cutting down bamboo or trees [for selling].</p> <p>Are there day labourers as well?</p> <p>Yes, because they are not doing well in business.</p> <p>Living in B--- village, what camp is near to you [close to your village]?</p> <p>Th'Ree Hta camp.</p> <p>Is that camp still there?</p> <p>No.</p> <p>How long has that camp been removed?</p> <p>One month.</p> <p>When their camp was close to your village, did they [soldiers at the camp] harass you?</p> <p>Yes.</p> <p>Could you tell me how?</p> <p>Yes, because we had to sleep with them [in different places in the camps] always. I had to go and sleep specifically. [They chose him more often than the others]. I didn't even have time to sleep at my house.</p> <p>At the time that you went and slept with them, were there DKBA [Democratic Karen Benevolent Army]⁹⁶¹, BGF [Border Guard Force]⁹⁶² or Myanmar [soldiers (Tatmadaw)]?</p>
--	--

⁹⁶¹ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Myanmar government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Myanmar at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity

	<p>BGF soldiers.</p> <p>What is the name of their commander?</p> <p>They lived in rotation.</p> <p>Could you tell me what battalion?</p> <p>The battalion commander is Eh Htoo Loh.</p> <p>Who is the battalion deputy commander?</p> <p>The battalion deputy commander is Kyaw Win.</p> <p>Do you know their battalion number?</p> <p>It was Ba Yoh's company at the time that I was there.</p> <p>Do you know their battalion number?</p> <p>No, I don't.</p> <p>They came and lived as a company?</p> <p>[Lieutenant] Bo Maung Soe Company and Ba Yoh [company], I know only two companies.</p> <p>You said, "You had to sleep with them always."</p> <p>Yes, always. If they lived [in the camp], I had to sleep with them always.</p> <p>What would they say if you wouldn't go?</p> <p>They wouldn't accept [excuses].</p> <p>What did they say then [if you made an excuse]?</p> <p>Sometimes they bullied us. It is likely that they would bully us.</p> <p>Did they live in your village?</p> <p>No, they lived in Th'Ree Hta riverside. They lived out there [a little bit from</p>
--	---

⁹⁶² Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "DKBA officially becomes Border Guard Force" Democratic Voice of Burma, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

the village]. Because we dare not to live twist [close] with the military near a village with children. If we did, if something happened accidentally, it is not good [for children].

Why have they [BGF soldiers] been removed?

When C--- cut [down] their rubber trees.

When their [BGF] camp was attacked?

Yes, people [led by soldiers] attacked their camp and cut down their rubber trees [in the camp]; I was with them [people who cut down the camp's rubber trees after attacking the camp]. Because, B--- met me and asked me to go with them. You know B---?

Whenever they come, they harass you. Did they only harass your village? Other villages are near your village; did they harass those villages as well?

If they need more people, they ask other villagers [to sleep with them] as well. If they needed only a few people, they just [asked] only villagers here.

Did they give you food [while living with them]?

No.

Did you go back and eat at home?

I had a meal with them [in the camp with soldiers]. For me, I ate there but no food for [my] family.

And they let you go in the afternoon?

If they heard bad news [reports of possible enemy action], they wouldn't let us go [back home].

So, how do you manage your house?

I can do nothing. It is going like that and I can't help it.

Do the civilians there have freedom to work? If there is BGF in Th'Ree Hta camp, they [villagers] dare to work or do things in the day or nighttime?

Yes, because we inform them [if we travel or come back late]. If they do not allow, we dare not to [go or travel]. Sometimes, they prohibit travelling at night. If there is bad news [reports of possible enemy action], they prohibit traveling. They don't allow going around and using torchlights at night.

Why did they call you directly [to go and live with them] when they came and lived in the camp?

Because, they think that they are more secure with me and they have more confidence with me.

If they do not let you go then, how does your family live?

They just live like that. And if the condition has gotten better, we [the villagers and his fellows] just go back and do day labour for a couple days and if they call us again, we have to go to them again. If the condition [regarding their foe who is active in their area] is bad, they ask us to return.

So if the condition is bad, they always call you.

Yes.

Do they get a [military] salary?

Yes, they do.

Do you know how much for each of them? On their position, like second lieutenant in a company

A company commander gets 5,000 kyat (US \$5.07)⁹⁶³ for one day. And soldiers get less salary.

With them living in that area, are there threats to the villagers by the soldiers?

Yes, sometimes.

Why do they threat you [villagers]?

Because they drink alcohol and they get unruly in the village and they threaten the people.

If they don't drink alcohol, they don't [make] trouble?

No, they don't.

How are they if they don't drink alcohol, are they sociable with the villagers?

Yes, they are.

If they drink, then they are not friendly?

⁹⁶³ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

No, they go around and make trouble when they get drunk.

Are there only BGF soldiers? Or are there Myanmar soldiers as well?

No, there are only BGF soldiers in the camp. People [other armed groups] attacked their camp.

After people attacked, did they return to the camp?

Yes, they did.

What did they say to you then?

They said nothing special. They said, "*You went and cut down our rubber trees.*"

And what did you reply?

I replied that, "*I can't deny it because [soldiers from other armed groups] asked me to go and cut down the rubber trees.*"

And then, did they say more than that?

No, they didn't because I was asked to do that.

What did they do then?

They just fall out [among themselves] with the walkie-talkie.

By cutting down their rubber plantation, does it harm their business?

No.

Does the cutting of rubber plantations down harm you or do they violate any of your rights? Did they make trouble with you?

They harmed people who had to do forced labour for them [military] in previous times. They [military] paid nothing for that.

Did they [BGF soldiers] hire [the villagers] for that?

No, they didn't. We just had to do forced labour for free. [Villagers] from every village [had to do forced labour]. Every village [did it] but they paid nothing.

Nothing?

No, nothing.

They don't pay for that [helping them with the plantation] and if their plantation could make money [by selling the rubber]; will they pay money from some of their profit [share it with the villagers]?

They started selling [rubber].

Did they pay money to the villagers [from some of their profit]?

No, they don't. They are not even doing well with [the money they got from rubber plantation] even for their own.

Do you think that what they are doing is benefiting the civilians?

No, [only] for their own and their company.

So, do you want to say anything more? Could you tell me what you are feeling [problems that you faced or have been facing]?

I feel [face] problems when the military stayed in their [old camp]; we do what they ask in the camp. We can't deny that, otherwise they will bully us. If they ask [me] to find alcohol and chickens for them, I have to go.

They even asked such things?

Yes, they ask [me to do] everything that they want.

Do you think that their orders are lawful?

They [military] think that it is lawful for them.

How about for you? Do you think that it is lawful?

No, I don't think so.

If you want alcohol, you should just go by yourself.

Yes, that right.

Is there a school in your village?

Yes, there is a little school.

The school has up to how many standards?

There are two students who are in the third standard.

How many students are there?

There are over 20 students.

Was that school set up by any organisation or [established] by the

villagers?

We struggled ourselves.

So there is no other support.

No.

Can they go to school regularly?

Yes, now they can.

How many teachers are there?

There is only one teacher.

Where is the teacher from?

She is a female teacher.

Is she [sent] by the religion affair [organisation]?

Yes.

Did you hire her or did she come and live by herself [sent by leaders]?

She came and lived. She is a sister of a BGF soldier. In previous time, when BGF soldiers came, their families lived in the village and the BGF soldiers came and visited [their families].

Now, are there BGF families [in the village]?

No.

And she [the teacher in the village] left there [the village].

Yes, because we hired her [to teach in the school].

So, your own teacher?

Yes.

Doesn't she receive money from the government?

No, she doesn't.

How much do you pay [the teacher] for one year?

Last year, we paid 150,000 kyat (US \$154.13) for a year. We don't know for this year yet.

	<p>Does that include food [for her] as well?</p> <p>We have to take care of her food.</p> <p>Does she live in a hostel or in a special house?</p> <p>We built a special house for her. She doesn't like living with us. I am with my children and she asked us to build a special house for her. And we built a special house for her.</p> <p>So, if there is nothing [else to say], thank you.</p> <p>Thank you.</p> <p style="text-align: right;">Saw A--- (male, 43), Bu Tho Township, Hpapun District (Interviewed in October 2012)</p>
--	--

Source document #299

Internal log#:	12-154-A8-I1
Published:	"Hpapun Interview: Naw A---, October 2012," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Ongoing militarisation
Full text:	<p>Ethnicity: Karen Religion: Buddhist Marital Status: Married Occupation: Farming a hill field Position: Villager</p> <p>What is your name?</p> <p>My name is Naw A---.</p> <p>How old are you?</p> <p>35 years old.</p> <p>What nationality?</p> <p>Karen.</p> <p>How about religion?</p> <p>Buddhist.</p> <p>What do you do for your livelihood?</p>

	<p>I do hill farming.</p> <p>How about your village?</p> <p>B--- village and I grew up in this [B--- village].</p> <p>What village tract?</p> <p>Lay Wah village tract.</p> <p>How about township?</p> <p>Bu Tho Township.</p> <p>Do you have family?</p> <p>Yes, I do.</p> <p>How many children do you have?</p> <p>Five children.</p> <p>How old the eldest is?</p> <p>The eldest is 13 years old.</p> <p>How about the youngest?</p> <p>Over two years old.</p> <p>Living in B--- village, what is your responsibility?</p> <p>When the township leader came he selected me as a village head.</p> <p>Now, they have made you village head?</p> <p>They selected me as a village head but there is no [final] decision yet.</p> <p>But they made you a village head.</p> <p>Yes.</p> <p>That is not the civilians [who support you to be in this position], not KNU [Karen National Union] leaders, you were set up by SPDC [State Peace and Development Council]⁹⁶⁴ as town leader, they just came and appointed you?</p>
--	---

⁹⁶⁴ State Peace & Development Council of the military junta ruling Myanmar at the time, which was officially dissolved March 30, 2011 by Senior General Than Shwe following the election of a quasi-civilian government in Myanmar in November 2010

Yes.

And you did not accept that.

Yes [no], I didn't.

How long have you been appointed by him [township leader] in this position?

Just one year, they came and said, "*one year*" [to be in the village head position], but I didn't accept his request.

How many houses in B--- village?

I guess [*censored for security*] houses including widows and orphans.

What do people in B--- do for their livelihood?

They do hill farming and some people do day labour. Most people do hill farming and farming.

Do they have enough food yearly?

No.

More people have enough food or less people have enough food?

Less people have enough food. Most people don't have enough food.

Could you tell me what the township leader said to have meeting?

They came up and asked [about the] school issue. They said, "*now we are going to build a school* [for the village]. *Do we have land for that?*" [He asked if the villagers prepared land for building a school]. And we replied, "*No, not yet.*" And he said, "*It has been a long time* [that you have not established the school] *and people in other villages have started doing* [planning for building school] *after you plan but now they have finished* [other villages have finished building school]." And [then] they said, "*Find land for that* [school]." And we replied that, "*There is land but we can not afford to buy the land.*" They said, "*For that, meet with leaders and discuss the land and help each another and buy land for the school*" [they won't pay money for the land but they will build the school by themselves].

What is the name of township leader?

The first name of township leader is Thein...I can't remember his full name.

They came and said in your village or they ask someone to come and tell you [that you were called by township leader]?

	<p>He came to B--- School.</p> <p>What else did he say?</p> <p>He didn't say other [things]. They said, "<i>You are C--- village tract leader and here, this is your responsibility</i>" for the village tract leader position. And I replied that, "<i>I can't do that and I can't read and I have never gone to school.</i>" I just replied like that. They said, "<i>Go and take salary.</i>" I replied that, "<i>No, I don't want to eat [take] salary.</i>"</p> <p>And did they reply anything?</p> <p>And they [Township leader] said, "<i>Take [salary] because people [I am] are willing to give [it to] you.</i>" And I replied, "<i>You take [my] the salary and use for your own.</i>" And he replied that, "<i>If we [I] take and use [your salary], it is like I put my own arms in the hand cuffs.</i>"</p> <p>How much did they offer you for that [position]?</p> <p>70,000 kyat (US \$70.92)⁹⁶⁵ per month.</p> <p>70,000 kyat (US \$70.92) you said?</p> <p>He just discussed that issue. There was no other issue.</p> <p>Is your village reached by their [Myanmar soldiers (Tatmadaw)] soldiers?</p> <p>Burmese?</p> <p>Yes.</p> <p>They came in the previous time. BGF [Border Guard Force]⁹⁶⁶ are in the village. They build houses in D--- [somewhere quite close to the village or in the village].</p> <p>Do they live with their wife and children?</p> <p>Yes.</p> <p>How is their behaviour towards civilians like you?</p>
--	---

⁹⁶⁵ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

⁹⁶⁶ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

Not bad, but there was a time [regarding people] collecting bamboo shoots that people sell. He [one of the BGF commanders] told me that, "*The village head forbids the collecting of the bamboo shoots and selling of the bamboo shoots.*" And I replied that, "*I forbid [cutting] bamboo and there is not only that bamboo field but we collect the bamboo shoots in other places as well.*" And he told my female friend that, "*Why didn't you ask your vice village head to come? If the vice village head comes, I will disappear his word [end his talking forever].*"

Who was that? What is his [or her] name?

Hpah Kaw Htoo.

He is a BGF soldier?

Yes, he is.

He said if you go [to meet him], he will disappear your words [end her talking forever (kill her)] because you are collecting the bamboo shoots?

Because of collecting and selling the bamboo shoots.

Because of having no food and selling them for money?

I didn't collect the bamboo shoots from forbidden bamboo fields but from other bamboo fields. There are other bamboo fields as well.

Do you know Pa Kaw Htoo's responsibility and his position [in the military]?

No, I don't.

How about his salary? Do they get a salary?

Yes they do. Every BGF soldier gets a salary.

How much per month?

I don't know [about] the leader [they get a higher salary]. That is not a concern with me and I didn't find out about that.

Regarding their behaviour toward the villagers, do they ever threaten or violent [commit violence against] the villagers?

No, except that time, it was that time only.

How many days ago?

In rainy season, one or two months ago.

After that, did you ever met with him again?

Yes.

He said nothing?

No, he said nothing. [We] just looked at each other.

Who leads BGF?

The Myanmar [government] controls BFG, is what they [Myanmar government] said [with their own mouth]. So they [BGF] say that [they are not controlled by Myanmar government]. They [BGF] said, "*We receive Myanmar military salary but our hearts are not the same as Burmese* [They are not totally on the Myanmar government side]."

You said your school. Have you started building it?

No, not yet. We bought the land and reported [to the upper leaders].

You have bought the land?

Yes.

And you already requested the money?

For money, we haven't collected it in the village [from the villagers]. They [township leader] said, "*We will measure the land area first,*" and we are waiting for them to come to measure the land.

Do the B--- villagers have to buy the land [for building the school]?

Yes, the B--- villagers have to buy the land. [They paid] 200,000 kyat (US \$202.63) and for one acre of land it is 100,000 kyat (US \$101.32) for one acre of land.

100,000 kyat (US \$101.32) for one acre of land?

No, one acre of land.

Didn't they [Myanmar government] buy the land?

No, they didn't. They guaranteed that they will come and build school.

Do you think that is appropriate [what they are doing]? They build the school and they ask the civilians to buy the land. Do you think that is right?

Not right, but people said that they are guests and they can't find the land to buy. They didn't say anything about their money and they said that they

would pay according to the price of government land. And the other one said, "*This is yours and you should find your own. We guaranteed to build the school and don't know much money that would take. We don't know if it's ten million or hundred million.*"

That means that you have found the land and they haven't paid the money yet. Did they come [to the village] lately?

No, they haven't.

After talking with you, later on, did he have communication with you?

They do not come [these days]. They came [in previous time] and took the census. The numbers of students and people [in the village].

Did they come with many people?

Not a lot, they came with two people [including the township leader]. One who is has responsibility [in charge] of B--- and the other one is in charge of Kyaw Pah. Two people.

Don't you know any of their names?

I have his name in a note [book] at home, but I can't remember his name. I don't know what Soe [Soe is the first name of one of them who came to the village] who is in charge of B--- [village tract]. I don't know the other one.

How about Myanmar soldiers? Did they ever reach your village?

In previous time they came, but I haven't seen them come lately.

Did they do anything when they came?

When they came, they didn't do anything special. They came and lived [in the village].

Their living in the village, didn't it annoy you?

Of course yes.

Could you tell me how?

We had to live uncomfortably.

They slept in the house or under the house?

Under the house.

Were they kind?

Some people were kind and some are not kind.

In the village [kind to people in the village]?

No, they didn't [weren't] kind.

Why were they not kind?

I don't know why. Because Myanmar [soldiers], even though they do nothing to me, I still feel uncomfortable with their presence in the village. I feel something like I am not free to go around.

If they come in your village, do they prohibit your travelling?

No, they don't.

Can you civilians move around?

Yes, they can.

Were your civilians working freely [without military harassment] that year?

They don't have problems with going around at night. Myanmar [soldiers] do not prohibit that and I haven't heard that BGF soldiers prohibit [travelling at night].

Is there any [military] camp that is based close to your village?

At the other side of K'Ter Tee River [the place where that military camp based].

Is the Pwe Law Klo River between the village and the camp?

Yes.

East or west side of the river?

East side.

Are there things like calling [the villagers] or asking things [ordering them]?

No.

How about BGF soldiers?

They used to [do such things].

Let's say, during the time they were [here], do you know who was

responsible? And who led them?

They don't buy things [but take for free].

Do you know their leader? Who was in charge?

Previously there was a warrant officer [someone], I can't remember his name. And the Deputy Warrant Officer Kyaw Win.

Now, Kyaw Win?

I guess Kyaw Win [interviewee is unsure about the person].

What is his battalion number?

I don't know their battalion number. I don't know what [it was].

I will ask you about the school [in the village]. Up to how many standards does that school have?

Fourth standard.

How many are there?

There is one teacher that was sent by the Government. And we hired one teacher from the village.

How much do you pay for of them?

The teacher?

Yes.

150,000 kyat (US \$151.98).

For one year?

Yes.

Including food?

No, food is not included.

Is she a civilian in the village?

Yes, she is a villager here.

Does she have family?

She lives with her father and she is single.

Do you pay her [salary with] rice?

No, we just pay her money.

150,000 kyat (US \$151.98) including food? You don't need to provide food to her?

No, she just helps the village. She just helps the problem [not enough teachers in the school] in the village. There is nursery school with two teachers. And we paid 150,000 kyat (US \$151.98) for one of them for one year.

Who established the nursery school?

They were villagers [who established the nursery school]. Not the guests [people from other places].

Not by the Myanmar government?

No.

**How about the teacher that was sent by the Myanmar government?
How much does she earn for one month?**

She once told me. I am not sure if it was 80,000 kyat (US \$81.05).

Is it a male teacher?

No, it is female teacher. She married a Nan Kyaw villager.

Where does she get her salary?

From the schoolmaster in K'Ter Tee.

Does that school teach Karen literature?

No, they don't teach that.

Only Myanmar literature?

Yes.

Can't they teach [Karen literature]?

The teacher that we hired in the village can teach it because she is Karen and she went to school [and completed school] in the upper part.

So, why don't they teach Karen?

I don't know. But I heard according to what the villagers said, the government teacher doesn't like [that Karen literature is taught in school].

I have never asked the government teacher if she likes it or not. I just heard the villagers say that.

How do you name the school? A Government school or a civilians' school?

They named it a Government school. And the civilians said that it would have been better to name it a civilian school.

Right, does the Government support all the school materials?

No, they give nothing. Villagers have to do everything.

How about books for students?

They said that they will give student books for free, but I don't know what the teachers do. They asked 1,000 kyat (US \$1.01) from each student. I don't know if it's for book fees or registration fees. Some people said for book fees and some people said registration fees.

For one student?

Yes. For books, the Myanmar government teacher said, "*For free*". When I was going to the meeting, there were many books that the Myanmar government donated. They [Myanmar government representatives] said, "*We didn't donate these books. Other people donated these books*". That is like they just collect the benefaction. They said, "*How come that we can support these things. The salary that I get is not even enough for our family,*" he just said like that.

For the students, is the amount they got of those pens, pencils, and books enough?

They [students] got the distributions.

Who distributed [them]?

KNU distributed [them].

Let say, during this year, what things does Myanmar government support?

They support the reading books [text books].

Students have to pay for that you said.

I told you that I don't know if the teachers scam or not.

Do the teachers come school regularly?

Yes, but the schools close [occasionally]. The [Government] teachers

close on full moon day [and other auspicious days]. It is confusing. They close the school when they have a meeting or have to go to [teacher] training.

Living in B--- village, for healthcare, is there hospital that is set up by the government?

No, but there is a medic who completed medic training from the Government hospital.

Does he [or she] have a Government certificate?

Yes.

Does the Government pay him a salary?

No, he or she just takes care of the villagers for [a lower amount of money] for injection. There is no special hospital for the villagers with the government medic.

How about water purification places? Are there water purification places in the village?

No.

Living in B---, do you drink water from Pgeh Law River or any other stream in the village?

They dig wells and other people or *thara*⁹⁶⁷ come and donate the wells.

How many wells are in the village?

In the part where I live, there is one well that has been donated by others and the another one that was dug by the villagers. Altogether there are seven wells in the village.

Can [you] drink [water from those wells]?

Yes, because in summer, we get the water from Pwe Law Kloh.

So the wells were dried in summer?

Not all wells, but one of the donated wells dried.

Any questions that I am missing?

I don't know. For me, I have nothing to say.

⁹⁶⁷ *Thara* (male) or *theramu* (female) is a Karen term used for any teacher, pastor, or any person to whom one wishes to show respect.

So, now what do you think of the ceasefire by KNU superiors?

I don't think that that there will be peace. But after the ceasefire I haven't heard guns shooting.

So, what do your civilians feel with the ceasefire? What do you think?

Friends, we love, [mostly] people have less love [towards us] than we have towards them.

Is there anything that the Myanmar government does better in your village?

They have not done anything yet, but they planned to do some things on ten acres of land. They said that those [acres] are meant for a children's football field, healthcare and wells. They came and said that. Ten acres of land, the villagers cannot afford to prepare that area of land. Even two tan of land, the villagers cannot afford to [pay for that].

How much do you collect from each house?

I don't know how much each house should pay. We collect 5,000 kyat (US \$5.07) for each house because I have to pay 5,000 kyat (US \$5.07) as well.

By collecting that 5,000 kyat (US \$5.07), doesn't it cause problems for the civilians?

Yes, because some people don't have [that much] and I don't have that money either. I think that is just for the development and education for the children in the village for the future.

For them [Government], for land one or two acres of land, they could buy?

If they wished, they could.

After the ceasefire, have you ever heard any [bad] issues or sounds about the ceasefire?

I have never heard [anything] with my own [ears]. I don't know if the Burmese organise [themselves] on their side or not.

Have you ever visited them? For a meeting or something and did they show you the video or image [of the ceasefire]?

I went to them for a meeting previously, but they didn't show [anything]. But not too long ago, when I went to the meeting in September 2012,, they showed me Naw May Oo's [KNU ceasefire spokesperson] photo. The other time they never showed [anything].

	<p>What did they say?</p> <p>They talked about signing the agreement. They want to live peacefully like the leaders have signed [the ceasefire] and the frontline as not to cause a [disturbance].</p> <p>Did they play the audio?</p> <p>No, they just said that with their mouth. That is why [they aren't believed].</p> <p>Do you believe them?</p> <p>That is why I don't believe them. Tatmadaw, they talk kindly but they don't know our feelings. We don't know what their mind is and we dare not to believe them totally.</p> <p>If they are truthful, they should [play] the audio as well?</p> <p>Yes, if they are, they should play the audio as well.</p> <p>Were there images or movies?</p> <p>They introduced their names and responsibility. [There was] no audio on the movies.</p> <p>Living in B--- village, is there anything that violated your rights? Regarding natural [disasters or weather] that destroyed your work.</p> <p>No.</p> <p>So, you are doing well?</p> <p>It is difficult to say that. Working in the village [is poor].</p> <p>Is the weather is OK?</p> <p>Fine, but last [year], I could plant just a small paddy plantation. I just planted before by [my] house in a small area of land because I don't have land for a plantation.</p> <p>That is enough for one year?</p> <p>Last year, that wasn't enough. I had to buy rice from others because I got only 30 baskets⁹⁶⁸ (960 kg. / 2,112 lb.) of rice.</p> <p>If your have to buy rice, how much for one big tin⁹⁶⁹ (16 kg. / 35.2 lb.)</p>
--	--

⁹⁶⁸ A basket is a unit of volume used to measure paddy, milled rice and seeds. One basket is equivalent to 20.9 kg. or 46.08 lb. of paddy, and 32 kg. or 70.4 lb. of milled rice. A basket is twice the volume of a big tin.

	<p>here?</p> <p>17,500 kyat (US \$17.73) for one rice sack⁹⁷⁰ (32 kg. or 70.4 lb.).</p> <p>How many big tins are included [in a sack]?</p> <p>Some have three big tins and some rice sacks have one basket and six or seven bowls of rice.</p> <p>Do they [merchants] bring the rice sacks to your house [as a service]?</p> <p>No, we have to buy that. I have to go and buy from K'Ter Tee with 17,500 kyat (US \$17.73).</p> <p>Your living in B---, do you breed animals as well?</p> <p>I have a couple chickens and one pig.</p> <p>How much for one viss⁹⁷¹ (1.6 kg. / 3.52 lb.) of chicken?</p> <p>5,000 kyat (US \$5.07).</p> <p>How about a pig [for one viss]?</p> <p>3,000 kyat (US \$3.04). Because they sell according to the price of K'Ter Tee.</p> <p>How much for one big tin of rice in B--- village?</p> <p>6,000 kyat (US \$6.07).</p> <p>Anything else?</p> <p>No.</p> <p>So, what is your hope in the future?</p> <p>I wish to quit from village head position [village tract leader position]. I don't want to do this but I can't help it.</p> <p>So, thank you.</p> <p style="text-align: right;">Naw A---, (female, 35), Bu Tho Township, Hpapun District (Interviewed in October 2012)</p>
--	--

⁹⁶⁹ A big tin is a unit of volume used to measure paddy, milled rice and seeds. One big tin is equivalent to 10.45 kg. or 23.04 lb. of paddy, and 16 kg. or 35.2 lb. of milled rice.

⁹⁷⁰ A sack is a unit of volume used to measure paddy, milled rice and seeds. One sack is equivalent to 31.35 kg. or 69.12 lb. of paddy, and 48 kg. or 105.6 lb. of milled rice.

⁹⁷¹ A viss is a unit of weight equivalent to 1.6 kg. or 3.52 lb.

Source document #300

Internal log#:	12-93-D1
Published:	"Hpapun Short Update: Border Guard #1014 forced demands May 2012," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Forced labour; Arbitrary taxation and demands
Full text:	<p>During May 2012, the Company Commander Nyunt Thein from the Border Guard Battalion #1014,⁹⁷² which is commanded by the Maung Chit, demanded six villagers from three villages in Meh Pree village tract,⁹⁷³ Bu Tho Township, Hpapun District. He demanded the villagers go and do the camp's work and forced them to porter the soldiers' things when they travelled. These villagers have served since May 18th and it hadn't ended as of May 24th, when these reports were submitted.</p> <p>Additionally, Commander Nyunt Thein has been looting items from these same three villages. On May 14th and May 17th, Nyunt Thein demanded that villagers provide durians and chickens. Villagers were afraid of the consequences for noncompliance, so they delivered these items to Nyunt Thein at his camp.</p> <p style="text-align: right;">Short Update written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in May 2012)</p>

Source document #301

Internal log#:	13-82-M1
Published:	"Ayeyarwaddy Photo Notes: Ein Me Township, August 2013," KHRG, (first publication)
Location:	Ein Me Township, Ayeyarwaddy Region

⁹⁷² KHRG received reports on the activities of Border Guard Force (BGF) Battalion #1014, which has been active along the border of Papun and Thaton Districts. Battalion #1014 is commanded by Major Maung Chit, which is also sometimes spelled Maw Hsee, whom is allegedly to be a part of an advisory committee that oversaw the 2010 transformation of the DKBA into the BGF, and assumed responsibility for business activities for the group. See "The Situation In Karen State After the Elections," EBO (Euro-Burma Office) Analysis Paper No. 1/2011, April 2011. More recently, on August 5th 2012, the KNLA and BGF #1014 engaged in a fire fight in Mae Seik village, Papun Township, despite the terms of the ceasefire. *KNLA and Government's Militia Fight – Four Soldiers Killed* Karen News, August 7th 2012. For additional articles discussing abuses perpetrated by BGF #1014, see these KHRG reports: "Torture and killing in Thaton District," KHRG, October 2012; "Papun Situation Update: Bu Tho Township, received April 2012," KHRG, June 2012; "Papun Interview: Saw T---, August 2011," January 2012; "Thaton Situation Update: June to October 2011," KHRG November 2011; *All the Information I've Given You, I faced it myself*, KHRG December 2011, page 14.

⁹⁷³ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

Issues:	Land confiscation
Full text:	<p>This photo was taken on August 15th 2013, by a KHRG researcher. The photo shows Saw A---, 35 years old, who lives in B---, also known as C--- village, Htan Lin Bin village tract,⁹⁷⁴ Ein Me Township, Ayeyarwaddy Region. He reported about the land ownership and the corruption problem with the Government loaning money that is carried out by the Government staff in his area.</p> <p>This photo was taken on August 15th 2013, by a KHRG researcher. It is the photo of Saw D---, 26 years old, who lives in E--- village, Ka Din village tract, Ein Me Township, Ayeyarwaddy Region. He reported about land issues, a child soldier who was a deserter and the gambling problem in his area.</p> <p>This photo was taken on August 15th 2013, by a KHRG researcher. It is the photo of F--- villager Naw G---, 27 years old. She reported on the issue regarding the uncultivated lands problem in her area. She mentioned that more than ten villages in her area don't have land grants so the government could take away their land at anytime. They were trying to register their land but only two of the villages' lands were recognized. However, the religious leaders and the village tract leaders are trying to submit the registration for their land again.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Ein Me Township, Ayeyarwaddy Region (Taken in August 2013)</p>

Source document #302

Internal log#:	12-23-D1
Published:	"Hpapun Situation Update: Lu Thaw Township, February 2012," KHRG, (first publication)
Location:	Lu Thaw Township, Hpapun District
Issues:	Ongoing militarisation
Full text:	<p>One bulldozer, which was from Ler Doh [Kyaukkyi] Town, came to repair the road and on February 7th 2012, they [Tatmadaw] slept on Htoh Koh Hta [stream bank] and Kaw Thoo Der. One car, which carried rice and oil, followed the bulldozer. On February 9th 2012, the bulldozer left in early morning and arrived in Wa Klee Koo [SPDC Camp] at 10:30 am. Then, on February 11st 2012, the bulldozer left Wa Klee Koo at 8:00 am to go to Htaw Mu Pleh Meh [SPDC Camp]. On February 12th 2012, the bulldozer slept [stayed] in Doo Htaw Hpoh Day that night. In the morning, it left there and arrived in Htee Wa Duh Plaw. At 11:00 am, it passed Day Law Koh. On February 13th 2012, it slept [stayed] at Hee Poh Loo that night. In the morning, it arrived in Htaw Mu Plah Meh. After that, on February 15,</p>

⁹⁷⁴ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

	<p>2012, it left Htaw Mu Plah Meh and went back to Ler Doh Town.</p> <p>On February 17th 2012, eight cars, which sent rations, arrived in Wa Klee Koo [SPDC Camp] at that night. Then, on February 18th 2012, in the morning, they left Wa Klee Koo and they arrived in Htaw Mu Pleh Meh on the same day. They came back and arrived in Wa Klee Koo at 4:30 pm. On February 19th 2012, they went past Wa Klee Koo.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Lu Thaw Township, Hpapun District (Received in March 2012)</p>
--	---

Source document #303

Internal log#:	12-41-S1
Published:	"Hpapun Situation Update: Bu Tho Township, November 2011 to February 2012," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Land confiscation; Restrictions on freedom of movement or trade; Ongoing militarisation
Full text:	<p>There were 11 village tracts in Bu Tho Township in the past, but when the SPDC army [Tatmadaw]⁹⁷⁵ divided the area again in 1994 and 1995, our Bu Tho Township became a lot narrower, and [with the new township divisions] we only have four village tracts⁹⁷⁶ left now. The four village tracts are Day Wah, Kyaw Pah, Meh Pree and Htee Th'Daw Htah village tracts. We [villagers] cannot go to these four village tracts anymore.</p> <p>We could not go to these four village tracts between 1994 and until now, 2011. We could not do anything during this period. Starting in 2011 and early 2012, the KNU [Karen National Union] and the KNLA [Karen National Liberation Army] helped us [villagers in Bu Tho Township] to become active in these four village tracts. Starting from that time we have been able to be active in Day Wah, Kyaw Pah, Meh Pree and Htee Th'Daw Htah village tracts.</p>

⁹⁷⁵ In Karen, the Burmese phrases *Na Ah Pa* (SPDC) and *Na Wa Ta* (SLORC) are commonly used to refer to the Burmese government or to Myanmar's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase *Na Wa Ta* (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase *Na Ah Pa* (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "Mission Accomplished as SPDC 'dissolved'," Myanmar Times, April 4-10th 2011. The term *Na Ah Pa* was used by the villager who wrote this report and "SPDC" is therefore retained in the translation of this report.

⁹⁷⁶ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

After the SPDC⁹⁷⁷ army divided the area again [in 1994 and 1995] in Bu Tho Township, there were three armed groups active in the area. The three armed groups were the SPDC army, the BGF army [Border Guard Force],⁹⁷⁸ and the DKBA [Democratic Karen Buddhist Army].⁹⁷⁹ All three armed groups are puppets of the Burmese government. The Border Guard armed group based their battalion in Hpaw Htee Hkuh village so they could be active together with the SPDC army throughout Day Wah village tract, Khoh Nee Hkoh and Thoo Mgheh Htah. The DKBA is located in Hkaw Taw and is active in Meh Pree village tract for the security of the monk, Khin Maung Win.

In Bu Tho Township, after the 2010 general elections in Myanmar, the SPDC government started repairing buildings in Hpapun town. They also told us that they would rebuild the public hospital and schools. Depending on if the SPDC government rebuilds the buildings, some people in the town had a positive view and some had a negative view about this. Some people also had a negative view of the rebuilding of buildings by the SPDC government that had destroyed their flat field farms or plantation fields.

Since January 2012, the SPDC government has rebuilt and developed the vehicle road between Hpapun town and Khoh Nee Hkoh [army camp] in order to transport food. Since they began doing this, people in the area reported that they worry the SPDC government would be stricter on them than before if any problems occurred with transporting food.

During the first two months of 2012, the SPDC army has not ordered the

⁹⁷⁷ In Karen, the Burmese phrases *Na Ah Pa* (SPDC) and *Na Wa Ta* (SLORC) are commonly used to refer to the Myanmar government or to Myanmar's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase *Na Wa Ta* (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase *Na Ah Pa* (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "[Mission Accomplished as SPDC 'dissolved'](#)," *Myanmar Times*, April 4-10th 2011.

⁹⁷⁸ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "DKBA officially becomes Border Guard Force" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

⁹⁷⁹ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Myanmar government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Myanmar at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

villagers to do forced labour, like cutting the bushes beside the vehicle roads or portering for them. But in the village tracts, the SPDC army is still asking them for help. We can learn more about each village tract [in Bu Tho Township] in the report below.

Pah Heh village tract

Pah Heh village tract is located in the north of Bu Tho Township, east of the *Khoh Loh Kloh* [Salaween River] and west of Lu Thaw village tract. In this village tract, none of the villages meet with SPDC army directly. The villagers in this village tract farm hill fields and flat fields for their livelihoods. It is also a village tract that avoids meeting with SPDC army, but the SPDC army did come [to the village tract] and has been building a vehicle road between Hpapun and Khoh Nee Hkoh. There are no advantages for the villagers in the area when the SPDC army builds a vehicle road. The only advantage is for them [the Tatmadaw soldiers], in that they will be able to transport their rations easily.

There is also a big problem for this village tract. It is that the villagers in the village tract are farming hill fields and flat fields for their livelihoods. But because of unusual weather [occurrence of flooding or drought out of season], their [villagers'] fields were destroyed and they had a difficult time during this period. Additionally, since the SPDC army came and based their camp close to the villagers' fields, they [the villagers] have not dared to go to their fields. They worry that if the SPDC [soldiers] see them while they were going to their fields, the Tatmadaw would shoot them with a gun or arrest and torture them. This is a big problem for the villagers.

Hkaw Poo village tract

Hkaw Poo village tract is located in Bu Tho Township, with Khoh Loh Kloh [Salaween river] to the west, Pgheh Loh Kloh [river] to the east, Bghah Der village tract to the south, and Pah Heh village tract in the north. Some villages in this village tract are not avoiding meeting with the SPDC army, but some villages are avoiding meeting with SPDC army. However, the Tatmadaw based a big army camp in Hkaw Poo village in Hkaw Poo village tract.

In order for [Tatmadaw soldiers from] this camp to transport rations to their camp in Khoh Nee Hkoh village, they repaired a vehicle road, which they began working on many years [ago]. Both of the village tracts that are not avoiding meeting with SPDC army and the village tracts that are avoiding meeting with the SPDC army are afraid of the SPDC army. In the village tracts that are avoiding them, the Tatmadaw will still arrest and torture the villagers or kill them, if they see them.

Even the places [villages] that show up to [meet] the SPDC army directly have to be afraid of them. [This is] because if the SPDC army comes to their village and the KNLA knows about this, they [KNLA soldiers] will come and fight with them [Tatmadaw]. When the KNLA comes and fights with them, and they can't fight back, they [Tatmadaw soldiers] will torture

the villagers because of this reason. This kind of problem hasn't happened in the past one or two months. We also don't know what will happen in the future.

Villagers in Hkaw Poo village tract farm hill fields and flat fields for their livelihoods. There is no other business in this village tract. Their livelihood work can be destroyed in many ways, such as the problems that happened because of unusual weather. They [villagers] also do not dare go to their fields when the SPDC army is around their village. Because of these reasons, the villagers in Hkaw Poo village tract face many difficulties. Currently, the percentage of villagers who do not get enough food is more than villagers who do get enough food.

In particular, the villagers from Hkaw Poo village tract want to report their concerns regarding the SPDC army's aim to build a new vehicle road between Hkaw Poo and Meh Kah Htah. The villagers are still not sure whether they will really build it or not. If they really do build the road, it will destroy so many of the villagers' fields. The SPDC army [made] plans to build the road many years ago.

Bghah Der village Tract

Bghah Der village tract is located in Bu Tho Township, with *Khoh Loh Kloh* [river] to the east, Meh K' Law village tract, Meh Hkuh village tract and Meh Mgheh village tract to the west, and Htee Th'Daw Htah village tract in the south. Some villages in this village tract are not hiding [Tatmadaw-controlled areas], but some villages are.

Since 2011, when the SPDC army founded [the BGF] and based them [BGF] on the Meh Leh Htah-Thoo Mgheh Htah border, many villagers from Mae Pa village have been forced to porter by the SPDC army. When the SPDC army and the Border Guard Force entered Thoo Mgheh Htah village, Hee Hpoh Thah Hkee villagers and Mah Muh villagers were forced to live in the forest. In 2011, they did not dare go back and stay in their village. They [still] do not dare to go back and stay in their village because the SPDC army is active close to their village and fires heavy weapons, so they run [stay] away from their village.

The villagers in Bghah Der village tract are flat field farmers and hill field farmers. In 2011, there were many villages such as Mah Muh village, Hee Hpoh Thah Hkee village and K'Ner Hkoh village, and other villages located close to the area where the SPDC army is active, that no longer farm the flat fields or the hill fields. Some [do not farm] because of the SPDC army's activity and some because of the unstable weather such as [natural] disasters. Therefore, problems have developed for many villagers.

In Hkaw Poo village tract, the percentage of villagers who get enough food is less than the percentage of villagers who don't get enough food. It's one fifth for villagers who get enough food and four [fifths] is for villagers who don't get enough food. There is no other economy in this

village tract. It is not easy for the villagers to transport the goods and the food because the SPDC army has based their checkpoint on the road where villagers usually travel.

Meh Klaw Htah village tract

Meh Klaw Htah is located in Bu Tho Township. Bghah Der village tract is to the east, Dwe Lo Township is to the west, Mah Htaw village tract, Meh Nyuh village tract to the south, and Hkaw Poo village tract and Hpapun town to the north. The SPDC army also bases their battalions in this village tract, such as Infantry Battalion [IB] #19, Light Infantry Battalion [LIB] #340, #341 and #434, and another battalion is LIB # 642.

Most of the villages in this village tract show themselves to [do not hide from] the SPDC army. They show themselves because some of the villagers' villages and fields are close to the vehicle road, so if they do not show themselves to the SPDC army, they cannot farm their fields anymore. In Meh Klaw Htah village tract, villagers from A---, B---, C---, D--- and E--- have to go and *set tha* [serve as messengers] once a week. Especially in F---, every year in the rainy season, the villagers have to go and plough the field for LIB #340. During the dry season, the villagers also have to go and grow the paddy and fence in the paddy field for them. They are not paid for doing this kind of work.

In this village tract, the SPDC government's development project is related to the school but they have not done this yet. They promised that they will give a salary for the teachers in the Boh Hta [village school], but they did not pay them and no support has ever come to our school. As a result, the teachers in Boh Hta stopped teaching and went back to their hometowns.

They [SPDC government] also said that they want to extend the area of the village tract (to make it bigger), but the villagers do not see any benefit of doing this. During 2012, the SPDC army provided streetlights. At first they said that they [were providing streetlights] to help the villagers, but later they asked for payment from the villagers for the streetlights.

In Meh Klaw Htah village tract, one villager reported that the SPDC army is going to build a road beside Hpapun town, which is sure to destroy a lot of the villagers' flat fields. The villagers in Meh Klaw village tract are farming the hill fields and flat fields for their livelihood. They also plant peanuts and tobacco. They do not get their daily income from other business.

Meh Nyuh village tract

Meh Nyuh village tract is located in Bu Tho Township. Bghah Der village tract is to the east, Pgheh Loh Kloh is to the west, Meh Hkuh village tract is in the south, Meh Klaw village tract is in the north. The villagers in this village tract are hill field farmers and flat field farmers. They also plant some peanuts and tobacco.

Some of the villagers are visible to the SPDC army, but for the villagers whose villages are on the hill, they do not show themselves to the SPDC army.

In 2011 and [so far in] 2012, the SPDC army has not asked for forced labour very often. Since 2011, the villagers face problems that are related to unstable weather. It is raining when it should not, and there is not any rain when there should be. Therefore, the villagers face many difficulties regarding the damage [done to their crops] by the unusual weather. This has become the main part of the problems that the villagers face.

Meh Hkuh village tract

Meh Hkuh village tract is located in Bu Tho Township. Bghah Der village tract is to the east, Pgheh Loh Kloh is to the west, Meh Mgheh village tract is in the south, Meh Nyuh village tract is in the north. In the past, most of the villagers from this village tract are visible to the SPDC army. Since 2010, both the SPDC army and Border Guard Force have not come to this village tract anymore, so the situation has become a lot easier.

Since 2011, because of the unstable weather, some of the villages' paddy fields and plantation fields have been destroyed, so it [farming] became a problem for the villagers. Because the villagers in Meh Hkuh village tract farm hill fields and flat fields for their livelihood, when faced with unstable weather, it becomes a big problem for them. Most of the villagers in the village tract don't get enough food. It is hard for them to help each other by lending each other food. For the villagers it is really a big problem.

Meh Mgheh village tract

Meh Mgheh village tract is located in Bu Tho Township. Eastern Bghah Der village tract, west of Pgheh Loh Kloh, south of Day Wah village tract and north of Meh Hkuh village tract. The villagers in this village tract farm hill fields and flat fields for their livelihoods.

In the past the villagers in this village tract were always worried and afraid of the Democratic Karen Buddhist Army [DKBA] because they based their [army] camp in this village tract. They [G---villagers] always had to send tree poles, thatch and bamboo poles to the [DKBA] camp.

Since 2010, the SPDC army has transformed the DKBA [soldiers], with camps based in Meh Mgheh village tract, to Border Guard Force, so their camp is not based in Meh Mgheh anymore. This is a relief for the villagers, as they have less to worry about. In the past, half of this village tract was controlled [by KNLA], but after 2010 the whole village tract was controlled [by the KNLA].

Regarding the villagers' livelihood since 2011, because of unstable weather and flooding that has destroyed paddy fields in some villages, the villagers have faced food shortages, which has become a big problem for

them. However, the Burmese army and the Border Guard don't come to this village tract anymore. We don't know what will happen in the future.

Day Wah village tract

Day Wah village tract is located in Bu Tho Township, east of Bghah Der village tract, west of Pgheh Loh Kloh, south of Kyaw Pah village tract and north of Meh Mgheh village tract. Most of the villagers in this village tract are hill field and flat field farmers.

Because the villagers farm hill fields and flat fields for their livelihood, natural disasters and unstable weather are a big problem for them. Their fields are destroyed, so they are faced with food shortages and don't get enough food.

Since 2010, the Karen National Union [KNLA] army has arranged away for us [KHRG] to be able to go and be active in this village tract so that now we are able to active in this village tract a little. However, because they [KNLA] have not elected village tract leaders yet, they are worried that the Burmese army and Border Guard will come back to the village tract again so, they don't accept us to be openly active yet.

In the past, the Myanmar army and Border Guard came and were active in this village tract, so we can say that the villagers had a hard time and were tortured by them a lot.

The Myanmar army can be active in this village tract but we have to think about this carefully. To think carefully means that even though the Myanmar army made a ceasefire, it is still not certain. And now this village tract is also getting bigger [wider] and the [number of] KNLA soldiers is less than the Myanmar soldiers, so we worry that the Myanmar army will come back and [become] active in this village tract again.

Kyaw Pah village tract

Kyaw Pah village tract is located in Bu Tho Township, east of Bu Tho Tuh, west of Pgheh Loh Kloh, south of Meh Pree village tract and north of Day Wah village tract. We could not be active in this village tract between 1994 and 2010 because the Border Guard and DKBA soldiers were very active in this village tract during that period.

This village tract is also located close to a Myanmar military camp, which is in K'Ter Tee village, so it is not easy for us [KHRG] to be active. From November 2011 to February 2012, we could go and be active a little in this village tract. This village tract became a new village tract for us, and we need to share our knowledge with them [community members in Kyaw Pah village tract] and do workshops for them.

In the past, Kyaw Pah village tract was controlled by DKBA and Myanmar army soldiers, which is the SPDC army, and they [the villagers] did not know how the DKBA soldiers and Tatmadaw abused their rights. Because

of this, we need an organization to share knowledge with them and do village agency workshops for them.

In the past, the DKBA based their army camp in Ta Ree Hta village, which is in this village tract. But after the 2010 General Election, they [Tatmadaw] founded the Border Guard. The DKBA [troops] that based their army camp in Ta Ree Hta village was Battalion #777, and it changed [its name] to Border Guard Battalion #1013, led by Commander La Kyeh and Commander Kyaw Way. They also based another camp in Hpaw Htee Hkuh village.

On December 27th 2011, the KNLA attacked the Border Guard based in Ta Ree Hta camp and the Border Guard [soldiers] ran away. They [the KNLA] burnt their camp. From December 27th 2011 to February 2012, the Border Guard army did not come back to their camp.

When they were in the camp and villagers travelled and crossed their army camp, the villagers had to pay a fee to them at the gate [check point]. If you have more money [are generally wealthier], you will have to pay more, and if you have less [money], you will have to pay less. However, the minimum amount is 500 kyat⁹⁸⁰ (US \$0.51) and the maximum is 15,000 kyat (US \$15.20).

After the Border Guard left their camp, the lives of the villagers living close to the army camp got a lot easier. When they [BGF] lived in their camp, and the KNLA soldiers were active close to the army camp, they would accuse the villagers of directing [KNLA soldiers] to their army camp. So, they [BGF] would fine the villagers or punish them. However, when the KNLA soldiers attacked their camp, they could not do anything but run away. Even though they [BGF] were not satisfied with this solution, they could not do anything [else]. They moved to [a different BGF] Battalion's army camp in Hpaw Htee Hkuh village.

Meh Pree village tract

Meh Pree village tract is located in Bu Tho Township, eastern Bu Tho Tu, western Pgheh Loh Kloh and Lay Poh Htah village tract, southern Htee Th' Daw Htah village tract, northern Kyaw Pah village tract. The villagers in this village tract farm hill fields and flat field for their livelihoods.

There is no other business in this village tract [except that] the villagers plant sugar cane and sell it. They are also faced with food problems because of the unusual weather [conditions]. So, they don't get enough food from their farms and face a food shortage.

Meh Pree village tract is still controlled by the DKBA. There is also a Buddhist monk, Hkay Mee Kah, who lives in the monastery located between Meh Pree village and Kyoh K' Loh village. He plants a lot of

⁹⁸⁰ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

rubber trees beside the monastery. He builds many big buildings and they cost a lot of money. So, everyone thinks that he takes money from the SPDC⁹⁸¹ army. He also has ten or twenty soldiers and sometimes he goes back to Myaing Gyi Ngu.

This monk also has a handgun and his soldiers also have many kinds of weapons. When he [Hkay Mee Kah] wants to do anything, such as building [new] buildings, he goes back to Hkaw Taw [Myaing Gyi Ngu] to discuss it with *Thaw Hkah Hkaw Taw* [literally meaning Myaing Gyi Ngu monk or U Thuzana]⁹⁸², and then he comes back and does it.

He [Hkay Mee Kah] will build a school in Kaw Kloh village which is between Meh Pree village and Kyoh K' Loh village. He also has a plan to build a new village. The villagers in the village tract have lost contact with KNU [KNLA] for a while so they seem to be interested in the monk Hkay Mee Kah's plan.

The monk's plan to build the school is still not certain. If he is really going to build a school maybe he will have to use the villagers' land. So we are still not sure about it. Concerning this, the KNLA soldiers did not say anything and they want the villagers to decide on their own. The KNLA soldiers are also trying their best to help the villagers. If the monk sincerely wants to help the villagers by building a school and if the villagers want to accept it, the KNLA soldiers will accept it as well. But if he is not sincere about building the school, the soldiers won't accept it.

The Burmese army just entered this village tract, so we [KHRG] are not sure whether we can get the information from this village. We also have not dared to go and collect information in this village tract yet. We need to wait and see for a while.

Htee Th'Daw Hta village tract

Htee Th'Daw Htaa village tract is located in Bu Tho Township, with *Khoh Loh Kloh* [River] to the east, K' Ma Maung town to the west, Pgheh Loh Kloh and Khoh Loh Kloh to the south, and Meh Pree village tract to the north. I am also not sure about the geographic location.

⁹⁸¹ In Karen, the Burmese phrases *Na Ah Pa* (SPDC) and *Na Wa Ta* (SLORC) are commonly used to refer to the Burma government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase *Na Wa Ta* (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase *Na Ah Pa* (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "[Mission Accomplished as SPDC 'dissolved'](#)," *Myanmar Times*, April 4-10th 2011.

⁹⁸² U Thuzana is an influential Buddhist monk based in Myaing Gyi Ngu who was instrumental in the formation of the DKBA in 1994; see "[Inside the DKBA](#)," KHRG, March 1996. In 1995, KHRG reported that U Thuzana had collaborated with the Tatmadaw, and met with then-Southeastern Commander Major General Maung Hla to obtain weapons and supplies for 4,000 soldiers in his monastery. As a result of the agreement, U Thuzana's monastery in Myaing Gyi Ngu, in northern Hpa-an District, reportedly developed a reputation as a mystical safe haven for villagers avoiding Tatmadaw abuses. See "[Karen Human Rights Group commentary](#)," KHRG, February 1995.

The villagers in Htee Th'Daw Htaa village tract are also hill field farmers and flat field farmers. There is no other business for their income. We can't go and be active in every village in this village tract yet. We can just be active Meh Pree village to Meh Lah Say and Hkoh Loh Nee [Salaween river bank] only.

In this village tract, the Myanmar army is planning to build a dam. If this project is really going to happen, many villages will have to move, and moreover, they will also lose their paddy fields and plantation fields. The people who will build the dam have already come and measured the land. The Burmese army called the villagers from the villages that would have to move if the dam is really going to built and conducted one meeting in Myaing Gyi Ngu.

They [Tatmadaw] conducted the meeting on December 26th 2011, in Hkaw Taw with the villagers from Taw Kyah. They also showed a picture of the dam, which they had drawn. They said that they planned to do it for the benefit of the villagers. After the meeting and before the villagers left, they also gave the villagers solar panels to use in their village. Myo Myint Swe is the project director, so they [Tatmadaw] also gave his phone number to the villagers to contact him when they want.

From July 2011 to January 2012, the schools in Htee Th'Daw Htah village tract were destroyed because of the Burmese army and Border Guard [BGF] firing of heavy weapons. Three schools were destroyed and every school was cancelled so the students could not continue their study.

Finally, I want to report that the seven village tracts, which are Hkaw Poo, Pah Heh, Bghah Der, Meh Klaw Htah, Meh Hkuh, Meh Nyuh and Meh Mgheh, have their own leaders in each of their villages. They also have some organizations in their villages, so if we want to be active there, we can contact them. But the other four village tracts are new village tracts, which are Day Wah, Kyaw Pah, Meh Pree and Htee Th'Daw Htah, so we cannot keep [do not have] any organization leaders yet. So, we can't go and be active there whenever we want.

If we want to be active in these four village tracts, we will have to contact the security person of the village tract first and, if they allow us, we can be active. Because the situation in the village tract isn't very stable yet, they [the villagers] worry that the Burmese army and Border Guard will still hide around their village tract.

In conclusion, I want to say that this report is not complete because we do not know exactly the [all of the] dates and the reasons in the report.

Situation Update written by a KHRG researcher,
Bu Tho Township, Hpapun District
(Received in April 2012)

Source document #304

Internal log#:	12-41-S2
Published:	“Papun Situation Update: Bu Tho Township, received April 2012,” KHRG, June 2012, http://www.khrg.org/2012/06/12-41-s2/papun-situation-update-bu-tho-township-received-april-2012
Location:	Bu Tho Township, Hpapun District
Issues:	Anti-personnel and other mines; Forced labour; Arbitrary taxation and demands; Land confiscation; Religious and ethnic discrimination; Ongoing militarisation
Full text:	<p>The Tatmadaw and armed groups, including the Border Guard and the DKBA [Democratic Karen Buddhist Army], are active in the area now. The KNLA [Karen National Liberation Army] is especially active in the area. They have had to actively protect the civilians to help them to survive and so that they can avoid doing forced labour for the Tatmadaw. The KNLA has taken responsibility for protecting the civilians.</p> <p>I do not know the Burmese army [Tatmadaw] officer’s name and I am not sure if I can find out. However, their camp is based to the east of the Pgeh Loh River, where IB [Infantry Battalion] #19 and LIBs [Light Infantry Battalions] #341, #434 and #340 are based. There is also one other battalion. I do not know their commander’s name, but their battalion number is #642. They [the Tatmadaw] have based these five battalions in camps alongside the Papun vehicle road all the way to Way Moo village. I would say that their camps are permanent.</p> <p>There are other army camps based along the border [with Thailand]. These camps are located on the Khoh Nee riverbank from Hkaw Poo to Pa Heh, K’Hee Kyoh, Kyaw Nya, Dah Kway, U Thoo Hta, Meh Ra Hta, Meh Paw Muh Hta, Thee Roh Hta, Moh Moo Kyoh and Thoo Mgeh Hta [villages]. There is also another army camp in the Meh Pa area. These army camps have been based along the border for over ten years, but I cannot tell if they have been set up for temporary purposes or if they have been set up permanently.</p> <p>Border Guard Battalion #1012 is based in Oh Daw, Battalion #1013 is based in Hpaw Htee Hkuh, and Battalion #1014 is based in Tha Aw Play. I do not know for sure whether these three battalions are active or based there permanently. The commander of Battalion #1012 is Hpa Bee. The commander of Battalion #1013 is La Kyeh, and the deputy Commander is Kyaw Way. I do not know the name of the commander of Battalion #1014.</p> <p>The [Burma] government has increased troop numbers [in Karen State]. I asked [the villagers] how many battalions and camps there were, but I did not find out. The Tatmadaw’s activities have included the transportation of food and weapons. It seems like more food and weapons are being transported [by the Tatmadaw] at present than in previous years. The Tatmadaw has not only sent food, but has also sent iron and cement for constructing many buildings. I do not know how many soldiers currently</p>

guard the gates at the entrance of the camps. Sometimes there are two to four soldiers.

The villagers have not responded to the situation reported above. The situation means that the Government army [Tatmadaw] has increased [in Karen districts] in order to ensure their security when transporting food between Ka Ma Maung and Papun, and between Papun and the Khoh Nee riverbank. They have sent more food and weapons than in previous years because they have agreed to a ceasefire with the KNU [Karen National Union]. The Tatmadaw are now able to send materials and equipment more freely, so they have sent and stored a lot of supplies. They will be more capable of operating if fighting happens again. I think that the Tatmadaw will use the materials that they have stored, such as iron and cement, to repair their camps in Papun town and buildings in other camps.

The police have rebuilt the police station in Papun [city]. They have repaired it and the number of police officers has also increased, but I do not know the leader's name. I do not know any more about the fixing of checkpoints and I do not know about the camps that were abandoned, as people do not use them anymore. The Tatmadaw has planted landmines in the old army camps, at the bottom of mountains, beside villagers' flat fields, and where villagers travel to cut trees and bamboo. Regarding checkpoints, I know that since January 2012, citizens have been able to travel more freely.

With regards to the situation reported above as it relates to landmines, civilians were able to respond in only one way. The village head and knowledgeable villagers went to tell the [Tatmadaw] officer that the villagers needed to build houses. The villagers have to feed their buffalos, so some Tatmadaw battalions have allowed the villagers to use some places beside the flat field farms [by clearing some of the landmines]. The situation is such that if the KNLA were to go on patrol, they would be in danger of being hit by landmines. If the KNLA patrols near the Tatmadaw camps that are beside the flat field farms, they could step on the landmines when they are going back. The Tatmadaw did this [planted landmines] to protect themselves. But in my opinion, it was to make things difficult for the villagers to work. I also think that the Government army thought that the KNLA would not know the path, so if they [the KNLA] want to go to their [Tatmadaw] camps they might ask the villagers to accompany them [to show them where the landmines are] and the villagers could be hit too. This is what I think.

I do not know what the Tatmadaw soldiers do when they are in the camps. Sometimes, they stay in the army camp, but other times they patrol outside. They go out [of their camps] to guard the bulldozers. We do not know what kinds of food they have demanded [from villagers]. The Tatmadaw has demanded coconuts and vegetables from the villages of K--- and M---. They do not demand money, porters, or villagers for sentry duty or to serve as soldiers, and they do not order villagers to serve as guides for them anymore. However, they still order thatch shingles. We do

not know the name of the officer from the battalion [LIB #340] that orders things from the villagers. LIB #340 still orders villagers to do work, such as helping them to plough fields, plant paddy, and to winnow in C--- village. However, I do not know the officer's name. The civilians have not prevented this situation from happening. They have followed the demands as much as they could, but they have not followed all [of the Tatmadaw's] orders. These situations mean that human rights abuses continue. In my opinion, they [Tatmadaw soldiers] have not paid the villagers for their work such as ploughing fields, planting paddy and making thatch shingles. As they [the soldiers] have a salary, it is better if they pay for things like that.

Since January 2012, I have not seen the villagers respond to the fighting that has happened between the two armed groups [the Tatmadaw and the KNLA]. Regarding the planting of landmines, since the ceasefire the villagers have planned to clear landmines from their workplaces in order to work more easily. The armed groups that were active in the area have cleared some of them. The villagers have not responded to this situation. The villagers' workplaces have been cleared [of landmines] because of the ceasefire [between the Tatmadaw and the KNLA].

The powerful groups that came [to confiscate land], and caused problems and damaged the villagers' livelihoods day by day were the Border Guard and Burmese government army [Tatmadaw]. The Burmese government army has damaged the villagers' land and livelihoods by building camps on their land. The land that has been taken is on both sides of the vehicle road from Papun city to Way Moo Way Hsa [village]. A lot of land has been destroyed, but I cannot report the exact amount. From the [November] 2010 Burma election until March 2012, they [the Tatmadaw] built one new section in the Traw Day area of Papun city. The civilians have not responded to this situation. This situation [of land confiscation] is a human rights abuse. In my opinion, the Burmese government has a salary and money so it should not commit human rights abuses.

The powerful people [Burma government] built a vehicle road, camps, and rubber plantations that have impacted the villagers negatively. The Tatmadaw did development projects in Papun city, such as building a battalion camp, which required the confiscation of the villagers' land on both sides of the vehicle road from Meh T'Roh to T'Koo Teh. A lot of land was damaged, but I cannot report how much exactly. There are no travel restrictions and no mining, but the Burma government came to measure villagers' land, and confiscated it. Other things have also happened, like demands for land for small rubber plantations in E--- [village] after the Burma government set up electricity in the village for the villagers.

The villagers responded in some ways to the situation [relating to the confiscation of land for development projects] reported above. With regards to the setting up of electricity in the village and the demands for land, they replied that they could not give them the land because they earn their livelihoods by farming flat fields and hill fields. If they were to give the Burma government the places that they demanded, they would

not have any land to farm hill fields, and the amount of land available to farm would become far less. This situation [of land confiscation] is a human rights abuse, and the civilians are forced into it. These demands are illegal. That is my opinion.

The opportunities that the villagers have to earn their livelihoods through agriculture, transporting goods, trading, hunting animals and finding food in the forest has changed. They still have a chance to do these things; however, it is not enough. The villagers have not responded in any way to this situation. They have just worked where they could work. They do not work if they cannot work. The situation is such that some villagers live far from the vehicle road and some villagers do not live where people [the Burma government] are doing development projects, so they can still do agriculture.

Villagers' livelihoods are changing because of natural resource extraction, which has decreased the natural places available [for farming]. For example, the extraction of natural resources damages all of the important cultural places, fresh water, fresh air, the forest, mineral resources, land, and the places where animals live and villagers hunt. As a consequence, some people's livelihoods are not the same. The villagers have not responded in any way to this situation [natural resource extraction]. This situation has meant that some villagers now plant peanuts and some trade animals for their livelihoods. Some villagers carry food to sell, and some farm flat fields and hill fields.

The villagers' health has changed and there has been an increase in new diseases such as dizziness, hypertension, malaria, and body pain. If the villagers go to the government hospital, they have to pay money. There they do not ask for payment for the cost of the treatment. They are willing to help, but people have to pay upwards of 5,000 kyat (US \$6.11)⁹⁸³. They do not take responsibility for caring for the villagers' health. The government confiscates all things used for the prevention and treatment of disease if they see villagers carrying them. Peoples' use of traditional medicine has decreased because diseases have increased and the demand for medicine has also increased, so people cannot use traditional medicine anymore. The villagers could not respond to this situation in any way, so they have had to follow whatever people [at the government hospital] order them to do. I cannot tell you any more about this situation.

Changes in education

Because teachers have not attended school regularly, the students' standard of education has been affected. Their salary has increased, which has caused problems for the student's parents. The Karen language is not taught in every school, particularly in the schools that are controlled by the government. Some schools in Ph---, La--- and Y--- have

⁹⁸³ As of June 5th 2012, all conversion estimates for the kyat in this report are based on a rate of 818 kyat to US \$1. This reflects new measures taken by Myanmar's central bank on April 2nd 2012 to initiate a managed float of the kyat, thus replacing the previous fixed rate of 6.5 kyat to US \$1.

been closed. These schools have been closed since July 2011 because the Burmese army active in the area came to sleep in the villages and fired heavy weapons and people were afraid and fled. Even now, people have not gone back to those villages, so the schools were closed. These schools are in Htee Th'Daw Hta village tract. These schools were not able to teach the Karen language because the teachers had graduated from the Burmese government's school. People who want to go to study at high schools in Burma have to change their names to a Burmese one so that they can go and study there. After they have graduated, they have to use a Burmese name in order to get a job.

The villagers could not respond to this situation [concerning education] in any way. People [Burma government] have forbidden them to respond. In schools that are far from the Burmese government and near to the areas under KNU control, even in those that people recognise as Burmese government schools, the villagers can respond by teaching the Karen language. This situation means that the Burmese government wants to kill the Karen culture and language through education. That is my opinion.

Changes in the situation for women

There is no more rape or torture. There are no difficulties preventing women from accessing health care when giving birth. Healthcare is getting a little bit better. Women still have to do forced labour, but it has reduced a little bit. There are still livelihood difficulties. Even though men work to earn their livelihoods, it is not enough so women also have to work. Even though there are much better opportunities for women [than before], it is difficult for them to access education and to look after their families.

Cultural [and religious] freedoms

The opportunity for freedom of expression is getting a little bit better. There are no restrictions on religious worship. Cultural freedoms are getting a little bit better. Villagers can meet and communicate well. There is no more forcing of people to enter the religion [Buddhism] in order to get an education. The villagers have not responded to this situation. This situation means a reduction in the restrictions on accessing education.

The Border Guard does not have a base in this area [Bu Tho Township]. Their nearest base is in Hpaw Htee Hku camp. This is Battalion #1013, led by [Commander] Hla Kyaw and Second Commander Kyaw Way. They are active in the Bu Tho area.

In the Meh Pree area [village tract] of Bu Tho Township, a monk called Hkay Maw Way, also known as Hkay Mee Ka, lives with his soldiers. He has over 20 soldiers, approximately 30. He also has big weapons and small weapons. He lives between Meh Pree and Kyoh K'Loh and he has built a lot of rubber plantations. Moreover he has built one monastery and a school too. He plans to build a new village between Meh Pree and Kyoh K'Loh [villages], beside the monastery and road. He plans to dig one well

for every two houses because the village [he plans to build] is far from water. He is carrying out his plan.

We do not know what monk Hkay Maw Way, also known as Hkay Mee Ka's, plan is, but it seems that the villagers in the Meh Pree area support him very much. We don't know what they [the monk and his soldiers] will destroy or how they will abuse the villagers' rights. We do not know which villages this monk will take people from for his new village. He wants to build the village in a rubber plantation. He has named this place Htoo Wah Kaw Kaw Kloh, but this place was not called this in the past. I do not know what it was named in the past. He plans to build a school and hospital in this village where civilians will not need to pay fees. However there is one thing: the civilians have to clear vegetation from his rubber plantations when he asks. People do not know where this monk has received assistance and money from; he just goes back to Kaw Taw and travels to Pa'an city.

The civilians have not responded in any way to this situation, reported above. They have just followed the plan of monk Hkay May Way, also known as Hkay Mee Ka. Regarding this incident, I think that it would be good if the monk were to do good things. If he works for the Burmese government and follows their suggestions, it would seem that the civilians who live nearby would be affected in a very negative way. It would affect them by preventing them from farming their hill fields or working in agriculture anymore. It would affect the villagers who farm hill fields, particularly those who do not eat enough, because the monks' village only has rubber plantations nearby. That is my opinion.

Burma government development projects

The Burmese government came to C--- village to carry out development projects, including building a school. They provided two teachers, but they only taught for one or two months and then they left and could not be found. There is only one person, [a teacher] who the villagers selected, left [at the school]. They [the teachers provided by the government] did not help the teacher chosen by the villagers, but the villagers struggled by themselves. This school is classified as a government school. They built this school in C--- village in June 2011.

On February 3rd 2012, they [Papun district Saw Mya Htunt Way and government officials] came to C--- village to provide electricity from a hydroelectric source. They also provided pipelines that carry water to the village. After that, the villagers had to give one goat and one pig to the Papun district leader Saw Mya Htunt Way and the government officials from Papun when they came to look at the village. One goat costs approximately between 15,000 - 20,000 kyat (US \$18.34 - \$24.45) and one pig costs over 100,000 kyat (US \$122.25). I do not know the actual cost [of the animals that were provided]. I see that this kind of help is not always beneficial for the civilians. Regarding the hydroelectric energy, the rainfall differs between the summer and the rainy season, so it will be destroyed if people are not responsible.

	<p>[In another incident] they [the Burma government] provided electricity in E--- [village] but they [the villagers] said that the [person who came to help set up the electricity asked for 7,000 kyat (US \$8.56) per house. There are 40 households in E---. One person also asked the villagers to provide them with one piece of land for a rubber plantation and for building his house on so that he could take responsibility for the electricity. But this would cause the villagers problems, so they told him that they couldn't be held responsible for any trouble or problems that arose. The villagers responded by saying that if he planted rubber trees they wouldn't be able to help him if he faced problems, so the introduction of electricity to E--- has not run smoothly for the civilians. The villagers are not able to keep buying bulbs for the fluorescent lights. One fluorescent light bulb costs 3,500 kyat (US \$4.28), but they could only use it for one week before it became damaged so it does not benefit the civilians.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in April 2012)</p>
--	---

Source document #305

Internal log#:	12-43-S1
Published:	"Papun Situation Update: Dweh Loh Township, January to March 2012," KHRG, May 2012, http://www.khrq.org/2012/05/12-43-s1/papun-situation-update-dweh-loh-township-january-march-2012
Location:	Dweh Loh Township, Hpapun District
Issues:	Land confiscation; Impact of infrastructure and commercial development; Ongoing militarisation
Full text:	<p>The people that live in the area [K'Ter Tee and Htee Th'Bluh Hta village tracts] have experienced problems in the period between January 1st and March 6th 2012. These problems are still happening in K'Ter Tee and Htee Th'Bluh Hta village tracts, and they are as follows.</p> <p>Border Guard Battalion #1013's troops, led by [Battalion Commander] <i>Bo</i> [Officer] Lah Kyaing Oo, confiscated the peoples' cattle grazing land in order to build houses for the soldiers' wives to live in. As a result of this human rights abuse happening, forced labour will also occur again as villagers will be forced to construct the barracks for the soldiers' wives. Also, more than 150 acres of Noh Paw Htee villagers' flat field farms will be flooded as a result of the dam that is going to be built on the Noh Paw Htee River by the Border Guard. These are the problems that have been impacting villagers and which they have been grieving over.</p> <p>The human rights abuses reported have been caused by the DKBA</p>

[Democratic Karen Buddhist Army], which has transformed into the Border Guard⁹⁸⁴. They are the soldiers from Thein Sein's government's Border Guard Battalion #1013, led by *Bo La Kyaing Oo*. The reason for causing these [human rights abuses] is because of their objective to build houses for soldiers' wives to live in. The Border Guard does not analyse the weak points and strong points of the job before implementing things; they do not even know how their work has impacted ethnic villagers, thus it keeps on happening.

To give further information on these events, a D--- villager said that the villagers' cattle grazing land lies in the area between the south of D--- village and the north of M--- village. The houses will be built for the Border Guard [soldiers'] wives in the cattle grazing land between these two villages. As a consequence, many villagers have had to send *d'nih* [a kind of leaf used in thatch shingles] and bamboo poles to the Border Guard, either without any payment or for a very low price, even though they did not want to. These villagers were from villages in K'Ter Tee and Htee Th'Bluh Hta village tracts comprising: A---, B---, C---, D--- (Burmese name, D---), E--- and F---; and villages in Th'Buh Hta village tract comprising: G---, H---, I---, J---, K---, L---, M--- and N---. [In these villages] villagers cannot avoid working for them.

If barracks are built for the Border Guard soldiers' wives, the ancient cattle grazing land will be destroyed and lost. The land with a spring beside D--- village is where the barracks will be built. This place has water in ponds, so hard soil is needed in the place where the barracks will be built. One dam needs to be constructed on the Noh Paw Htee River in order to change the direction of the water so that it flows down into the Baw Soh River (Burmese name, K'Nyin Doh River). This river is located to the west of D--- village and it flows from north to south, so the Border Guard has planned to construct a small dam to the south of D--- village. This information was provided directly by a D--- villager.

To build the dam, Major Aung Myo Myint has been contracted [by #1013 *Bo La Kyaing Oo*]. He and Border Guard Battalion #1013 Battalion Commander *Bo La Kyaing Oo* held negotiations and decided that they will build the dam forcibly. No discussion was held with the villagers, the public. When the dam is built, it will block the water in the Noh Paw Htee River and the water level will rise by nine feet, as reported by D--- villagers. If the water level rises like this, 150 acres of D---- villagers' flat

⁹⁸⁴While Tatmadaw and DKBA units have for years operated together, this operational hierarchy became formalised with the DKBA's transformation into a 'Border Guard Force' under control of the Tatmadaw and containing a fixed number quota of Tatmadaw officers. This transformation dates to at least May 2009, when commanding officers stated in high-level meeting of DKBA officers that the DKBA would transform itself into a 'Border Guard Force.' Leaked minutes from the May 2009 meeting are retained by KHRG on file. Ceremonies attended by Tatmadaw commanders officially announced the transformation of large portions of the DKBA into Border Guard Forces in September 2010; see, for example: "Border Guard Forces of South-East Command formed in Paingkyon of Kayin State," *New Light of Myanmar*, August 22nd 2010; and "Border Guard Force formed at Atwinkwinkalay region, Myawady Township, Kayin State," *New Light of Myanmar*, August 25th 2010.

fields will be underwater, and they will be destroyed and lost. If we calculate it, the value of 150 acres of flat fields would be at least 75 million kyat (US \$91,687)⁹⁸⁵.

The place in this report, where the Border Guard are trying to build the dam, is located to the west of Ka Ma Maung and the Papun vehicle road, and four furlongs (0.5 miles / 0.8 km) away to the northwest of M--- [village]. It takes 20 minutes on foot from M---village to that area. Their Sein's government's LIB [Light Infantry Battalion] #8 troops used to be based in Bilin Town but they have come to K'Ter Tee to join with Border Guard Battalion #1013, led by Battalion Commander *Bo La Kyaing Oo*. They are active in the area in which the dam will be built. KNLA [Karen National Liberation Army] Battalion #102 troops are sometimes active there. LID [Light Infantry Division] #22, IB [Infantry Battalion] #8, and IB #96 are under the control of the Thein Sein government. They are based in K'Ter Tee camp where they have their headquarters, and they are active from the southwest of Thaw K'Law Kee village to Kyak Thaw Hsay [where Yoh Klah Camp is located] and to the north of M'Taw village, along the right side of the vehicle road. Also, they travel back and forth from the east of Nat village to Hsoo Mweh Hta Camp, which is located on the bank of the Salween River.

In this current ceasefire period, Thein Sein's government troops [Tatmadaw] can only travel 200 yards from the fences around their camps. They are allowed to cut firewood and carry water 200 yards from the vehicle road, and they are allowed to leave their camps and travel back and forth up to 200 yards away from the villages where villagers live. [If they travel] any further away, misunderstandings can arise between the armed groups, and attacks can happen. This information was received from KNLA soldiers who are active on the front line.

Again, a directive was passed to Thein Sein's government's troops at the frontline camps and villagers from nearby villages. If anyone sees any responsible persons from the KNU [Karen National Union], they must let them know that they are welcome to meet and talk with the camp commanders or officers from Thein Sein's government's army camps. The directive announced that the public must cooperate and help to maintain the current ceasefire status so as not to break it again. Every person who lives close to the camps was informed about it as well.

The KNU has also welcomed [the Tatmadaw], but they have sent more weapons, troops and rations, as much as they could, to the border camps. Due to Thein Sein's soldiers' activities, every ethnic armed group is watching what Thein Sein's Tatmadaw does carefully.

We think that it has nothing to do with KHRG members whether or not we obtain peace or maintain a ceasefire. The things related to KHRG

⁹⁸⁵ As of May 23rd 2012, all conversion estimates for the kyat in this report are based on a rate of 818 kyat to US \$1. This reflects new measures taken by Myanmar's central bank on April 2nd 2012 to initiate a managed float of the kyat, thus replacing the previous fixed rate of 6.5 kyat to US \$1.

	<p>members are: how well villagers are, how free they are, and how happy they are, because KHRG members watch the public and help the public. Even if we have peace, we cannot say that there are no human rights abuses during peacetime. We will still have one kind of human rights abuse or another after getting true peace. We would like to report that human rights abuses keep on happening, so KHRG members have to continue to stand by the sides of villagers. All KHRG members have the responsibility to use their skills to help with every social problem.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Dwe Lo Township, Hpapun District (Received in March 2012)</p>
--	---

Source document #306

Internal log#:	12-88-S1
Published:	<p>“Papun Situation Update: Dwe Lo Township, February to June 2012,” KHRG, September 2012, http://www.khrq.org/2012/09/12-88-s1/papun-situation-update-dwe-lo-township-february-june-2012</p>
Location:	Dwe Lo Township, Hpapun District
Issues:	Arbitrary taxation and demands; Land confiscation; Ongoing militarisation
Full text:	<p>For Dwe Lo Township’s location, it is bordered by Pweh Law Stream in the east, Brigade #3 in the west, Brigade #1 in the north and Lu Thaw Township in the south.</p> <p>In our Dwe Lo Township, the civilians are living in two stages until now, one is under [Tatmadaw] control and the other is [as] IDP [internally displaced people].</p> <p>The Burmese Military location</p> <p>In Dwe Lo Township region, the Burmese Military is based in Meh Way, Hkoo Thoo Hta, Waw Muh, Kay Kaw, Kwee See, Taung Thon Lon, K’Ter Tee, Maw Law Kloh and K’Ma Moh. These are the places where the Burmese Military camps are based. Beginning in 2011 to now, the military camps which withdrew from our [Dwe Lo Township] region are Htwee Thee Uh, Ma Htaw, Sayar Aung Myint, Maw Thay Tha; [they] are not [in our region] anymore.</p> <p>The Burmese Military Activity</p> <p>In our region, from Baw Kyoh Traw to the east of Buh Law stream, LID [Light Infantry Division] #44 and the LIB [Light Infantry Battalion] are active and they rotate themselves every six or four months.</p> <p>To send bullets, like in the past year, they repaired the old vehicle road in Buh Law Traw and they sent vehicles from Nat Kyi to Hkoo Thoo Hta</p>

camp. After that, they sent [the bullets] to Meh Way, by motorboat. Because the Karen soldiers do not do any shooting after the ceasefire, they can send [bullets] safely.

As the Burmese Military [still] sends rations and bullets like in the past year, the civilians consider that they [civilians] cannot be happy about the ceasefire. If there are the [military] activities, like the past year, they [civilians] will face the same problem. Some of the civilians are happy because, since the ceasefire was entered, they can travel and trade freely.

Since the ceasefire was entered, the Burmese Military has many plans to organize the civilians in different ways. On May 2012, the Education Coordinator from the Burmese Military ordered the E--- village leader [to a meeting] and he said that “*Now, there is a school in your region.*” He said that “*if there was no school, [I] would build one and send teachers to manage the school.*” If we look back to that year [when he sent the teacher] at the teachers he sent, they just taught for two or three months, and after that they rotated out. Therefore, our Karen leaders saw that it is not a correct practice, so they told the Burmese leader that if they said like that [promised teachers], they [the teachers] have to teach until the end of the year and they have to teach Karen subject, with Karen teachers to manage [the school]. Now, we have not heard [back] and we do not know anything related to this plan.

As there are gold mines [in the region], the civilians face many difficulties. Their properties are destroyed. Moreover, the civilians who live in the villages that are set up downstream on the Meh Toh Law River do not have a chance to drink pure water because the water is polluted. The oil from the machines flow down and the civilians have to go and pipe water in from the mountain, and it is not enough for them to drink or to shower. Moreover, because of the polluted water, the animals, cows and buffalos drink the polluted water, shower with the polluted water, and it causes health problems; even the fish died.

On June---, 2012, we went to a meeting in A--- village tract and a villager from D--- said, “*Now, the companies came in and work, and the land of the civilians are being destroyed.*” The villager said, “*Why don’t the Karen leaders forbid them? Let’s not talk about forbidding. Now, there are only the rights for the companies and there are no rights for the villagers. In the past, before the companies came to do gold mining, they [the authorities] didn’t ask for any fees when the villagers did gold panning. Now, if the villagers go and pan for gold among the companies, each person has to obtain a recommendation letter for one week. For one recommendation letter, [the villagers] have to give [money] to the village tract authorities, KNDO [Karen National Defence Organization] member and the village tract leader and they ask 10,000 kyat⁹⁸⁶ (US \$11.49) for*

⁹⁸⁶ As of September 11, 2012, all conversion estimates for the kyat in this report are based on the official market rate of 870 kyat to the US \$1. This reflects new measures taken by Myanmar’s central bank on April 2nd 2012 to initiate a managed float of the kyat, thus replacing the previous fixed rate of 6.5 kyat to US \$1.

one recommendation letter. If [the villagers] don't take a recommendation letter, the authorities don't allow [the villagers] to pan gold. If I look at the arrival and gold mining of the companies, if the leaders from the headquarters, from the districts and the townships prohibit them, it will be the best. I hope that the Karen leaders will prohibit [the companies] for us in order not to have the companies' gold mines in the coming years."

On June 15th, 2012, when [they] went and held meeting in Meh Way village tract, the E--- villagers named T---, V---, W--- and S--- heard that the companies will come and do gold mining in Meh Way region, so they shouted in front of the leaders not to allow the companies to come and do gold mining; they asked the leaders to prohibit [the companies] as much as they can. *"If the leaders give permission, our villagers will face many difficulties."*

Now, in K'Ter Tee village tract, between L--- and M--- [villages], they [Border Guard] developed a plan to build barracks for the Border Guard soldiers' wives. The Peace Council Chairman, U Soe Myint, sent his people to tell the civilians that he had asked permission from KNU leaders for the land from this place, and he said to the villagers, *"You have to agree with me and you have to sign that the land becomes our land, in order to build the place [barracks]"*. Some of the villagers believed that the KNU gave permission and, for some of the villagers, they signed because they were afraid of them [the authorities]. Then, [the villagers] accepted a small amount of money and they gave the land [away].

As soon as U Soe Myint had this plan, the current Battalion Commander from LID [Light Infantry Division] #102 firmly forbade them to not to build any buildings. The Battalion Commander explained to the civilians, *"U Soe Myint's people came and told a lie to you, that they went and asked permission from the KNU, but none of them went and met [the KNU leaders]."*

Moreover, in our region, the rich peoples' companies, which are U Mya Hpoo Company and Htun Kye Ta Pwint Company, came and do gold mining in the Baw Paw and Meh Htoh streams, so that many of the civilians' land and their plantations were destroyed. For the land and the plantations that are being destroyed, they [companies] gave 700,000 kyat (US \$804.60) for one acre; some of the villagers did not want to sell but they had to sell.

The companies told the civilians that they have asked permission from the Karen leader and as the leader gave permission, and now they came and mine gold in Meh Toh Kloh [stream].

Beginning on February 5th, 2012 to May 10th, 2012, the company owned by U Yeh Htun came and logged in Hkoo Thoo Hta village tract, in Poh Loh Hta region, and the company built a road to send the wood. The villagers' plantations, dog fruit plantations, betelnut plantations, and rubber plantations, were destroyed because of the road that they built. The prices that they gave for the civilians' destroyed plantations were not

	<p>full [value].</p> <p>Furthermore, the people log, and it affects the source of the stream, which the N--- villagers rely on for their drinking water. When the elephants pull the wood, their urine goes into the stream and the water is polluted so that the N--- villagers dare not, and cannot, drink the water from the stream where they used to drink. Therefore, they have to go and take water from the Meh Hkoo Law stream. They said that, because they can't go and take [water] by themselves, they have to carry [it] with carts. The companies come and do logging, and the N--- villagers face difficulty with insufficient water for drinking and for showering.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Dwe Lo Township, Hpapun District (Received in June 2012)</p>
--	--

Source document #307

Internal log#:	13-36-D1
Published:	"Hpapun Short Update: Bu Tho Township, February 2013," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Anti-personnel and other mines; Land confiscation; Ongoing militarisation
Full text:	<p>As the reported information, the stones and sands are taken somewhere from A--- riverbank for the construction. The place where people go to collect sands and stones is on [other] people's plantations and it is the land belonging to two unknown owners. Because the land owners do not like it, the village tract⁹⁸⁷ [leaders] in charge and KNU people/soldiers, Battalion #102 frontline soldiers warned them four times to not come to collect stones here anymore. But Ko Myo's (Ka Taing Tee village head) people still went to collect them, so on February 11th 2013 at 7:00 am, the truck which went to carry the stones hit the landmine in the place where they collected the sand. The driver B---, lived in Hpapun [town], C---, D--- and E---, died and the other one had to be hospitalised in Ka Ma Maung. The truck that hit the landmine was hired by Ko Myo.</p> <p>They sent two order letters; one is from the Myanmar government and [the other one] is from the BGF [Border Guard Force].⁹⁸⁸ They ordered F-- - to attend the meeting after the explosion. The Myanmar government told [them] that what the KNU did that was against the law. And the BGF</p>

⁹⁸⁷ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

⁹⁸⁸ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "DKBA officially becomes Border Guard Force" Democratic Voice of Burma, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

	<p>asked who did this? Where did the command come from? F--- said that the KNLA [Karen National Liberation Army] did it because they [KNLA] already warned them and forbade them four times already. After the occurring [explosion], the government soldiers [Tatmadaw] carried out night duty in the place where sands are collected near K'Ter Tee's hospital and one place in Kaing Taw where the sands are collected. No one is allowed to travel after 6 pm. F--- also added that, the BGF also will construct one large vehicle road which will surround their location. They will start it [construct the road] beside the K'Ter Tee government army camp to G--- village. They asked permission from the villagers. If the vehicle road has to be constructed, it will destroy the farms because it is in the lower place [part of town]. So F--- and G---'s [censored for security] discussed and suggested each other [then], they asked the BGF [to do it] in the lower place of BGF's location because it will not destroy the farms. They don't have to construct the road because there is already a small hill. They have to follow the bridges. They [villagers] do not know yet whether it can be possible or not.</p> <p>F--- told me this information when I went to interview him on March 1st 2013.</p> <p style="text-align: right;">Short Update written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in March 2013)</p>
--	---

Source document #308

Internal log#:	12-91-S1
Published:	"Hpapun Situation Update: Bu Tho Township, received June 2012," KHRG, (first published)
Location:	Bu Tho Township, Hpapun District
Issues:	Anti-personnel and other mines; Forced labour; Land confiscation; Ongoing militarisation; Access to health and education
Full text:	Presently, the government military [Tatmadaw] and the military armed group [Border Guard Force [BGF] ⁹⁸⁹ that are active in Bu Tho Township, Hpapun [District], to Khoh Nee Hkoh, are LIB [Light Infantry Battalion] #343, LIB #341, LIB #340, IB [Infantry Battalion] #19 and IB #642. The person who takes responsibility for the Operation Command is

⁹⁸⁹ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "DKBA officially becomes Border Guard Force" Democratic Voice of Burma, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

Commander Auang Htun. For the Border Guard, they are active in three village tracts⁹⁹⁰ from the mouth of the river called Kyaw Pah, Htee Meh Pree, Htee Th'Daw Hta village tracts. The battalions that are active are Battalion #1012, Battalion #1013 and Battalion #1014.⁹⁹¹ The battalion commander for #1014, Maung Chit,⁹⁹² leads and takes responsibility for the group that is active in Meh Pree, and is [locally] led by Nyo Tin, whose position is company commander. There are 30 Myanmar government soldiers also included when the military group [Border Guard Force] is active.

The Border Guard army camp is based in Paw Htee Hkuh, and these army camps are permanent. The Myanmar government military is based from Tee Kuh Taing to Hpapun town, and it comes close to the permanent [Border Guard Force].

Presently, there is no Government military that will come more [often] and take new places [troop rotation], but there are activities, such as sending rations and ammunition. We don't know the exact time of their arrival; there is no investigation of their vehicles coming or returning, as the military vehicles travel freely. If we look at the norm for sending things, their sending of materials and rations this time is more than in the past. Now, there are one to three soldiers who are guarding at the gate.

- For the above situations, there is nothing that the villagers can do in response.
- My [community member's] opinion on this situation is that the Myanmar military tries to send more rations and ammunition when they have a good opportunity, in order to be able to resist when they face their enemies again.

⁹⁹⁰ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

⁹⁹¹ KHRG received reports on the activities of Border Guard Force (BGF) Battalion #1014, which has been active along the border of Papun and Thaton Districts. Battalion #1014 is commanded by Major Maung Chit, which is also sometimes spelled Maw Hsee, whom is allegedly to be a part of an advisory committee that oversaw the 2010 transformation of the DKBA into the BGF, and assumed responsibility for business activities for the group. See "The Situation In Karen State After the Elections," EBO (Euro-Burma Office) Analysis Paper No. 1/2011, April 2011. More recently, on August 5th 2012, the KNLA and BGF #1014 engaged in a fire fight in Mae Seik village, Papun Township, despite the terms of the ceasefire. KNLA and Government's Militia Fight – Four Soldiers Killed Karen News, August 7th 2012. For additional articles discussing abuses perpetrated by BGF #1014, see these KHRG reports: "Torture and killing in Thaton District," KHRG, October 2012; "Papun Situation Update: Bu Tho Township, received April 2012," KHRG, June 2012; "Papun Interview: Saw T---, August 2011," January 2012; "Thaton Situation Update: June to October 2011," KHRG November 2011; 'All the Information I've Given You, I faced it myself, KHRG December 2011, page 14.

⁹⁹² Commander Maung Chit's name is sometimes spelled "Maw Hsee." Commander Maung Chit is not to be confused with Maung Chit Thu, who is a top-tier officer in the Border Guard, while Maung Chit is the commander for Battalion #1014. Maung Chit Thu is part of the intelligence division for the Border Guard and not much is currently known about his actual role in the command structure. In December 2012, KHRG verified that these two names do not refer to the same officer. For more information on Maung Chit Thu's authority, see this KHRG report: "Pa'an Situation Update: June to August 2011," KHRG, October 2011.

[We] heard something that is related to building a new army camp in the Meh Pree area and [they] also set up a checkpoint. The army camp is the Border Guard Battalion #1014, which is led by Maung Chit. [I] did not hear of any army camp that is being abandoned. By building the checkpoint, it seems like they will build it to be permanent, but we can't say for sure. There is no fence yet, but there are soldiers who wait at the checkpoint. Regarding planting landmines, there are [landmines] beside the camp, on a road that is next to the camp and in the jungle and near the village. For the place near the checkpoint, the villagers can't travel freely; they have to go as ordered.

- For the above situation, the villagers can't do anything in response. The villagers just have to follow [orders] for the present time.
- The situation that is happening seems like the Border Guard has to do [things] according to what the Myanmar government asks them because they accept their salary from the Myanmar government. They saw the KNLA and KNU enter the area deeper and closer to their camp, so they entered Meh Pree and based their camp [there], and also built a gate where they request taxes. This is also [causes] difficulties and concerns for the civilians.

The soldiers who live in the camp do not do anything, but they just do [take of] the needs of their camp, and they go outside and guard [the camp]. The soldiers ask for food, money, porters, *set tha* [messengers] and they ask the villagers to guide them on travel routes and to weave thatch. The Battalion #1014 [which is led by] Battalion Commander Maung Chit, who is from the Border Guard, is the group that causes [responsible for] most of these things. They have to do [as the Tatmadaw requires] as they accept the Myanmar government's salary.

- The villagers dare not do anything in response to the situation mentioned above; they just need to follow the orders of the Border Guard.
- These situations mean that the Border Guard Force accepts the salary from the Myanmar government, so they come to the villagers and bully the villagers in order for the villagers to work together with them, but they frighten the villagers to not [so they do not] work together with the KNU or KNLA.

Presently, there is no fighting amongst the two military groups but there is planting of landmines and the villagers have no way to respond. The only thing that [the villagers] can do is to show the places where they [the soldiers] should plant the landmines and the places which are not close to the working areas. However, for the Border Guard, they do not let civilians know that they have planted landmines.

- The villagers cannot do anything in response to the situation, which is mentioned above. Regarding the KNLA, they [the villagers] can work together, but it is a big difficulty for the villagers to work together with the Border Guard, because they don't let the villagers know what they are going to do.
- The two military groups, the KNLA and the Border Guard, are planting landmines in order to protect against each other. My point of view is a little bit different because the KNLA plants landmines as properly as they can, but the Border Guard and the Myanmar military would not let the civilians know.

The officials who create difficulties and harm the villagers' daily livelihoods are [from] the Myanmar government military; I don't know their leaders' names exactly.

- The situation mentioned above happened, but there is no way for the villagers to respond.
- The situation means that the villagers whose work is beside the road could not go and do their work. They have to do things according to orders from the Myanmar government.

The people who have the authority to harm the villagers, are measuring land and confiscating the land where the villagers work.

- The situation mentioned above means that the Myanmar Military and the Border Guard will bully the civilians and not let them be able to support the KNLA. The Myanmar Government and its military see that if the civilians are able support KNU and KNLA, they [the Government military] perceive that they will be attacked, so they will weaken [decrease] the civilians' work places.

The [work] opportunities that the civilians get are to do plantation work, and to send things from the countryside or from the mountain to the towns for trading. It has become a little bit better since 2012 because the Burma government provides more opportunities. Regarding hunting or seeking food in the jungle, [conditions] are not so different and are the same as in the past.

- For the situation mentioned above, the villagers can't do anything but they get the opportunities and they can just try hard, as [they did] in the previous years.
- As the Myanmar government and the KNU leaders made a ceasefire for peace, the civilians get more opportunities for their livelihoods and the opportunities for travelling have become better. However, for hunting, there is nobody who

does [so] for their livelihood in this area.

There is no problem for the villagers regarding health [in KNU controlled area]. There are no more diseases occurring, no expenses for medicine, there is no [difficulty with] transportation for taking care of their [villagers'] health. There is no disturbing to cure the diseases. The permissions [to carry out these activities] are given [by the KNU]. But for the Burma government side [controlled area], they prohibited [free access to healthcare] so that [the villagers] need to give money. If they don't give money, they can just take the medicine, which is not good [quality]. Regarding healing with traditional ways, they [Myanmar government] do not disturb. However, the Back Pack Health Worker Team [BPHWT] came and was active, so instead of healing with traditional ways, they [the villagers] took medicine once or twice [from BPHWT] and, because they are getting better, it [the traditional treatment] becomes less used. There is no disturbance for [using] this [traditional treatment].

- There is no way for the villagers to respond to the situation that is mentioned above.
- These situations mean that the Myanmar government sets up a plan, which is when the civilians go to [the hospital] for medicine, they have to give money which they call a donation, but people have to spend at least 5,000 [kyat]⁹⁹³ (US \$5.81) or more.

Change in education

The teachers are not stable in the Government schools that are set up in U--- village, V--- village, W--- village and X--- village. Even though the salary has increased, they [teachers] mostly just attend school two or three days per week. The Myanmar government set up the schools, so [they] are not allowed to teach Karen in the schools. They don't provide much chance for the students who passed the school in that area to go and learn other things. For the Karen people, if they pass the tenth standard, they do not get the opportunity to learn [further] and get higher standard work.

- For the situation that is mentioned above, the villagers can do only one thing, which is when the teachers do not attend school regularly, they send their children to another school. There is nothing else they can do.
- These situations mean that the Myanmar government wants to make the Karen ethnicity disappear. Moreover, the teachers are also satisfied if they earn salary [only]. Most of

⁹⁹³ As of February 26th 2013, all conversion estimates for the kyat in this report are based on the official market rate of 860 kyat to the US \$1. This reflects new measures taken by Myanmar's central bank on April 2nd 2012 to initiate a managed float of the kyat, thus replacing the previous fixed rate of 6.5 kyat to US \$1.

the children are Karen and if they do not pass the exam, they [the teachers] just leave it as if finished; the teachers just [believe they] finished their job. This is my [researcher's] opinion.

Presently, there are some changes in the situation for women, but for forced labour, still sometimes, they have to do hardly any work for the Myanmar government military, but there is no oppression at the present time. There is no rape either. When they deliver their babies, they also get care and protection. Regarding village leaders, among many villages there are still women who become village leaders. Regarding livelihood, women also have to work. Regarding the KNU side, all of the boys and girls can get education; I don't see any differences.

- For the situation that is mentioned above, the villagers do not do anything in response.
- For the meaning of the [above] situation, what I know is that the Myanmar government blocks [opportunities] for some of the minority groups. If the Karen or Thai people go and work [in the country], they need to change their name into Burmese, but on the KNU side, they do not talk about ethnicity.

In the present time, there is no disturbance of culture. But for expressing opinions, if they are not compatible with the regulations of Myanmar, they [government] may not like it or accept it. They also do not disturb religion, traditions or culture. However, I can't say anything about communicating [cooperating] and discussions related to getting education [for children]. They also do not disturb anybody who wants to believe in any religion.

- There is nothing for the villagers to do in response to the situations that are mentioned above.
- In my [researcher's] opinion, the Myanmar government also gives opportunities for people in order to increase the number of their population.

The land that the Myanmar government confiscated is in Meh Klaw village tract, the land has not been returned to the owners. A representative of the villagers mentioned that a battalion commander from IB #19 said that, if they have to give [the land] back to the owner, they [the owners] have to pay 5,000 kyat (US \$5.81) for one field. The owners of the lands that have been confiscated are as mentioned below:

No.	Name	Acres of land
1	Saw B---	6
2	Naw D---	4
3	E---	5
4	F---	5
5	H---	6

6	J---	4
7	K---	5
8	L---	8
9	M---	6
10	N---	3
11	P---	4
12	R---	2
13	S---	3
14	Ep---	5
15	Eh---	4
16	Sh---	4
17	Bp---	3
18	Kh---	3

These fields are within [areas controlled by the] Myanmar government military LIB #434, IBs #19 and #642 and Operations Command. Also included are some of the school buildings of Y--- School.

The owners of the land and the number of the acres that are in the area of Myanmar government military's administration are as below:

No.	Name	Acres of land
1	Saw B---	6
2	Naw D---	4
3	E---	5
4	F---	5
5	H---	6
6	Th---	6

The fields are in Way Moo administration and the military which administers them is in the LIB # 434 area, but [I] don't know the name of the leader.

The landowners and the land areas which are under the military administration are:

No.	Name	Acres of land
1	Ah---	4
2	S---	4
3	N---	3
4	P---	4
5	R---	2
6	S---	3

The land is east and west of Y--- road, and the military Government that administers the land is Battalion #642, but [I] don't know the leader's name.

The fields that the military Government administer are:

No.	Name	Acres of land
1	Ep---	5
2	Eh---	5

These are in Y--- school area and [the Myanmar government] does not buy [them], but they are confiscated:

No.	Name	Acres of land
1	Sh---	4
2	Bp---	3
3	Kh---	3
4	M---	6

This land is under IB #19's administration and [I] don't know the name of the leader.

No.	Name	Acres of land
1	Hs---	8

It is in the camp of LIB #340 and [I] don't know the name of the leader.

No.	Name	Acres of land
1	K---	5

These are in the operation command camp and the operation commander is currently Aung Toe.

The [number of] fields that the Myanmar government military confiscated is 111 acres and [they] are under the administration of the military Government.

Situation Update written by a KHRG researcher,
Bu Tho Township, Hpapun District
(Received in June 2012)

Source document #309

Internal log#:	13-108-I2	
Published:	"Thaton Incident Report: Hpa-an Township, August 2013," KHRG, (first publication)	
Location:	Hpa-an Township, Thaton District	
Issues:	Arbitrary taxation and demands	
Full text:	<u>Part 1 – Incident Details</u>	
	Type of Incident	Demanding logs and bamboo
	Date of Incident(s)	August 25 th 2013

Incident Location (Village, Township and District)		A--- village, T’Kaw Boh village tract, Hpa-an Township, Thaton District		
Victim Information				
Name	Saw B---			
Age	40			
Sex	Male			
Nationality	Karen			
Family	Married with 5 Children (Eldest child is 20 years old and the youngest is eight years old)			
Occupation	Farming			
Religion				
Position	Village leader			
Village	A---			
Perpetrator Information				
Name(s)	Rank	Unit	Base	Commander’s Name
Eh K’Lu	Military camp leader	Battalion #1014	Meh Poo army camp	Commander Tin Win
<u>Part 2 - Information Quality</u>				
1. Explain the specific manner in which you collected this information.				
Regarding this information that I collected, it was told to me by the A--- village leader Saw B--- as he suffered it himself. On August 25 th 2013, the BGF [Border Guard Force] ⁹⁹⁴ Battalion #1014, which is based in Meh Poo village, which is led by Eh K’Lu, demanded bamboo and logs from A--- village for building their army camp.				
2. Explain how the source verified information accuracy.				
Saw B--- from A--- village is a village leader and the BGF ordered him to get [provide] them with logs and bamboo to build their camp.				

⁹⁹⁴ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see “[DKBA officially becomes Border Guard Force](#)” *Democratic Voice of Burma*, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

Part 3 – Incident Details	
	<p>Describe the Incident(s) in complete detail. For each incident, be sure to include 1) <u>when</u> the incident happened, 2) <u>where</u> it happened, 3) <u>what</u> happened, 4) <u>how</u> it happened, 5) <u>who</u> was involved, and 6) <u>why</u> it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.</p>
	<p>On August 25th 2013, Eh K’Lu, from Meh Poo army camp who is the person [army camp leader] from the BGF #1014, which is led by Company 2nd-in-Command Tin Win, ordered A--- village leader Saw B-- - and demanded bamboo and logs in order to repair the [army] camp. Eh K’Lu said that this demand is not an arbitrary demand but is to help each other as we can. However, for the villagers, they have to provide [the bamboo and logs] because they are afraid of them [BGF]. They [BGF] did not say the amount [that they wanted] so the village leader collected 30 bamboo poles and 17 logs and sent them on the 27th [August].</p> <p>The villagers have suffered a lot in the past years and now, because of the ceasefire agreement, the situation has been better. They are happy to live and satisfied [with the situation]. Even though they are faced with some demands, they don’t mind. If they can live well and travel freely, they are satisfied.</p>
	<p>Incident Report written by a KHRG researcher, Hpa-an Township, Thaton District (Received in November 2013)</p>

Source document #310

Internal log#:	12-93-S2
Published:	“Hpapun Situation Update: Dwe Lo and Bu Tho townships, February to May 2012,” KHRG, (first publication)
Location:	Dwe Lo and Bu Tho townships, Hpapun District
Issues:	Arbitrary taxation and demands; Land confiscation; Ongoing militarisation
Full text:	<p>Human rights abuses from February 22nd 2012 to May 18th 2012</p> <p>This report is the record of human rights abuses that have taken place in the year of 2012. The details of the exact human rights [abuses] are: Border Guard Force [BGF]⁹⁹⁵ #1014 Battalion Commander Saw Maung</p>

⁹⁹⁵ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers.

Chit himself committed the abuse of forced labour on February 22nd 2012; BGF #1014 battalion commander's subordinates perpetrated the abuse of forced labour on February 27th 2012; Saw Nyunt Thein committed the abuse of looting on May 14th 2012; Saw Nyunt Thein again committed the abuse of looting on May 17th 2012; and Saw Nyunt Thein from BGF #1014 committed the human rights abuse of forced labour on May 18th 2012. Ongoing human rights abuses have been taking place under the control of Nay Pyi Taw [Myanmar government].

The human rights abuses above occurred in A--- village, K'Taing Tee village tract, Dwe Lo Township, Hpapun District, [also] including B--- village, Meh K'Law village tract,⁹⁹⁶ Bu Tho Township, Hpapun District.

Saw Nyunt Thein's troops are the perpetrators who committed human rights abuses; they are under the control of BGF #1014 Battalion Commander Saw Maung Chit.

The change in Myanmar has improved difficulties but human rights abuses are ongoing because of practicing old habitual behaviour. The habitual behaviour, which is mentioned here, is oppressing or threatening villagers by using weapons. Human rights abuses that happen due to this is hard [for Tatmadaw and BGF soldiers] to forget and fix habitual behaviour as well as being unwilling to fix it.

After the Nay Pyi Taw government takes the role of being the Government and signed preliminary ceasefire agreement [with KNU], commander-in-chief [Myanmar commander-in-chief Snr-Gen Min Aung Hlaing] and president [President Thein Sein] said that they would take action to end forced labour in Myanmar but the Nay Pyi Taw army [Tatmadaw] [still] perpetrates it. If evidence needs to be written down and reported, BGF #1014 Battalion Commander Saw Maung Chit ordered villagers to perform forced labour on February 22nd 2012, Saw Maung Chit's subordinate officer Saw Nyunt Thein ordered [villagers] to do forced labour of repairing the camp on February 27th 2012, and once again on May 18th 2012, as a human rights abuse, Saw Maung Chit's subordinate officer Saw Nyunt Thein committed a human rights abuse of ordering villagers to serve as porters once on May 14th 2012, and once again on May 17th 2012. On February 27th 2012, Saw Htin Lin from the land administration office did not arbitrate the land problem according to the law. That is why [shows how] unlawful arbitration happens continually under the control of Nay Pyi Taw government.

Battalion Commander Bo Maung Chit committed the abuse of labour that happened on February 22nd 2012. Border Guard Force Battalion #1014 Battalion Commander Saw Maung Chit did not build the army camp using his [own] people. While building the army camp in A--- village they

For more information, see "DKBA officially becomes Border Guard Force" Democratic Voice of Burma, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

⁹⁹⁶ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

ordered villagers from neighbouring villages of A---, B---, C--- and D--- to build the army camp. Villagers had to build the army camp for free by bringing their own packs of rice, thatch, bamboo poles and machetes while building the army camp.

Once again, on February 27th 2012, an accident happened in B---village, Mel Ka Law village tract, Bu Tho Township, Hpapun District. I would like to report about one unlawful thing happened among the Nay Pyi Taw government. The reason is U Tin Lin from Hpapun land administration office did not arbitrate the case of a B--- villager Daw C---'s plantation properly and we know Nay Pyi Taw government's staff did not take the responsibility adequately [seriously]. As we know, a B--- villager reported that Daw Li Li Kyaw secretly asked U Tin Lin to pass one envelope with 10,000 kyat (US \$10.13)⁹⁹⁷ in it to each village administrator while arbitrating this case. As a result, we still see the bribery is practiced among the Nay Pyi Taw government's staff.

The other human rights abuse is officer Saw Nyut Thein from BGF Battalion #1014 perpetrating the human rights abuse of looting on May 14th 2012. The reason is he has a behaviour of threatening villagers. Saw Nyunt Thein demanded 15 durians from D---, five durians from E--- village and 47 durians from F--- village; villagers had to send them to Ka Taing Ti village for free, whether they were willing to send them or not.

On May 17th 2012, Saw Nyunt Thein from BGF #1014 forcibly demanded 50 durians from D--- village, six durians and five *viss*⁹⁹⁸ (1.6 kg. / 3.52 lb.) of chicken from E--- village and 50 durians from F--- village as a human rights abuse.

Officer Saw Nyunt Thein committed the abuse of forced labour on May 18th 2012. Three villagers from E--- village, two villagers from E--- village and one villager from D---village were ordered to go to the army camp everyday [on rotation] then they were ordered to carry water, to find firewood and to cook the rice for Border Guard Force soldiers, in addition, those villagers had to carry ammunitions, rice pots and other materials when Border Guard Force soldiers patrolled. Villagers had to do this [forced labour] every three days on rotation without payment.

As we have tried to find out this issue, we can clearly see that villagers still have to suffer with demands and forced labour or portering as usual committed by troops under the control Nay Pyi Taw government. We totally can say these kind of things [abuses] will happen in the future. Still, human rights abuses will definitely take place unless troops under the control of Nay Pyi Taw Tatmadaw fix their old behaviour.

Situation Update written by a KHRG researcher,
Dwe Lo and Bu Tho townships, Hpapun District

⁹⁹⁷ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

⁹⁹⁸ A *viss* is a unit of weight equivalent to 1.6 kg. or 3.52 lb.

(Received in June 2012)

Source document #311

Internal log#:	12-140-S1
Published:	“Papun Situation Update: Bu Tho Township, November 2011 to July 2012,” KHRG, April 2013, http://www.khrg.org/2013/04/12-140-s1/papun-situation-update-bu-tho-township-november-2011-july-2012
Location:	Bu Tho Township, Hpapun District
Issues:	Anti-personnel and other mines; Restrictions on freedom of movement or trade
Full text:	<p>As far as I know, the problems from abuses started happening on July 6th 2012, and we followed up on this in order to get more information; it took 17 days, so it [the abuses] happened until July 23rd 2012.</p> <p>The abuses happened in: Pgheh Kay village [Myin Ta Pyin Lay], Meh P’Ree village, Meh K’Naw village [Hatgyi village], Bu Wah Kwee village and Thaw Hkeh Hta village, which are in Kyaw Pah village tract, Bu Tho Township, Papun District.</p> <p>The perpetrators who caused the abuses are NPD (Nay Pyi Taw) government army [Tatmadaw]; NPD’s BGF [Border Guard Force]⁹⁹⁹ and the Karen National Union’s (KNU) Karen National Liberation Army (KNLA).</p> <p>The abuses that happened are: the NPD government army Light Infantry Battalion [LIB] #212 Major Thi Ha and his soldiers threatened villagers from Thaw Hkeh Htah village, Bu Wah Kwee village and Kwee Neh village. The NPD government army BGF issued orders for forced labour to Meh P’Ree villagers and Meh K’Naw villagers. The Karen National Liberation Army Major Saw Hsa Yu Moo, Company #4, Company 2nd-in-command, threatened the villagers in Meh Mweh Hta village [Daung Meh village] while they were travelling.</p> <p>The objectives are also different between each group of perpetrators, who caused the different problems. For LIB #212, they usually want to have influence over the villagers; use a dictatorial governing system on the villagers; and cause the problems for the villagers. For the NPD government army’s BGF, they do not have any knowledge regarding politics, so they do not know whether their work is correct or incorrect,</p>

⁹⁹⁹ Border Guard battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalized ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. Border Guard battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three digit battalion numbers. For more information, see “DKBA officially becomes Border Guard Force” Democratic Voice of Burma, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009 see Border Guard transformation footnote above.

and they abuse human rights without realizing it. For the KNLA, they want to show their power in front of the villagers because they can stay more openly now-a-days, so they want to show their power and cause the problems, as we mentioned before.

As I mentioned above, the first [of the] problems that were caused, is that the NPD government army threatened the villagers. The second problem is the BGF ordered forced labour from the villagers, and the last one is the KNLA threatening the villagers. These problems are the problems that recently occurred.

The details of the problems that are occurring are, on November 11th 2011, Thein Sein's government army [Tatmadaw] LIB #212, lead by Major Thi Ha, based in K'Ter Tee [K'Taing Tee], came to T--- village. As soon as they arrived, they ordered the village heads to go and meet with them. The village heads are T--- village head, Ch--- village head and M--- village head.

When the village heads arrived, they [Tatmadaw] threatened the village heads [by saying]: *"During the time when we are in your area, each of the villagers and you have to go back and stay in your home, which is in the village. You are not allowed to go and stay in your hill field or flat field. You are not allowed to go anywhere. If you travel in the forest and the NPD soldiers see you and shoot at you, I won't take responsibility for that. If they see you in the forest, really, they will shoot at you"*. Major Thi Ha and his soldiers stayed in T--- village for three days. During those three days, the villagers from M--- village, T--- village and Ch--- village could not travel anywhere. They also could not work and they faced so many problems.

The second problem is BGF Battalion #1013 and #1014¹⁰⁰⁰ ordered forced labour from the villagers. This problem began on May 25th 2012. On May 25th 2012, the NPD government army BGF Battalion #1013, Major Saw Maung Soe and his soldiers, from K'Ter Tee army camp, came to the BGF army camp in Th'Ree Hta and built their new army camp. In order to build their new camp, they ordered 1,000 single grass thatches from the Y--- village head, and the Y--- village head had to collect [them] from the villagers.

A--- villagers do not have as many single grass thatches as they were ordered [to provide], but in fear, they sent 900 single grass thatches to the BGF army camp in Th'Ree Hta on May 30th 2012. The BGF army camp in Th'Ree Hta village is located in Kyaw Pah village tract, Bu Tho Township,

9. ¹⁰⁰⁰ For additional KHRG reports discussing abuses perpetrated by BGF #1014, see: "Papun Situation Update: Bu Tho Township, August to September 2012," KHRG, April 2013; "[Border Guard #1014 demands for labour and goods in Papun District, May 2012](#)," KHRG, March, 2013; "[Incident Report: Looting in Papun District #1, May 2012](#)," KHRG, March 2013; "[Incident Report: Looting in Papun District #2, May 2012](#)," KHRG, March 2013; "[Incident Report: Forced Labour in Papun District #1, May 2012](#)," KHRG, March 2013. Further reports detailing abuses perpetrated by BGF #1014 are available on the KHRG website.

Papun district. Other than that, BGF #1013, which is lead by Major Hla Kyaing's subordinate, Major Maung Soe and his soldiers, came and stayed at Th'Ree Hta village and ordered two porters from A--- village and B--- village to porter their rice pots and bullets from village to village; the distance between each village is one day for walking.

Not only BGF #1013's group, but also BGF #1014's Battalion Commander Saw Maung Chit's soldier, Major Saw Nyut Thein, and his soldiers, came and stayed in Meh Th'Ree village. According to the village head, Saw A---, it has been two months since Saw Nyunt Thein and his soldiers came and stayed there. The BGF [Battalion] #1014 always stays in the village. The distance between Meh K'Naw village and Meh Th'Ree village is only an hour.

Since I could not go inside Meh Th'Ree village, I asked for help from Y--- village head and the village head requested a villager to go to Meh Th'Ree village. The village head ordered the villager to go and call the village head from Meh Th'Ree to come and meet with me. The villager who was ordered [to go] by the Y---village head is a villager of Y---, Saw Ht---, who is 23-years-old; it took him almost a day to go to Meh Th'Ree village, and he came back at 3:00 in the evening. None of the village heads from Meh Th'Ree came and met with me.

When I asked Saw Ht--- why none of the village heads had come to see me, he replied that: "*There are four village heads in C--- village and none of them were available to come and meet with you because BGF #1014, led by Saw Nyunt Thein, asked them to go and stay with them. Some village heads had to porter while some other village heads were cooking, cutting fire wood and carrying water*". Saw Ht--- told me about that on July 7th 2012. Not only the village heads have to go and stay with them, but two of D---villagers also have to go and stay with them every day.

If they [BGF soldiers] are travelling, they [D---villagers] will have to carry the bullets and the rice pots for them, from village to village, and it will take at least one day. These problems are the problems that are caused by Thein Sein's government's army and the BGF.

The last problem is the problem that is caused by the mother army [KNLA]. On July 13th 2012, Bu Tho Township's leader Saw Pah Hku called me and I went to see him at H--- village. I met with him, the [Bu Tho] Township leader in H---, [at] *Tharamu*¹⁰⁰¹ Naw S---'s house on July 13th 2012. But suddenly, Battalion #102, Company (4), Company 2nd-in-command, [Major] Saw Hsa Yu Moo, came in front of us [the township leader and the community member] and took out his gun and shot continuously in front of *Tharamu's* house. He shot the gun ten times.

A day after, on July 14th 2012, Major Saw Hsa Yu Moo came and drank beer at H--- village until he got drunk and when he got drunk, he started

¹⁰⁰¹ *Tharamu* is a Karen term used for a female teacher, or nurse or any person to whom the speaker wishes to show respect especially to the women.

	<p>shooting the gun in the village again. After shooting the gun, they [Major Saw Hsa Yu Moo and his KNLA soldiers] got on the boat and left to the source of the Pweh Loh Kloh [river]. When they arrived by the boat stop of Pwa See Hta, they drank beer again in the beer shop and one of Major Hsa Yu Moo's soldiers, Saw Kyaw Say, shot the gun again. He shot it two times. When the mother army's [KNLA's] soldiers went around and shot the gun, the villagers were seriously threatened. Not only NPD soldiers threatened the villagers, but also the mother army did so, so the villagers had a difficult time in their lives.</p> <p>Not only these problems were caused, but the movement of the villagers was also restricted. They could not travel out of the village so much. This is because there are always landmines outside of Meh Th'Ree village and Meh K'Naw village. For example, on September 15th 2011, one of Saw D--'s cows stepped on a landmine and died. A buffalo also stepped on a landmine in the western part of Y--- village.</p> <p>On October 12th 2011, Y--- villager Saw B---'s buffalo went to the western part of Y--- and stepped on a landmine and died as well. By looking at that, we can assume that there are still landmines under the ground. But we do not know whether they are the KNLA's landmines or the BGF's landmines.</p> <p>After the Karen National Union (KNU) arranged the ceasefire process, we thought that the villagers' lives would be a little easier, but if we look at the NPD army threatening the villagers, the BGF ordering forced labour to the villagers and the mother army going around and threatening the villagers, we will know that the villagers' lives are worse than before the ceasefire talk.</p> <p>Thein Sein's government and the mother organization leaders held the ceasefire talk in order to stop the fighting, but until now, we still can not live confidently without fear. It is not possible that the threatening of the villagers, the forced labour of the villagers and the landmines problems will disappear easily even after the ceasefire.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in October 2012)</p>
--	--

Source document #312

Internal log#:	12-146-S1
Published:	<p>"Papun Situation Update: Bu Tho Township, August to September 2012," KHRG, April 2013, http://www.khrq.org/2013/04/12-146-s1/papun-situation-update-bu-tho-township-august-september-2012</p>
Location:	Bu Tho Township, Hpapun District

Issues:	Torture and violent abuse; Arbitrary taxation and demands; Forced recruitment; Ongoing militarisation; Access to health and education
Full text:	<p>I would like to report the problems that are human rights abuses, which have taken place in Meh Pree village tract and Htee Th'Daw Hta village tract. The problems happened from August 18th 2012 to September 12th 2012 in Meh Pree village tract and Htee Th'Daw Hta village tract, Bu Tho Township, Papun District. L--- village and Y--- village are situated in Htee Th'Daw Hta village tract. K--- village, B--- village, D--- village and T--- village are situated in Meh Pree village tract.</p> <p>The actors that caused the human rights abuses are Border Guard Force soldiers from Battalion #1013 and 1014. This is the reason why they caused problems: the numbers of Border Guard Force soldiers decreased due to Border Guard Force soldiers retiring from their responsibility [of being soldiers]; therefore, Border Guard officers have recruited more soldiers. If they do not [try to] do this, the Border Guard army cannot survive in the future, so villagers' rights have been abused because of the need to recruit more soldiers.</p> <p>We voiced that Border Guard Force soldiers have committed human rights abuses, but Border Guard Force soldiers themselves do not even understand whether they have committed human rights abuses or not. As a result, Border Guard soldiers commit human rights abuses regularly. If we need to point out the human rights abuses that Border Guard Force soldiers have caused to villagers in detail, we can point out the abuses that have been caused by Border Guard Battalion #1013 and #1014.</p> <p>The abuses that have been committed by Border Guard Battalion #1013 and #1014 are: forced labour, demanding money from villagers and torturing villagers.¹⁰⁰² We can provide the details of human rights abuses and dates. Before we report on the Border Guard committing human rights abuses, we firstly would like to report on the condition of local villagers.</p> <p>As we have mentioned above, most of the villagers from Htee Th'Daw Hta village tract believe in Buddha; [they are] Buddhist. People who believe in other religions are Christians and a few Muslims live there as well. The religious conflict has never happened, even though many religions are practiced. They live there well, but the health condition is terrible for them, for the reason that they do not have any clinics for health care and do not have any medics.</p> <p>As for education, there is a low rate of literacy due to the Nay Pyi Taw government not having established any schools. The mother organization [Karen National Union (KNU)] has set up schools, which have received</p>

¹⁰⁰² Though the community member suggests that both BGF Battalions #1013 and #1014 have been involved in the torture of villagers, the incident of torture described in this report involves BGF Battalion #1014 only. In another recent KHRG report, BGF Battalion #1014 were also implicated in the violent abuse of a villager, described in the following report: "Papun Situation Update: Bu Tho and Dwe Lo townships, September to December 2012," KHRG, March 2013.

some support from the Karen Education Department [KED], but no Government organizations have provided any support to schools. In this area, it is not true that there are no schools for children to access education. Children do have some schools for their studies. The level of schooling is: villagers managed to set up primary schools that go up to fourth standard.

After children graduate from fourth standard in their village, they try to go to the Nay Pyi Taw government schools for further study, but Nay Pyi Taw government schools do not accept them. They can also go to KED schools and KED school teachers accept them.

As far as we know, they [villagers] have encountered bad health care and low education. In that area, concerning the transport links with other places, they just have a footpath to travel on foot, back and forth to K'Ma Moh town and K'Ter Tee village. There are no wide car roads or railways, plus economic development has not taken place yet.

Most of the people in this area are Karen people, so most of them farm flat field farms, hill field farms and plantations. As for farming flat field farms, the rain came too much; water flooded the farms; and stones and sand covered farms and riverbanks, which caused river erosion and the loss of paddy grain. Regarding hill field farms, paddies were destroyed due to abnormal [amounts of] rain, causing the [supply of] food [rice] not to match with numbers of people. As a result, this has become a very big challenge for villagers.

Villagers have encountered many problems. Some problems can usually be solved. This is the only problem that villagers cannot solve; Border Guard Battalion #1013 and #1014 cause human rights abuses. [I] first would like to report that Saw Maung Soh is under the control of Battalion #1013 Battalion Commander Saw Hla Kyaing and he has committed the human rights abuse that is the use of forced labour.

This problem is [caused by] Saw Maung Soh and his soldiers under the control of Battalion #1013 Battalion Commander; their base at Th'Ree Hta base camp is situated in Meh Pree village tract. While they have been based there, they have ordered one villager to send a message to Th'Ree Hta base camp per day. Also, one villager per day [on rotation] was made to stay with Border Guard #1013 soldiers and had to work for the soldiers: cooking rice and curry for soldiers; carrying water for soldiers; cutting fire wood and finding vegetables for soldiers. In addition, [the villager] had to follow the soldiers; carry their ammunitions in baskets; and carry food in baskets while soldiers were patrolling. Each time, at least one person had stay with Border Guard soldiers each day. It took two or three days when they patrolled each time. [Villagers] had to carry things for them without payment, even though it took so long. As far as we know, Border Guard Officer Saw Maung Soh started ordering villagers to do forced labour from August 5th 2012 to September 28th 2012. This abuse was committed by Border Guard Officer Saw Maung Soh.

Border Guard soldiers have caused many human rights abuses to villagers. I would like to report that amongst villagers, Border Guard Battalion #1014 have been carrying out their plan. Many soldiers from Border Guard Battalion #1014 troop retired, so numerous soldiers were lost. Therefore, Border Guard Battalion #1014 Battalion Commander Saw Maung Chit tried to recruit more soldiers from villagers without payment [of the hiring fee usually paid to new soldiers].

Battalion Commander Saw Maung Chit tried to recruit more soldiers without payment, that was why nobody wanted to serve as Border Guard soldiers voluntarily and he did not get any new soldiers. If Battalion Commander Saw Maung Chit has no more soldiers, his troop cannot survive, so he needs to hire as many soldiers as he can. We know that he has to hire more soldiers, so he demanded money from villagers forcibly as he does not have enough money [for hiring fee].

As far as we know, [from the] detailed information regarding Border Guard Battalion #1014 making demands from villagers forcibly, this difficult incident has taken place since September 12th 2012. The incident happened like this: as Border Guard Battalion #1014 Battalion Commander Saw Maung Chit did not have enough money to hire more soldiers, he released an order letter and spread it out among villagers. This letter is about demanding money from villagers forcibly.¹⁰⁰³ Battalion Commander Saw Maung Chit demanded: two million kyat (US \$2,266)¹⁰⁰⁴ from K--- village; one million kyat (US \$1,133) from B--- village; three million kyat (US \$3,400) from P--- village and 12 million kyat (US \$13,597) from T--- village by using this letter. Those villages above are located in Meh Pree village tract.

We knew that in Htee Th'Daw Hta village tract, G--- village was demanded to pay 15 million kyat (US \$16,997). Battalion Commander Saw Maung Chit has to spend 15 million kyat (US \$16,997) for a new soldier. Demanding money from villagers has been happening since September 12th 2012.

Border Guard soldiers did not commit only this abuse [demanding money forcibly], but also committed torture of villagers. Before [I] report this abuse, I first would like to report about the reason why they came and based [themselves] at the military base camp that is located in M--- village. Border Guard Battalion #1014 Battalion Commander Saw Maung Chit and his soldiers plan to control the area from Hkaw Taw (Myaing Gyi Ngu) to Thu Mweh Hta, hence they had started moving from Myaing Gyi Ngu to M--- village, Htee Th'Daw Hta village tract, Bu Tho Township.

¹⁰⁰³ Demands for soldier salaries involving different BGF Battalions, #1016, 1018 and 1019, have also been reported in Hpa-an District, details of which can be found in the report "Demands for soldier salaries in Hpa-an District," KHRG, October 2012.

¹⁰⁰⁴ As of March 25th 2013 all conversion estimates for the kyat in this report are based on the official market rate of 882 kyat to the US \$1. This reflects new measures taken by Myanmar's central bank on April 2nd 2012 to initiate a managed float of the kyat, thus replacing the previous fixed rate of 6.5 kyat to US \$1.

When they had arrived at M--- village, they ordered villagers to do forced labour. [They] paid 70 kyat (US \$0.08) for each bamboo cane [cut]. While they were ordering villagers to do things [cut down bamboo canes], they knew that they would order people to do things and it [the ordering of villagers to cut bamboo canes] turned into forced labour, as they did not ask any questions [about] whether workers were free and wanted to do it or not.

When they started making their base on August 5th 2012, Officer Saw Hpa Mee's troop, which is under the control of mother organization [Karen National Union], and Border Guard Battalion #1014 Battalion Commander Saw Maung Chit's troop, attacked each other. A number of Battalion Commander Saw Maung Chit's soldiers got injuries and died during the attack, which was why Saw Maung Chit's troop really got angry with Saw Hpa Mee. Officer Saw Way Luh and his soldiers are under the control of Saw Maung Chit and they looked for Saw Hpa Mee in order to attack him.

Saw Hpa Mee could not be found [anywhere]. Saw Way Luh and his soldiers reached S--- village and they could not find Saw Hpa Mee. When Officer Saw Way Luh arrived in Meh Hseh Seh village, he met with S--- villager, Saw H---, and he arrested and tied up Saw H--- right away before talking to him. [Officer Saw Way Luh of Border Guard Battalion #1014 and his soldiers] tied him [villager Saw H---] up under the trees, punched him, beat him and led Saw H--- to the forest. Two days after, Saw H--- was released at S--- village.

Saw H--- does not know what mistake he has made. He sincerely does not know any mistake that he has made against the Border Guard nor the KNLA [Karen National Liberation Army]. Saw H--- was tortured for no reason. One or two days after he was released, he heard Saw Way Luh say, "*Saw H--- is a KNLA spy, so we tortured him*"; this is what he said. Saw H--- did not know anything and he actually did not do anything.

When Saw Way Luh released Saw H--- after he had punched him, beat him and tortured him, Saw Way Luh did not look after his injuries. The human rights abuses will be ongoing in the future. We can say that because Border Guard soldiers cause the human rights abuses to villagers. They do not understand what villagers' rights are and abuses against the rights of villagers, so they will keep causing human rights abuses to villagers in the days coming. To be able to stop the human rights abuses, [we] need to conduct better human rights training for villagers who live in the area [Htee Th'Daw Hta village tract and Meh Pree village tract area]. We would like to conduct human rights training to Border Guard soldiers if Border Guard soldiers accept to join it.

Situation Update written by a KHRG researcher,
Bu Tho Township, Hpapun District
(Received in November 2012)

Internal log#:	12-147-S1
Published:	“Papun Situation Update: Dwe Lo Township, July to October 2012,” KHRG, February 2013, http://www.khrg.org/2013/02/12-147-s1/papun-situation-update-dwe-lo-township-july-october-2012
Location:	Dwe Lo Township, Hpapun District
Issues:	Rape and sexual assault; Forced labour; Land confiscation; Impact of infrastructure and commercial development; Ongoing militarisation
Full text:	<p>Introduction</p> <p>I am submitting this situation report and I included [information on] the human rights abuses that happened between July 1st 2012 and October 15th 2012. It includes [information on] forced labour that has taken place since the ceasefire.¹⁰⁰⁵ The Tatmadaw has been active in our area and has ordered the villagers for <i>set tha</i>.¹⁰⁰⁶ They have also ordered one or two boats everyday from the villagers who own boats.</p> <p>Moreover, a Tatmadaw [soldier] who lives in our area also raped a girl. There are also problems from gold mining, which has destroyed the villagers’ lands, and the villagers always have to face many different kinds of problems. Likewise, the Border Guard¹⁰⁰⁷ confiscated the villagers’ land in order to build shelters for their families.</p> <p>Confiscation</p> <p>In our area, between 2009 to 2012, the villagers’ lands and plantations were destroyed because of wealthy people from companies, [who] came and mined for gold. Because of gold mining, the river became murky. The villagers who drink water from the Bu Loh <i>kloh</i> [River] get murky water, so there are many diseases [that have] increased. Moreover, the animals, such as cows and buffalo, drank the water from the river and got diseases. Likewise, the fish in the river have also died.</p>

¹⁰⁰⁵ For additional information and analysis on the ceasefire between the Myanmar government and the KNU, see "Steps towards peace: Local participation in the Karen ceasefire process," KHRG, November 2012.

¹⁰⁰⁶ *Set tha* is a Burmese term for forced labour duty as a messenger stationed at army camps or bases and serving as a go-between to deliver orders from army officers to village heads, but also involving other menial tasks when no messages are in need of delivery.

¹⁰⁰⁷ Border Guard battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalized ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. Border Guard battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three digit battalion numbers. For more information, see “DKBA officially becomes Border Guard Force,” Democratic Voice of Burma, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

When I went and met with H---'s Tatmadaw village head, *Mu Gah*¹⁰⁰⁸ Naw W--- said, “*Being a human in this area, we have to be afraid of everything. If the Tatmadaw comes, we have to be afraid of them. If the Border Guard (BGF) or the Democratic Karen Benevolent Army (DKBA)*¹⁰⁰⁹ *come, we also have to be afraid of Karen National Union (KNU) leaders. We don't dare and report to [any of] them the problems that the public are facing now, and if we dare, we worry that we would be fined. If we think carefully, being public doesn't have any value”.*

Regarding gold mining, the DKBA came since 2009 to mine gold. Because of that, the villagers' properties were destroyed. The villagers faced so many problems, and when the DKBA left, there was not any gold mining and the villagers were very happy. But, again, the rich people came and asked permission [to mine] from [KNU] headquarters, and district and township leaders. They were permitted [to mine], so the company came to mine more gold than the DKBA did. The DKBA mined gold in three rivers, such as *Meh Kleh kloh*, *Baw Paw kloh* and *Meh Kleh kloh*, so the plantations, other properties and trees beside the rivers were all destroyed.

Between June 2012 to August 2012, I heard that the KNU leaders would stop the gold mining project, and I was so happy. If we look today, the company in charge [of the mines] came and built their relationship with the KNU leader and later claimed that they were given permission from [KNU] headquarters, but they started making preparations, which makes me worry again. Since the gold mining project started, there have always been problems. If there is still the gold mining in the future, our children will also face the same problems as us.

Regarding the gold mining, if the leaders see that there are benefits for the villagers, they should not stop the company. If the leaders from other countries see that there are no benefits for the villagers, I hope they would delay it until it can be completely stopped. Since gold started being mined, there have not been any benefits for the villagers. Instead, it has destroyed huge amounts of the villagers' lands, plantations, trees and bamboo. There is only plain land without any green grass, just like what [happened to the land], as *Muh Gah* [Aunt] Naw W--- mentioned above. Now, the leaders stopped the gold mining, so there is no more gold mining and the villagers are very happy about it. However, the villagers recently started to worry again because so many companies and rich people came. If the leaders allow them [to mine], the villagers will face the same problems as in the past again.

¹⁰⁰⁸ *Muh Gah* literally means “aunt” but it is also a prefix to address someone who is the about the same age with your parents or aunt.

¹⁰⁰⁹ The DKBA was formed in December 1994, led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), which was the name of the military government in Myanmar at that time. For more information on the formation of the DKBA, see “Inside the DKBA,” KHRG, 1996.

After the ceasefire talk, on June 5th 2012, in our area, the Tatmadaw Light Infantry Division #44, Tactical Operations Command (TOC) #442's Commander, Tin Htun, appointed Border Guard Battalion number #1013's Commander, Hla Kyaing, and Deputy Battalion Commander, Tin Win, to come and build shelters for the families of the soldiers between Sa--- and S---. [This is] a place called Wah Hker Toh area, [which is] 75 acres large and the construction will destroy rubber plantations, flat fields, a graveyard, and football fields.

The villagers whose properties will be destroyed when the BGF [Border Guard] builds their families' shelters are: (1) P--'s 20-acre rubber plantation on four acres of flat field; (2) Saw M---'s one-acre rubber plantation on ten acres of flat field; (3) Gy---'s one acre of flat field; and (4) Saw L---'s three-acre rubber plantation. All of these villagers live in S--- village. The villagers from Sa--- also lost properties such as: (1) three acres of flat field; (2) two acres of rubber plantation; (3) Ma Hs---'s nine acres of rubber plantation; and (4) two acres of cardamom plantation. Some of the villagers from A--- also lost their land.

Before they started building, Commander Tin Htun and Commander Hla Kyaing gathered the owners of the plantations fields and flat fields, and informed them that there will be shelters on their lands and that they would have to sell their lands to them [the Tatmadaw and Border Guard]. The owners would have to accept and be satisfied with how much they will pay. If not, they will just confiscate the lands without paying. Because of that, the villagers were afraid and sold their land for 450,000 kyat (US \$528.17)¹⁰¹⁰ for one acre of land, but rubber plantations were [sold for] 800,000 kyat (US \$938.97) for one acre. Some villagers got paid for each tree in the rubber plantation; for example, one rubber tree was 5,000 kyat (US \$5.87). The villagers who have suffered for this case said that, *"Because we were threatened, we sold it to them. We know that the money that we got paid won't last for very long, but if we have a flat field or a rubber plantation, it will last until our children and our grandchildren [can work]. Now, they are still building; they didn't stop building, even though the KNLA [Karen National Liberation Army] stopped them."* Thara [Teacher] Aung Gyi said that after Commander Tin Htun met with the villagers, they told the villagers not to spread [information about] the project to KNU leaders or the leaders from other countries.¹⁰¹¹

Forced labour and demands

¹⁰¹⁰ As of November 27th 2012, all conversion estimates for the kyat in this report are based on the official market rate of 852 kyat to the US \$1. This reflects new measures taken by Myanmar's central bank on April 2nd 2012 to initiate a managed float of the kyat, thus replacing the previous fixed rate of 6.5 kyat to US \$1.

¹⁰¹¹ The community member is likely referring to members of the Norwegian Myanmar Peace Support Initiative (MSPI) who have been actively visiting rural areas in Karen state to meet with local communities. For more information on the MPSI pilot projects, see "Nyaunglebin Situation Update: Kyauk Kyi Township, July 2012," KHRG September 2012; see also "Situation Update: Moo, Ler Doh and Hsaw Htee townships, Nyaunglebin District (January to June 2012)," KHRG October 2012.

There is always forced labour and demands in our area when the Tatmadaw is active. But it is not happening very often, like in the previous years. It has become a lot less.

For example, the Tatmadaw army camp in R--- is occupied by Infantry Battalion [IB] #96 and led by Company Commander Myo Ko, who ordered R--- villagers to serve as *set tha* [messengers]; one person [served] per day. Every day, each villager who has to serve as *set tha* [must] go around and send letters, cook for them, cut bamboo and trees and also build fencing for their army camp. This kind of forced labour still happens even now.

Moreover, they also based a column [in R--- village], and there are 24 soldiers in that column. The column is active in B---, D--- and R---. The column is Light Infantry Battalion [LID] #44, [Column] #9, [led by] Column Commander Mya Min Thu. Whenever they travel, they always call two porters from the villagers to carry their stuff and travel in front of them. If they arrive in a village, they will call porters from the new village and let the old porters go back to their village. There are still demands from them as well as forced labour. However, it is becoming a little less; there is no more killing or torture.

The Tatmadaw, based in G--- army camp, is IB #[96], [led by] Camp Commander Myo Min Tun, and the company second-in-command is Nyi Nyi Htway. On July 18th 2012, they demanded the villagers cut 80 *Wah Thoh*¹⁰¹² and 20 poles of *Wah Kluh*,¹⁰¹³ in order to repair their camp.

On July 20th 2012, Commander Myo Min Tun ordered two boats per day from the villagers who own boats. They ordered them to go and wait in front of their army camp, which is by the river, and asked them to transport food. It is still happening even now. When they [IB #96] ordered them to do something, they said they would pay, but they did not pay anything, even now. Sometimes, they even order the villagers to carry the toilet bowl for them to build a toilet to “pee and shit”; they ordered the villagers to carry that.

Starting on July 4th 2012 until now, their [IB #96's] demands are increasing. On August 23rd 2012, they again ordered G---villagers to cut three poles of *Wah Kluh* and 10 poles of *Wah May*¹⁰¹⁴ to repair their army camp.

In order to prove that the abuses that G---villagers have suffered are true, the G--- section leader, U Wa---, sent out his note as a proof.

Rape case

¹⁰¹² *Wah Thoh* is “giant” bamboo that has a diameter of around 8 inches, with narrow leaves that are less than an inch wide.

¹⁰¹³ *Wah kluh* is “giant” bamboo that has a diameter of around 8 inches, with broad leaves that are around 4 inches wide.

¹⁰¹⁴ *Wah May* is a narrow kind of bamboo that has a diameter of around three inches.

The Tatmadaw soldiers LID [Battalion] #44, [Column] #3 is led by the company's second-in-command, Moe Win. There are 27 soldiers in that column and they are active in D---, K--- and G--- [villages].

On June 15th 2012, this column came from D---village, entered T--- village and spent their nights there. On June 16th 2012, in the night time at 11:00 pm, most of the villagers were asleep. At that time, the company's second-in-command, Moe Win, went to a villager named Naw C---'s house, and went inside her bedroom. Without saying anything, he lifted up Naw C---'s sarong. At that time, Naw C--- was about to move and her child cried, so her husband who slept in front [room] of the house was awakened and called his wife to ask why she did not hear her child crying. When Moe Win heard her husband's voice, he tried to run. At that time, Naw C--- shouted that someone was in her room, so her husband went inside the room and saw Moe Win sitting by the fireplace. When C---'s husband went to check his wife, Moe Win ran away from the house. In the morning, C---'s husband went to see Commander Soe Wunna and reported it to him. Commander Soe Wunna told him not to spread [word of] the incident; [Soe Wunna] would compensate them with 200,000 kyat (US \$234.74). No one spread [information of] the incident. Until now he [Soe Wunna] only paid 100,000 kyat (US \$117.37), the other 100,000 has not been paid yet.

Military activities

The Tatmadaw army who is based in R---, is IB #96 and the camp commander is Myo Ko; he ordered the villagers as *set tha* and also ordered them to cut trees and bamboo. There is a column called LID #44, [Column] #9 for the R---, B--- and D--- [village] area. They always ask the villagers to porter, where two villagers from each village have to go to the frontline.

The army that is based in G--- army camp is IB #96. The Camp Commander Myo Min Htun, and the Company Second-in-command Nyi Nyi Htway, always order the villagers to do something. IB #96's company commander was appointed on August 8th 2012, and the IB #96 camp commander was appointed on August 6th 2012; they always rotate after serving for four months.

The Tatmadaw army who is active in the eastern part of Bu Loh *kloh*, which includes D---, Pr---, T--- and K---, is LID #44, [Column] #3; Camp Commander Soe Wunna leads them, and there are 27 soldiers. They always order the villagers to porter and guide them when they arrive in each village.

For Sa--- army camp, LID #44's TOC #442, led by Commander Tin Htun, is based there. For the other places, I do not know which group of army is active.

Conclusion

	<p>The above abuses that I have written [about] in this report are the human rights abuses that happened in our Dwe Lo Township. I documented the information and the photos, when I was travelling to collect the information. It is a truthful story. The villagers from Sa---village tract, such as S---, Hk---, Sa--- and Ta--- have to face problems from Border Guard Battalion #1013. Major Hla Kyaing is going to build shelters for soldiers' families, and in order to do that, they confiscated the villagers' rubber plantations and many flat fields, so it becomes problematic for them to do their livelihoods.</p> <p>For the western part of Bu Loh Traw, the rich people from a company came and mined gold, so the villagers who live near there face damages to the soil, plantations and they have to drink polluted water. So, the best thing is to stop mining gold. Forced labour, force portering, looting, <i>set tha</i>, demands and rape still happen, even now.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Dwe Lo Township, Hpapun District (Received in November 2012)</p>
--	---

Source document #314

Internal log#:	13-49-S1
Published:	"Papun Situation Update: Dwe Lo Township, March 2012 to March 2013," KHRG, July, 2013, http://www.khrg.org/2013/07/13-49-s1/papun-situation-update-dwe-lo-township-march-2012-march-2013
Location:	Dwe Lo Township, Hpapun District
Issues:	Forced labour; Land confiscation; Impact of infrastructure and commercial development; Ongoing militarisation
Full text:	<p>Introduction</p> <p>In the previous years 2009 to 2010, the civilians in Dwe Lo Township had to suffer from the DKBA's [Democratic Karen Benevolent Army's]¹⁰¹⁵ and SPDC's [Tatmadaw]¹⁰¹⁶ forced labour and portering [demands]. Also,</p>

¹⁰¹⁵ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Myanmar government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Myanmar at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

¹⁰¹⁶ In Karen, the Burmese phrases Na Ah Pa (SPDC) and Na Wa Ta (SLORC) are commonly used to refer to the Myanmar government or to Myanmar's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase Na Wa Ta (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase Na Ah Pa (SPDC) to refer to the

when the DKBA came and mined gold in Baw Paw, Meh Kleh, and Meh Toh rivers, they confiscated the civilians' lands in order to mine gold. The civilians' plants, dog fruit plantations, farms and the environment [suffered] a lot of damage. Since 2011, the civilians have not suffered [much] forced labour, looting or gold mining from the SPDC and DKBA. Even though the things like forced labour, demanding and looting of peoples' chickens and goats from the SPDC army active in our area have decreased, some remains.

Since 2011 until now, the greatest difficulty that the civilians have had to suffer was when the company came and mined gold in Meh Kleh, Meh Toh and Baw Paw rivers. The civilians' properties, plants, lands, trees and bamboo were damaged a lot. If the civilians, whose properties were damaged, asked for compensation, [the company] did not provide [it as] completely as the civilians had asked. Currently, since the gold mining has been carried out, the civilians have suffered from [a lack of access to] fresh water because the water is polluted all the time. Moreover, because the flowing of polluted water contains chemicals, when cattle, buffalo and fish drink the water, it causes disease and, as a result, some have died.

Forced labour, demands

The SPDC army based at Waw Muh army camp is IB [Infantry Battalion] #96. On December 12th 2012, the Battalion Commander Yaing Ko Ko ordered Naw P--- to send one packet of letters for MOC [Military Operations Command] #44's camp commander. Naw P--- lives in Dr--- village, and the distance between Dr--- village and Meh Pree Hkee [village] is approximately five miles. Yaing Ko Ko ordered Naw P---, and Naw P--- went [as she was ordered] with fear.

On the same day, IB #96 Waw Muh Camp Commander Yaing Ko Ko demanded and ordered Dr--- villagers who have boats to transport their [army] rations to Meh Pree Hkee army camp. Again they ordered ten of Dr---'s villagers per day in order to carry the sacks of rice, oil, peas and other supplies from the army camp to the boat. It [the order] started on January 24th 2013, [and was enforced] to January 28th 2013, until their [Tatmadaw] rations were all delivered.

On August 28th 2012, the SPDC army based in Kay Kaw army camp, IB #96 Company and Camp Commander Lin Htet ordered his followers [soldiers] to cut bamboo and [collect] thatched shingles in A--- villager Saw T---'s [garden]. [They took] five giant bamboo canes and 20 thatched shingles without asking permission from the owner of the bamboo and thatched shingles. They [Tatmadaw soldiers] just went and cut [the bamboo canes] forcibly. Saw T--- planted and kept those bamboo canes and thatched shingles to use for building a house.

Burmese government or to the Tatmadaw; see: "Mission Accomplished as SPDC 'dissolved'," Myanmar Times, April 4-10th 2011. The term Na Ah Pa was used by the villager who wrote this conducted this interview and interviewee and "SPDC" is therefore retained in the translation of this interview.

On August 25th 2012, IB #96's Camp Commander Lin Htet ordered his followers [soldiers] again to go and take Maung E---'s thatched shingles in order to repair their location [army camp]. They [Tatmadaw soldiers] also forcibly took and stole it, but Maung E--- dared not go to talk to Lin Htet, so he had to suffer like that.

On August 29th 2012, officer Lin Htet ordered A--- villagers to cut 50 *wa thoh*¹⁰¹⁷ in order to repair their army camp.

On September 1st 2012, Zaw Lin Htet ordered and demanded A--- villagers to make 100 thatched shingles in order to repair the roofs in their army camp.

On October 26th 2012, IB #96 army's Zaw Lin Htet ordered A--- villager Saw H--- to go to get alcohol, oil and beer in Hkoo Thoo Hta [village]. The distance between A--- and Hkoo Thoo Hta [village] is four miles.

Stealing and dog attacks

IB #96 Camp Commander Zaw Lin Htet has raised one dog and on August 24th 2012, his dog bit and killed one goat belonging to A--- villager Saw B---.

On August 27th 2012, Zaw Lin Htet's soldiers stole one rooster belonging to an A--- villager Naw M---.

On September 4th 2012, Zaw Lin Htet ordered his soldiers to go to steal 30 thatched shingles and cut 20 *wa thoh* belonging to A--- villagers.

On September 16th 2012, Zaw Lin Htet's soldiers stole one goat belonging to an A--- villager Saw G---.

On September 26th 2012, IB #96's Camp Commander Zaw Lin Htet's (who is based in A--- [village]) soldiers stole one pig belonging to Saw U-- - on this day.

On November 26th 2012, Kay Kaw's Camp Commander Zaw Lin Htet's dog bit and killed one goat belonging to SPDC's¹⁰¹⁸ village head.

On November 27th 2012, Zaw Lin Htet's soldiers stole one rooster belonging to an A--- villager Naw S---.

On November 28th 2012, Zaw Lin Htet's soldiers stole three families of fowl, including a hen and rooster belonging to A--- villager Naw W---.

On November 29th 2012, Zaw Lin Htet's soldiers stole one family of fowl belonging to an A--- villager Naw K---.

¹⁰¹⁷ *Wa thoh* is a smooth species of bamboo with long joints and medium-sized leaves.

¹⁰¹⁸ The community member used SPDC here to indicate that the village head was either appointed to his position by the SPDC during its existence or more recently by Tatmadaw authorities.

As of 2013, the armed group that was based in Kay Kaw army camp, IB #96 [with] Company Commander Zaw Lin Htet, is not based in Kay Kaw [army camp] anymore, and there is a new battalion that has come and is now based there.

Logging

Logging is still ongoing in Dwe Lo Township. Forest administrator Kyaw Hpoh said that [KNU] headquarters and district [leaders] forbide the logging unequivocally. When I compare what he said and what he did, it does not match. He [Kyaw Hpoh] said logging is forbidden, but when rich men, Maw Ra and Kay Mee Kaw, requested to do logging, he gave them permission to do [it] since November 10th 2012. Still they continue to log [trees], which are ironwood and teak, in Meh Way village tract, and they said [they are allowed to log the trees because they] are [unclaimed forest]. They send the logs that they [cut down] to Ma Lay Ler and Kwee T'Ma [villages], then they transport [them] with a truck and go to sell [the logs] in town. This still happens continuously. Some civilians said that the leaders said to develop the forest, but what the leaders said and did, do not match. As the proverb says, the villagers say that the leaders are now just “writing by hand and erasing by leg.” One villager said, *“Is it good to develop the forest or not good? I hope many leaders decide it collectively. If they [rich men] would develop the forest, they [leaders] have to forbid it decisively. The logging and sending the logs to the town should not occur anymore.”*

Confiscation

In Dwe Lo Township, there are two places where the BGF [Tatmadaw Border Guard Force] ¹⁰¹⁹ confiscated civilians' lands, farms, rubber plantations, thatch plantations and bamboo plantations in order to set up their residence [army camp].

The first place is in between Kh--- and Bc--- [villages]. Since March 2012, the BGF built up a barracks and finished some [buildings], and still they continue build up more [buildings]. The group of BGF that came to set up the residence is Battalion #1013 [under] Battalion Commander Htoh Loh. It [the project] is led and constructed by Battalion Deputy Commander Hla Kyaing. The BGF set up a barracks and confiscated villagers' lands, rubber plantations, farms and many other lands as reported in this update.

¹⁰¹⁹ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see “DKBA officially becomes Border Guard Force” Democratic Voice of Burma, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

Victim Name	Village Name	Acres of land
1. Christian cemetery	Kh--- village	--
2. U D---	Kh--- village	Two acres of farmland and four acres of rubber plantation
3. Saw C---	Kh--- village	One acre rubber plantation and ten acres of farmland
4. U J---	Kh--- village	One acre of farmland
5. U Ky---	Bc--- village	One acre of rubber plantation
6. Daw N---	Bc--- village	Five acres of rubber plantation
7. U Th---	Bc--- village	Two acres of farmland

The BGF set up this residence and they plan to have a 360 acre-wide residence. They confiscated these civilians' lands, and they did not consult with the civilians [to see if] the civilians agreed or not. They came directly and cleared the land then set up the residence. They confiscated it [the lands] and provided compensation as they desired to the civilians. Even though the civilians did not agree, they [civilians] had to take it [compensation] quietly because they were afraid.

Because the civilians' lands and plantations were destroyed, the problems that this will cause in the following years are that there are no more farms to plant paddy. There are no more rubber trees to drain.

The second place is BGF Battalion #1014's Battalion Commander *Bo* [Officer] Maung Chit with 30 soldiers. They set up barracks in Kha Hpa Doh Koh in eastern Tha Aw Klay village on February 10th 2011. The structure of their residence that they finished constructing is 10 households for the officers, 20 buildings with four living spaces in each and 40 buildings with six living spaces in each. They planted a lot of rubber [trees] in the vicinity. The BGF set up this residence [army camp] and confiscated civilians' properties, thatch plantations, bamboo plantations and the other wide places. In Pc--- [village], two acres of Saw R---'s *k'haw la*¹⁰²⁰ plantation [were confiscated]. [In] Z--- [village] [there were] two acres of Saw Y---'s *k'haw la* [that were confiscated]. [In] Z---

¹⁰²⁰ *K'haw la* is a kind of palm tree with leaves that can be fashioned into thatch shingles.

[village], [there were] 20 acres of bamboo plantation that villagers protected to use for building houses [that were confiscated]. Fifty acres of a bamboo plantation that villagers protected to use for house building [were also confiscated]. One hundred acres on *t'la aw*¹⁰²¹ hill in the three villages, which are Z---, Pc--- and Ng--- [villages], [that were being] protected to use for roofing [were confiscated]. Now, they cleared *t'la aw* hill and planted rubber [trees] so in the coming year, the civilians from the three villages will have to deal with the problem that they will not have anywhere for [getting] roofing for their houses. Another thing is [that civilians] do not have any bamboo to cut in order to build a house and make a fence.

Gold mining

The gold mining in Dwe Lo Township that has been carried out since 2006 and still [continues], it has damaged a lot of lands, trees, bamboo, natural resources, the source of the river and civilians' lands. Because the gold mining was carried out, the civilians have had to deal with [problems] such as damaged properties and also the polluted water that contains chemicals coming from the gold mining¹⁰²² flowing in the river, so [that] when the civilians drink [the water] it causes sickness. Moreover, there have been many cattle, buffalo and fish that have gotten sick after they drank the water and [as a result] they are dead. The gold mining started in Baw Paw River. The civilians from the town came and asked permission from headquarters [KNU] department Baw Lah, and Baw Lah gave them permission and they could do it. At that time, there were no trucks [bulldozers] that were used in the gold mining.

While the gold mining continued into 2009 and 2010, DKBA Lieutenant Chit Thu¹⁰²³ came and carried out gold mining with many of his soldiers. They mined gold in the Meh Kleh, Meh Toh and Baw Paw rivers. At that time, the civilians had to suffer and carry things [for the DKBA]. They [civilians] had to work for the DKBA without resting. Moreover, when they [DKBA] mined gold, civilians' lands and vegetation were damaged but they [DKBA] did not pay compensation.

The civilians were very happy after the DKBA [that] came and mined gold left. Again, starting in 2011, many companies have come, including a

¹⁰²¹ *T'la aw* trees are teak-like trees with large leaves, which are traditionally collected by villagers and used to make thatch shingles for the roofs of houses.

¹⁰²² It is possible the chemicals referenced here might be a consequence of gold cyanidation. This process involves placing crushed ore into piles where a cyanide solution is poured over it to dissolve the gold and allow it to "leach" out of the pile and also into the ground. This process risks contaminating the surrounding area and is heavily regulated by many nations.

¹⁰²³ Maung Chit Thu was the operations commander of the then-Democratic Karen Buddhist Army (DKBA) Battalion #999 prior to the DKBA transformation into the Tatmadaw Border Guard, which began in September 2010. His role has grown considerably since the transformation, and he is now second in command of BGF forces. Abuses committed by Maung Chit Thu have been cited in previous KHRG reports, including ordering the forcible relocation of villagers from eight villages in Lu Pleh Township in July 2011, while acting as a Border Guard commander, see, "Pa'an Situation Update: June to August 2011," KHRG, October 2011.

Chinese [company]. They have come and asked permission from the headquarters of the metal [mining] department Governor Baw Lah, [KNLA] Battalion #102 Battalion Commander Kyaw Thein and Military Intelligence Commander Toh Nyoh. They gave them [the companies] permission and the companies entered and [mined gold] in Meh Kleh, Baw Paw and Meh Toh rivers as of yet, and have damaged a huge [part] of the natural environment of these three rivers, civilians' lands and vegetation.

If we look at the current leaders, they have to improve in everything, right? When I look at the [person] in charge of the Dwe Lo farm department, Win Maung and his follower Nyut Win, [they] supported the traders [businessmen] and arranged the gold mining places for them. He [Win Maung] forced the civilians who did not want to sell [their lands] to sell. If they could arrange one piece of land for the people who came to mine gold, people gave them three million, four million [kyat] (US \$3,067.50, \$4,090).¹⁰²⁴ When gold mining happened they got a lot of money and they became rich. In my opinion, since the gold mining happened there is no benefit for the civilians. It will be for the best if it is decisively forbidden.

This year, civilians who [mine] gold requested of [KNU/KNLA leaders] from headquarters, brigades, battalions, districts and townships that they work for themselves this year. But, when they requested to mine gold, the people [the leaders who were going to allot them land on which to mine gold], they [the leaders] were [instead] looking [out for the interests of] the rich people in the town and sold [the land to them instead]. They got a lot of money. Moreover, some people in charge suggested to them that [since] they did not get a truck [for mining] this year, they write up a letter [using the civilians' names in order to secure a truck for their own mining purposes, which the civilians would not be able to use]. They wrote up a fake letter and betrayed the civilians.

Is the gold mining forbidden? No way. On March 7th 2013, the leaders from the [KNU] metal [mining] department gave [permission] to mine gold with a truck [bulldozer]. There are approximately 90 per cent of the civilians who do not want gold mining [occurring in their area] and whose lands are damaged. There are 10 per cent of the civilians who are good at speaking and lie to the leaders, and leaders trust them. In our grandparents' era, if the civilians did not have food to eat, then they could go to pan for gold as they wished. Now, if civilians go to pan for gold they have to go get a permission letter from the people in charge of the gold mine. For one permission letter for one month they have to pay 15,000 kyat (US \$15.33).

Currently, [regarding] the gold mining which has happened, the consequences and problems that will occur in the following year to the civilians are [that] lands will be damaged, vegetation will be damaged and

¹⁰²⁴ As of July 10th 2013, all conversion estimates for the Kyat in this report are based on the official market rate of 978 kyat to the US \$1.

[villagers] cannot pan gold anymore. These consequences and problems will still occur in the new generation.

Conclusion

The human rights abuses that I have reported [learned about] are included in the pages in this update. The human rights abuses in this update are about the events happening in my area and the civilians having to suffer from them enormously. The information that I have collected and sent truly occurred and is reliable. The things like ordering, demanding and stealing are still happening at the current time. I think that the things the civilians have to deal with [like] problems and their rights that are abused will decrease and lessen in the coming year.

Currently, the recent abuse of civilians' rights that they have to suffer [includes] BGF Battalion #1013's officer Htoh Loh setting up a residence [army camp] in between K'Ter Tee and Noh Hpaw Htee [villages]. [Regarding] the civilians who live near to the residence of the BGF construction, the problems that they have to suffer are land confiscation, [the confiscation of] rubber plantations and farms. In the coming year, the problems that the civilians will have to suffer are that they do not have farms [on which] to plant paddy and they do not have rubber plantations to drain. The new generation will deal with many difficulties.

Another thing is the BGF Battalion #1014's Battalion Commander Maung Chit set up their residence [army camp] in Kha Hpa Doh Hkoh beside Tha Aw Klay village, and the civilians have to deal with the problems such as the confiscation of bamboo plantations and *t'la aw* plantations from the three villages, which are Z---, Ng--- and Pc---. They go to get thatch for roofing their houses' roofs in that area. Now, there are no *t'la aw* trees. The civilians have to deal with the problems [including that] they cannot find thatch to roof their houses. They cannot find bamboo to cut. The new generation will have to deal with many problems in the coming year.

Since the gold mining in Meh Kleh, Meh Toh and Baw Paw rivers has existed, the difficulties that the civilians have had to deal with are lands that are damaged, vegetation that is damaged and water that is polluted. When cattle, buffalo, fish and humans drank the polluted water some got sick and [some animals] died. Since the gold mining was implemented there has been no benefit for the civilians' buildings. In my parents' era, the civilians who lived near to the rivers where gold exists, the gold mining was not mined with machine or truck [bulldozer]. The indigenous people there worked in the swidden [area of slash and burn agriculture] and, sometimes, if the paddies were dead or the mice ate all the paddies, they made their livelihood from these three rivers. They went to pan gold, and after they sold it they bought rice. But now the gold mining is done with machine and truck, therefore the places and rivers are all damaged. In coming years, if the civilians' paddies are dead, they will not have place to pan gold in order to buy rice, and there will be many consequential problems.

	Situation Update written by a KHRG researcher, Dwe Lo Township, Hpapun District (Received in May 2013)
--	--

Source document #315

Internal log#:	12-17-P1
Published:	"Hpapun Photo Notes: Dwe Lo Township, February 2012," KHRG, (first publication)
Location:	Dwe Lo Township, Hpapun District
Issues:	Arbitrary arrest and detention
Full text:	<p>These photos were taken on February 10th 2012. They were taken in the Back Pack [Back Pack Health Worker Team (BPHWT)] office when we went and interviewed a released medic, Naw A---, 26 years old, a resident of B--- village, Waw Mu village tract, Dwe Lo Township, Hpapun District. She explained about how she was arrested and how the SPDC [Tatmadaw]¹⁰²⁵ treated her after [she] was arrested.</p> <p>These photos were taken on February 10th 2012. They were taken in the Back Pack Health Worker Team [BPHWT] office when we went and interviewed a released medic, Saw C---, 24 years old, a resident of D--- village, Ma Htaw village tract, Hpapun District. He explained about how he was arrested and how the SPDC treated him.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Dwe Lo Township, Hpapun District (Taken in February 2012)</p>

Source document #316

Internal log#:	12-26-P1
Published:	"Hpa-an Photo Notes: Hlaingbwe Township, January to February, 2012," KHRG, (first publication)
Location:	Hlaingbwe Township, Hpa-an District
Issues:	Land confiscation; Impact of infrastructure and commercial development
Full text:	These photos were taken on February 21 st 2012, in A---. They were one of a B--- village family that were going to the hospital in Beh Klaw [Mae La Refugee Camp].

¹⁰²⁵ In Karen, the Burmese phrases *Na Ah Pa* (SPDC) and *Na Wa Ta* (SLORC) are commonly used to refer to the Burma government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase *Na Wa Ta* (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase *Na Ah Pa* (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "[Mission Accomplished as SPDC 'dissolved'](#)," *Myanmar Times*, April 4-10th 2011.

	<p>These photos were taken on February 21st 2012, at 12:00 pm. They were of villagers who had to cut vegetation in a rubber plantation orchard in Meh Thay.</p> <p>These photos were taken on January 21st 2012, at 9:10 am, in T'May Kyo area. It is a bulldozer coming to build a road for transporting logs. The bulldozer was from A1 Company.</p> <p>These photos were taken on January 22nd 2012, at 12:00 pm, in the river in T'May Kyo area. It is the picture of people who do logging cutting down [the trees].</p> <p>These photos were taken on January 22nd 2012, at 10:00 am. The photos show people who do logging in T'May Kyo area and villagers' betelnut plantations.</p> <p>These photos were taken on January 26th 2012, at 12:00 am. It is the picture of people who do logging between T'May Kyo and Daw K'Kya village, in Kwee Law Hplo village tract, Lu Pleh [Hlaingbwe] Township.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Hlaingbwe Township, Hpa-an District (Taken in January to February, 2012)</p>
--	--

Source document #317

Internal log#:	12-27-P1
Published:	"Dooplaya Photo Notes: Kawkareik Township, March 2012," KHRG, (first publication)
Location:	Kawkareik Township, Dooplaya District
Issues:	Anti-personnel and other mines; Forced labour
Full text:	<p>These photos were taken on March 6th 2012, and show [when] the Myanmar army asked villagers to construct a vehicle road and paid 3,000 kyat (US \$3.04)¹⁰²⁶ per day. They [the army] does not support [help the villagers by providing] a bulldozer according to a pastor in A--- village, Kya In-Seik Gyi Township, Dooplaya District.</p> <p>This picture is taken on March 16th 2012, and it shows people constructing the school in Hkyoo K'Lee.</p> <p>This picture is taken on March 16th 2012, and it shows people constructing the hospital in Hkyoo K'Lee.</p> <p>This picture is taken on March 16th 2012, and it shows people</p>

¹⁰²⁶ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

constructing the general administration office in Hkyoo K'Lee. Villagers cannot go there. It is constructed outside of the village. It is near the school and hospital.

This picture is taken on March 16th 2012, and it shows the school head master's house in Hkyoo K'Lee.

This picture is taken on March 16th 2012, and it shows health workers' houses.

This picture is taken on March 16th 2012, and it shows an army camp.

This picture is taken on March 16th 2012, and it shows the old Hkyoo K'Lee village.

This picture is taken on March 16th 2012, and it shows Maw La Ee Mountain.

This picture is taken on March 16th 2012, and it shows trees for the construction.

This picture is taken on March 16th 2012, and it shows the roof of the hospital.

This picture is taken on March 16th 2012, and it shows the office staff's houses.

This picture is taken on March 16th 2012 and it shows people making bricks.

This picture is taken on March 16th 2012, but our field researchers do not remember what kind of building this is.

This picture is taken on March 16th 2012, and it shows the staff's houses.

These photos were taken on March 16th 2012, and it shows the Myanmar army camp based beside U Kray Htar village in Kawkareik Township, Dooplaya District.

This photo was taken on March 16th 2012, and shows three bulldozers beside the Myanmar army camp. These three bulldozers clear landmines that have been planted in U Kray Htar village and on the vehicle road. According to the villager trained by KHRG in the area, they have cleared landmines only planted in the village and on the vehicle road and there are still landmines planted around the village.

Photo Notes written by a KHRG researcher,
Kawkareik Township, Dooplaya District
(Taken in March 2012)

Source document #318

Internal log#:	12-33-P1
Published:	"Mergui-Tavoy Photo Notes: K'Ser Doh Township, December 2012," KHRG, (first publication)
Location:	K'Ser Doh Township, Mergui-Tavoy District
Issues:	Impact of infrastructure and commercial development
Full text:	<p>Type of abuse – making coal</p> <p>The coal is mined in two villages called Htoo Leh and Th'Nay Hkler villages. The field of a villager called Saw A--- was destroyed but he has not received compensation for the field. He should go and tell the responsible people, but he dares not tell them so he just has to stay like that. Mining coal can be poisonous, can give trouble to the neighbouring people and also can cause health problems. It can cause trouble for the next generation. The villages that can be affected when the water is poisoned are:</p> <ol style="list-style-type: none"> (1) Htoo Leh; (2) Ghaw Htee; (3) Th'Nay Hkler; (4) K'Htaw Nee; (5) Maw P'Htruh; (6) Ta Meh Hta; (7) K'Neh Ghaw; (8) Th'Mee Maw Thaw; (9) Hpoh Taw; (10) Kyeh Hpee Law. <p>They all said that the leaders should solve this problem for them. Furthermore, making coal can affect the villagers who live downstream who may drink the water and can be poisoned. It can also affect the villagers' properties such as betel nut, coconut, mango and durian plantations but the villages that have to suffer first will be Htoo Leh and Th'Nay Kler villages.</p> <p>The one who is in charge is called U Sun Way and he lives in Htoo Ler village. These photos [of coal mining] were taken in December 18th 2012, December 5th 2012, and December 7th 2012.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, K'Ser Doh Township, Mergui-Tavoy District (Taken in December 2012)</p>

Source document #319

Internal	12-34-P1
-----------------	----------

log#:	
Published:	"Mergui-Tavoy Photo Notes: K'Ser Doh Township, November 2011 to February 2012," KHRG, (first publication)
Location:	K'Ser Doh Township, Mergui-Tavoy District
Issues:	Impact of infrastrucutre and commercial development
Full text:	<p>The other photos are of the report for a company's coal [mining] in Paw Kloh area, K'Htaw Nee village and of collecting the information about the coal company. These are photos of the places between Maw River and Naw Sah Muh River. These are photos of the places between Naw Sah Muh Stream and Htee Poh Sgeh Ler Stream. These places are in the centre of K'Htaw Nee village and there are fields, houses, a school and a church. The information for the photos is as below:</p> <p>On November 21st 2011, U Win Htain's group, the manager is U Kyaw Win, came and tried to do coal [mining] in Paw Hkloh K'Htaw Nee village with their nineteen group members. They bought empty land and they came and measured the area of the land, after that they marked it with wood and tied with red string. They measured how deep and how much [coal there] is with the machine that included an iron rope. They tested it for three months and they said that we, Pa Wa Win, got permission from Nay Pyi Taw. The villagers worried and were very upset because their houses and their fields were also included. This group went back on February 20th 2012. They said that their expenses had been a large amount. When they pulled the rope, it hit Saw A---'s betelnut tree and it fell over but he could not ask for compensation for the price of the tree.</p> <p>On February 12th 2012, U Kyaw Khaing and four of his friends arrived in Paw Hkloh region Khaw Htee village and told [the villagers] that they bought 4,800 acres of land so that they came and look and measure the land's area and it is in the middle of the village and included houses and schools. They said to the village leaders that they have cost [spent] a lot of money and the village leaders said that they can't do like that [buy the land without the villagers' permission] they [U Kyaw Khaing and his friends] said they will come back again.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, K'Ser Doh Township, Mergui-Tavoy District (Taken in November 2011 to February 2012)</p>

Source document #320

Internal log#:	12-38-P1
Published:	"Toungoo Photo Notes: Thandaunggyi Township, February to November 2012" KHRG, (first publication)
Location:	Thandaunggyi Township, Toungoo District
Issues:	Land confiscation; Access to health and education
Full text:	The photos were taken on February 15 th 2012, in Taw Oo

[Toungoo] District, Daw Hpa Koh [Thandaunggyi] Township, western Day Loh village tract, A--- village. This is the photo of the children who should learn and study but cannot go to school, as the teachers who are supposed to come and teach at their village do not come. So they [the students] don't have any school to go to and it has become a problem for them.

These photos were taken on February 15th 2012, in Taw Oo District, Daw Hpa Koh Township, western Day Loh village tract, A--- village. It is the photo of a paper of the rules of a school, which is a Government school but doesn't get enough support from the Government and the teachers who have to teach also do not come regularly. This photo shows the policy that was written [developed] by the Government for the education system.

These photos were taken on February 15th 2012, in Taw Oo District, Daw Hpa Koh Township, A Htoo Day Tha village tract and B--- village. These photos are the photos of the children whose age is of the student [school age] but couldn't attend the school because there is no teacher to teach them. The school in B--- village is recognized as the Government school but they are not provided with what they need. The teachers don't come to the village and they just teach at the school in 13-miles [village]. Because of that, the children in our village have to help their parents with the housework. It's a problem for the children's future.

These photos were taken on February 15th 2012, in Taw Oo District, Daw Hpa Koh Township, A Htoo Day Tha village tract, B--- village. These are the photos of a school in the village that is recognized as a Government school but does not get enough support from the Government. Because the teachers do not come and teach in the village, the children can't go to school. One of the village heads reported that they have to pay the salary for the teachers every year, but none of the teachers come to their village. There is no teacher to teach in their village.

These photos were taken on February 16 2012, in Taw Oo District, Daw Hpa Koh Township, A Htoo Day Tha village tract and C--- village.

These photos were taken on February 16th 2012, in Taw Oo District, Daw Hpa Koh Township, A Htoo Day Tha village tract. It is a photo of the river, Peh Leh Wah River, which is a river that the Government is going to build a dam on.

These photos were taken on February 16th 2012, in D---village,

Daw Hpa Koh Township, Taw Oo District. It is a photo of a school in the village and the highest grade of this school is grade four and is recognized as a Government school but it does not get enough support from the Government. We took the photo when the teacher is teaching her students. We have only a teacher to teach the children in the village. It becomes a problem because there are four grades and she has to teach alone so the students don't really understand clearly what she teaches.

These photos were taken on February 16th 2012, in Taw Oo District, Daw Hpa Koh Township, D--- village. One of the villagers reported that in 2004, the Myanmar army [Tatmadaw] confiscated the villagers' land at E---. The Myanmar army confiscated Saw F---'s land, including his father's land. Actually, Saw F--- lives in E--- but he got married in D--- so, he moved to D--- [village] later.

These photos were taken on February 16th 2012, in Taw Oo District, Daw Hpa Koh Township, A Htoo Day Tha village tract and G--- village. It is the photo of the Karen government who gave the workshop to the villagers to make sure and measure their land carefully and firmly in order for their land to not be able to be confiscated.

These photos were taken on February 7th 2012, in Taw Oo District, Daw Hpa Koh Township, G--- village. It is a photo of a vehicle road, which is going to E--- village. The villagers built this road peacefully together in order for them [villagers] to trade freely.

These photos were taken on February 17th 2012, in E--- village tract. These were the photos of the lands and plantation fields that were confiscated and upon which an army camp of Battalion #603 was built. The lands were confiscated since 2004. The villagers faced many problems when the Tatmadaw confiscated their lands because they do not have any land to do plantation. The Tatmadaw did not give the villagers any compensation when they confiscated the villagers' land.

These photos were taken on February 22nd 2012, in H--- village, Daw Hpa Koh Township, Taw Oo District. These were the photos of the flat paddy fields that are farmed by the villagers when their hill paddy farms are not good so, they farm the flat paddy field instead.

These photos were taken on March 20th 2012 and it is a middle school from Taw Oo District, Taw Ta Htoo Township. It was taken when we interviewed the first villager, Saw I---, 18 years old, who lives in J--- village.

These photos were taken on March 20th 2012, in Taw Oo District, Taw Ta Htoo Township School. It was taken when we interviewed the second villager, who lives in K--- (L---) village, Saw M---and he is 40 years old.

These photos were taken on March 20th 2012, in Taw Oo District, Taw Ta Htoo Township school. It was a photo of Saw N---, 15 years old, who lives in O--- village and he reported about the situation of his village.

These photos were taken on March 21st 2012, in Taw Oo District, Taw Ta Htoo Township. These were the photos of the five group leaders [who] presented how they responded when the armies came and abused their rights.

These photos were taken on March 21st 2012, in Taw Oo District, Taw Ta Htoo Township, Maw Nay Pghah village tract at the township school. It is a picture of Saw P---, who is 22 years old and lives in Q--- village, who reported his village situation.

These photos were taken on March 21st 2012, in Taw Oo District, Taw Ta Htoo Township, Maw Nay Pghah village tract at the township school. It is a photo of Saw R---, the village head of Q--- village, who is 50 years old, reported his village situation.

These photos were taken on March 21st 2012, and it is a school from Taw Ta Htoo Township, Taw Oo District.

These photos were taken on March 22nd 2012, in Taw Oo District, Taw Ta Htoo Township. We divided the villagers into five groups and discussed about the human rights that can be abused in their village tract and listed it down in the white book. Most of the villagers reported that most of the rights abuses started with the forced labour.

These photos were taken on March 22nd 2012, in Taw Oo District, Taw Ta Htoo Township school. These are the photos of Saw Shah S---, 46 years old and his friend who lives at T---.

These photos were taken on March 23rd 2012, in Taw Oo District, Taw Ta Htoo Township school. Naw U---, 23 years old, lives in V--- village.

These photos were taken on March 27th 2012, in Taw Oo District, Taw Ta Htoo Township, Kaw Thay Der village tract, W--- village. It

	<p>is a photo of Saw X---, 32 years old, who lives in Y--- village. The interview with him was conducted on March 27th 2012, evening. He reported about the current situation.</p> <p>These photos were taken on April 5th 2012, in Taw Oo District. They are the photos of the villagers who lived in Z--- and returned to their hometown, which is Aa--- village.</p> <p>These photos were taken on April 7th 2012, in Mu Traw District. They were taken when we came back across the vehicle road.</p> <p>These photos were taken on November 25th 2012, in Ab--- village. They are the photos of the motorbike taxi driver who carried the cardamom when they went back to the city.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Thandaunggyi Township, Toungoo District (Taken in February to November 2012)</p>
--	---

Source document #321

Internal log#:	12-38-P2
Published:	"Toungoo Photo Notes: Thandaunggyi Township, February 2012," KHRG, (first publication)
Location:	Thandaunggyi Township, Toungoo District
Issues:	Land confiscation
Full text:	<p>These photos were taken on February 14th 2012. The photos were taken in Thandaunggyi Township, Leik Tho and Bawkali sub-townships. [It is of] maps that show the village governing structure.</p> <p>These photos were taken on February 19th 2012. It was in Toungoo District, A--- area. Those are the villagers whose lands were confiscated by the Tatmadaw [Light Infantry Battalion (LIB)]¹⁰²⁷ #603.</p> <p>These photos were taken on February 19th 2012. It was in Toungoo District, A--- area. These lands were confiscated by the Tatmadaw #603. These lands are cardamom plantations, orchards and farmlands.</p> <p>These photos were taken on February 19th 2012. It was in Toungoo District, Daw Hpa Koh [Thandaunggyi] Township, A--- area. They are villagers whose lands were confiscated by the [soldiers from] Tatmadaw #603, which is based in A---.</p> <p>These photos were taken on February 19th 2012. It was in Toungoo</p>

¹⁰²⁷ Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

	<p>District, Daw Hpah Koh Township, A--- area. The places show the Tatmadaw #603 camps. They confiscated villagers' lands and build up their camps.</p> <p>These photos were taken on February 19th 2012. It was in Toungoo District, Daw Hpah Koh Township, A--- area. It is of a villager whose lands were confiscated by the Tatmadaw #603.</p> <p>These photos were taken on February 19th 2012. It was in Toungoo District, Daw Hpah Koh Township, A--- area. The lands were confiscated by the Tatmadaw.</p> <p>These photos were taken on February 19th 2012. It was in Toungoo District, Daw Hpah Koh Township, A--- area. Those villagers' lands were confiscated by the Tatmadaw #603 and they confirm [on a] villagers name list that their lands have been confiscated.</p> <p>These photos were taken on February 19th 2012. He is Saw B---, a resident of A--- village. [He] reported that the land confiscation issue had already started in 2004. When the Tatmadaw #603 confiscated our lands, they said that the villagers' lands are the Government's land so you cannot plant crops anymore. Furthermore, they did not allow the villagers to go and cut firewood. The villagers are not happy [about this situation].</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Thandaunggyi Township, Toungoo District (Taken in February 2012)</p>
--	---

Source document #322

Internal log#:	12-39-P1
Published:	"Toungoo Photo Notes: Htantabin Township, February to April 2012," KHRG, (first publication)
Location:	Htantabin Township, Toungoo District
Issues:	Ongoing militarisation
Full text:	<p>These photos were taken on March 22nd 2012. These photos were taken when the Burmese military [Tatmadaw] from Kaw Thay Deah, Htantabin Township, Toungoo District came and bought food in the village.</p> <p>These photos were taken on February 23rd 2012. These photos were taken when the Myanmar military LID [Light Infantry Division (LID)]¹⁰²⁸ #66 came and sent rations from Naw Soh to Bu Hsa Hkee,</p>

¹⁰²⁸ Light Infantry Division (Tatmadaw); commanded by a brigadier general, each with ten light infantry battalions specially trained in counter-insurgency, jungle warfare, "search and destroy" operations against ethnic insurgents and narcotics-based armies. LIDs are organised under three Tactical Operations Commands, commanded by a colonel, (three battalions each and one reserve), one field artillery battalion,

then, to the place where the military camp exits. As soon as the ceasefire was finished, they sent a large amount of rations. There were 150 trucks when LID #66 sent rations from Toungoo to Hkler La but they just used 40 trucks to send rations from Hkler La to Hsa Hkee road. These photos demonstrate the LID trucks coming back, including the generals, from sending rations.

These photos were taken on March 9th 2012. These are the photos of A--- Church from Hkay Poo Group in Mu Traw [Hpapun] District. These photos were taken on March 16th 2012. These photos were taken when we visited the operations commander from Maw Thay Der and when we had a shower in Yaw Loh Stream where Battalion #6 is located in Htaw Ta Htoo [Htantabin] Township, Toungoo District.

These photos were taken on March 22nd 2012. These photos were taken when we interviewed Naw B---from C--- village, Per Htee area, Htaw Ta Htoo Township, Toungoo District.

These photos were taken on March 23rd 2012. These photos were taken when we interviewed a villager called Saw D--- who lives in E--- village, Maw Nay Bgha Area, Htaw Ta Htoo Township, Toungoo District. We interviewed about the situation and the occupations of his village.

These photos were taken on March 23rd 2012. These photos were taken when we interviewed Naw F---, who lives in G--- village, Per Htee area, Htaw Ta Htoo Township, Toungoo District. We interviewed her about what kind of difficulties her village faces. She said that from 2010 to 2011, the Myanmar military asked them to cut bamboo for them, send thatch to them and to repair their military camp as forced labour. However, in 2012, there is no forced labour yet.

These photos were taken on March 27th 2012. These photos were taken when we interviewed a villager called Naw H--- who lives in I--- village, Htaw Ta Htoo Township, Toungoo District.

These photos were taken on March 28th 2012. These photos were taken when we interviewed Naw J---, who is from K--- village, Htaw Ta Htoo Township, Toungoo Division, about what the is situation in her village.

These photos were taken on April 6th 2012. These photos were

	<p>taken when <i>[censored for security]</i> passed the Ler Er Der vehicle road with the KNU soldiers and villagers who were going to carry loads.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Htantabin Township, Toungoo District (Taken in February to April 2012)</p>
--	---

Source document #323

Internal log#:	12-41-P1
Published:	"Hpapun Photo Notes: Bu Tho Township, December 2011 to February 2012," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Forced labour
Full text:	<p>These photos show that on February 2nd 2012, the Myanmar government did a development project by setting up the hydro-electric power in A--- village and the one who helped them was called Saw Mya Htoh Way, from Hpapun town, who is from EPC [Electric Power Corporation].</p> <p>These photos show that on February 3rd 2012, when the people who came and helped with the electricity in A--- village, had lunch.</p> <p>These photos show that on February 11th 2012, A--- villagers welcomed the leaders, who helped them with electricity, with the food as it is shown in the photo.</p> <p>These photos show that on February 11th 2012, the Burmese government from Hpapun came and observed the place together with a doctor of whom we do not know the name.</p> <p>On February 11th 2012, a battalion commander from Hpapun District came and observed the people who came and set up the electricity project and the process [for the project], step by step in A--- village.</p> <p>These photos show that on February 11th 2012, the day that the Myanmar government, who helped A--- village with Hydro-electricity and water, celebrated an opening ceremony with the villagers.</p> <p>This is on February 11th 2012, after the ceremony was finished, when they asked the A--- village leader to turn on the lights.</p> <p>This is on February 11th 2012, when the villagers were asked to carry water from the dam [water storage container] after the ceremony.</p> <p>This photo is when we had a meal together with a military police [officer] from Hpapun who is wearing yellow shirt but we don't know his name.</p>

	<p>This photo was taken when the [person] in charge, who came and worked on the electricity [project], was having meal.</p> <p>On February 12th 2012, the dam [water storage container] that the Myanmar government built in A--- village was broken and hurt a girl. This dam [container] made up with cement] was built on February 11th 2012 and it [the container] broke on the night on February 12th 2012.</p> <p>This photo shows that on February 12th 2012, when a girl went to the dam [container] and was carrying water, it [the container] was broken and the girl's leg was hurt by a brick. These photos were taken after the other people went and picked her up. This girl is 12 years old and is a A--- villager.</p> <p>These photos were taken on February 20th 2012, and show the Myanmar military Light Infantry Battalion (LIB) asking A--- villagers to carry rice for them and they, [in turn] provided salt for the villagers. This was when the villagers came back and weighed how many viss¹⁰²⁹ of salt each would get to share.</p> <p>These photos was taken on February 22nd 2012, when a villager from A--- village sold charcoal for his livelihood beside the Meh Ta Roh Road and the price was 1,000 to 1,500 [kyat] (US \$1.01 to US \$1.52)¹⁰³⁰ per one package.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Bu Tho Township, Hpapun District (Taken in December 2011 to February 2012)</p>
--	---

Source document #324

Internal log#:	12-46-P1
Published:	"Toungoo Photo Notes: Htantabin Township, March 2012," KHRG, (first publication)
Location:	Htantabin Township, Toungoo District
Issues:	Anti-personnel and other mines
Full text:	These photos were taken in the same compound, especially at the top of Maw Thay Der Mountain. You will see they show the two sides [of the vehicle road] were planted [with] landmines by the Tatmadaw. It seemed [that] nobody took any steps [walked] at the border edge of the road. We took these photos closer because we would like to try to take the image of the mine so that we know the exact place that it is planted under the dust below the trees. However, we were afraid because one of the old men

¹⁰²⁹ A viss is a unit of weight equivalent to 1.6 kg. or 3.52 lb.

¹⁰³⁰ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

	<p>who was traveling with us said that people, even KNLA soldiers, were not sure how many landmines were planted or the locations, so we lost our interest in finding out around there because [so] we did not even step on those dry leaves except on the dusty road by the warning of the local people. It is also very dangerous for the new travellers as there was no warning board [sign on the road].</p> <p>According to the true event and oral story, a small ambush happened between the KNLA and Tatmadaw. After the KNLA ambush of the Tatmadaw ended, then they [Tatmadaw] left. However, before the Tatmadaw soldiers left that area, they planted landmines on purpose. When the KNLA came back to clean the area, they noticed the landmines were planted but unfortunately they also did not dare to remove the landmines because they also did not know how many of those dangerous items were under the ground.</p> <p>This head of the mountain includes a road used by the public and is in between Kaw Thay Der and Maw Thay Der. An unknown number of landmines were planted on Maw Thay Der Mountain.</p> <p>Travellers, villagers, betelnut gardeners, hill agricultural farmers and all ages of civilians have used this road.</p> <p>You can see the cardamom gardens connected along this long-way road.</p> <p style="text-align: right;">Photos Notes written by a KHRG researcher, Htantabin Township, Toungoo District (Taken in March 2012)</p>
--	---

Source document #325

Internal log#:	12-60-P1
Published:	"Thaton Photo Notes: Bilin Township, April 2012," KHRG, (first publication)
Location:	Bilin Township, Thaton District
Issues:	Forced labour
Full text:	<p>These photos were all taken on April 7th 2012, as I travelled through Thaton [District], Bilin [Township], Kyaik Khaw and Kyaikto towns on the main vehicle road that connects Mawlamyine to Yangon. At Kyaik Khaw, the road that comes down from Lay Kay military camp joins with this main road.</p> <p>After leaving Thaton town, before arriving in Kyaik Khaw I noticed one or two trucks full of thatch shingles passing me going the other direction towards Mawlamyine. After Khaik Khaw, I saw at least ten trucks that were all going the same direction as me, towards Yangon. As I travelled along the road I also saw many stacks of thatch shingles piled along the road and bamboo poles. In at least three different places, I saw men</p>

	<p>loading the thatch or bamboo poles onto trucks or tractors. I also passed an LID [Light Infantry Division] #44 camp located on the main road. The cars passing had to go slowly because four empty military trucks were stopped in the middle of the road in front of the camp.</p> <p>This is a truck full of thatch shingles going towards Mawlamyine on the road between Thaton and Kyaik Khaw.</p> <p>These show bamboo poles on the road in the Kyaik Khaw area.</p> <p>This shows the school name, so you may be able to figure out the name of the town.</p> <p>This shows a truck loaded with bamboo going towards Mawlamyine.</p> <p>This is Bilin town sign.</p> <p>3,472 thatch and poles being loaded onto a tractor in Bilin.</p> <p>These show thatch piled beside the road after Bilin and one pony cart carrying bamboo.</p> <p>These are all photos taken in the Wun Htaw area in between Bilin and Kyaikto towns and show many piles of thatch by the side of the road. Soldiers and four empty military trucks are seen parked in the middle of the road in front of the LID #44 camp.</p> <p>This shows a village sign.</p> <p>These show a truck loaded with thatch going towards Yangon.</p> <p>This is when I arrived in Kyaikto [town].</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Bilin Township, Thaton District (Taken in April 2012)</p>
--	--

Source document #326

Internal log#:	12-63-P2
Published:	"Hpa-an Photo Notes: Nabu Township, March to April 2012," KHRG, (first publication)
Location:	Nabu Township, Hpa-an District
Issues:	Anti-personnel and other mines; Arbitrary taxation and demands; Access to health and education
Full text:	This is Saw A---'s cow from Tha Waw Thaw Area, T'Nay Hsah [Nabu] Township. This cow was hit by landmine at Tha Waw Thaw monastery beside the village. When the cow was hit by a landmine, the owner did not want to look at it because he took pity on his cow. He asked his friends to

go and shoot it to kill it but as for him, he said he would not go.
Writing information date: May 11th 2012.

This cow was hit by a landmine and it was Thara B---'s cow. It was hit by a landmine beside a stream of Ka Ser Klo village, T'Nay Hsah Township.
Writing information date: May 11th 2012.

Date of taking photo April 18th 2012.

I also took these photos of a place where a landmine exploded. These are bones of a person whom the villagers didn't know. They did not know if he was from Myanmar or an Indian [person], so that they did not care and also they did not dare go nearer. As this person did not have anybody who would take care of him, he had to die like an animal. Wild animals ate his flesh and his bones were spread around by animals. The place that this person was hit by landmine was in Htee Klay Khee Boo and Kaw Taw village in T'Nay Hsah Township.

Date of taking photo April 18th 2012.

This is a cow of Saw C--- from Noh Kay village, T'Nay Hsah Township. This cow was hit by a landmine in Htee Kla Hkee, close to Kaw Ko village. This cow was hit by Border Guard's [BGF]¹⁰³¹ landmine. Two of Saw C---'s cows have been hit by landmines already. Hpa Saw C--- is from Noh Kyaw village and he came to Htee Klay Hkee to do cultivation. Saw C--- himself, when Border Guard [BGF]¹⁰³² planted landmines, they called him to carry a basket of the landmines.

Date of taking photo April 18th 2012.

I took the photo of a farm, which is Saw D---'s farm, in Htee Klay Hkee, T'Nay Hsah Township. The owner of this farm dares not work on this farm anymore because Border Guard has planted landmines on the boundary of the paddy field. There were three cows that have been hit by landmines while they were grazing in this farm so that they do not dare to work there.

Date of taking photo April 18th 2012.

Saw E--- lives in Htee Klay village, T'Nay Hsah Township. He was injured by a landmine on February 1st 2012, when he went to search for and cut taro plants for pig food. The landmine that hurt him was the Border

¹⁰³¹ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

¹⁰³² Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

Guard's landmine and he was sent to Kawkareik Hospital. He said that a man called Saw Hkuh Paw, who lives in Kawkareik Hospital, was taking care of him for the cost for food and medicine, and he also sent Saw E--- back to his house. He [Saw E---] had to stay in the hospital for one month and two days. The one who planted the landmine is named Saw Dee Kyaw Naw, who is a Border Guard sergeant (3 chevrons) and lives in a battalion called Battalion #3. His Battalion Commander is Saw Mya Keh and the Battalion Deputy Commander is called Maung Nway Heh.

Date of taking photo April 17th 2012.

I took photos of Naw F---, who lives in Tha Waw Thaw village, T'Nay Hsah Township. I took her photo when she was making charcoal. I asked her why does she make charcoal in the village and she answered that because they dare not make charcoal outside of the village so that they need to do it here. There are landmines outside of the village. I asked her who came and planted the landmines and she answered that only Shaw Ta did. They called Border Guard Shaw Ta. This is because the landmines are beside the village, and the villagers have to do logging inside of the village for their livelihood.

Date of taking photo March 2nd 2012.

In the past, the villagers called this pagoda Khoh Meh and now they have rebuilt it to be new. This pagoda is next to Kaw Moo village, between Kawkareik Township, Brigade #6 and T'Nay Hsah Town, Brigade #7. It is also close to Myawaddy and Hpa-an main road. DKBA¹⁰³³ Kloh Htoo Baw Battalion Commander Kyaw That lives in the eastern part beside the pagoda. Behind the pagoda, DKBA also planted landmines in order to protect themselves.

This is the photo of a wall from G--- village, T'Nay Hsah Town. It was the donation of DKBA and they spent money for that. However, the villagers had to build it themselves every day. When they built this wall, all the materials that needed to be carried were carried by the villagers themselves from Kawkareik Town. From the village to Kawkareik, it takes one hour to travel by tractor. After the wall was built, DKBA celebrated an opening ceremony and in the celebration, they included gambling such as cards and other games. They collected taxes from the gambling after the games in order to get back the money that they had spent for the wall. The date that the photos were taken was March 22nd 2012.

¹⁰³³ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "[Inside the DKBA](#)," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

Date of taking photos March 25th 2012.

This is the photo of a primary school from H--- village. For building this school, the government gave 1,000,000 kyat (US \$1,013.17).¹⁰³⁴ However, all of the money has gone but building the school has not finished yet. When the villagers calculated for the money that should be spent, it would cost 5,000,000 kyat (US \$5,065.86). The elders from the village also said that they would go and ask the government for more money. They villagers cannot continue building because they government does not give any more money.

This is the photo of a Government hospital. This hospital opens just one day per week. This hospital is only for children. If the adults go there, they need to pay money. Medicines for this hospital also are not enough. There are two medics for this hospital and the person in charge is Nan Ma Aye Aye who is from Neh Kraw village, T'Nay Hsah Township. She just comes to the hospital and looks after the patients one day per week.

This shows the photo of a nursery school from Htee Poh Kyaw (Htee Poh San). When I took this photo, because I did not see anybody, I could not ask any questions.

Date of taking photos March 25th 2012.

This photo is of a gambling place. This house is the house of the game owner. As the villagers do not have any jobs, they go and play this game all the time.

Date of taking photos March 26th 2012.

This photo is of a battalion deputy commander from Battalion #3 [of BGF #1016] called Commander Mg Ngway Heh. The battalion base is in K'Lah Kone, T'Nay Hsah Township. The battalion commander is called Mya Khing.

Date of taking photos April 22nd 2012.

The photo of the landmine that I took is Border Guard's landmine, which kills villagers and hits the villagers' animals such as cows, buffalo and goats. This landmine was produced by the Border Guard. This landmine was designed with plastic pipe and it is about one span [length] and inside the pipe they put some gunpowder and pieces of iron and nails. After they put these things, they close both sides of the pipe with Kaw Khaw (a kind of glue). After that, they create a firing mechanism on the pipe, drill in it and after that they put detonator on the pipe and they create the thing to step on. They put one and half pieces of gunpowder in this landmine and when they plant it, they also cover it with two layers of plastic bags. After the landmine is planted in the ground, some of this type of landmine last for one to two years and even after three years we need to worry about the landmine.

Date of taking photos March 24th 2012.

¹⁰³⁴ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

I took the photos of Naw I---, who is from J---, T'Nay Hsah Township. Naw I--- was injured by a landmine on February 2nd 2012. She was injured by a landmine when she went to her farm and looked for the beehive and she stepped on the Border Guard's landmine. The battalion commander is called Saw Mya Hkan, the battalion deputy commander is called Maung Ngway Heh and the one who ordered them to plant the landmine is called Saw Htwee Heh Kay. Villagers complained that because of Border Guard planting landmines beside the village and on the eastern side and inside their paddy field, they hit the villagers, their cows and their buffalo. Therefore, on January 17th 2012, Dee Kyaw Naw and Htwee Heh Kay were ordered that they had to go and remove the landmines. When they went and took out the landmines, Htwee Heh Kay was hit by his own landmine, so removing the landmines did not happen. As the landmines are still there, the villagers are in a difficult situation and they dare not go to their farms. Their cattle also have to graze in the farms that have little amounts of grass. If their buffalo were released, they would hear the sound of an explosion after a while [because a buffalo had stepped on a mine]. In these photos, the villagers and the monks came together and they asked for help to inform [people] until the whole world knows about that.

Date of taking photos March 24th 2012.

I took photos of Saw K---, who was hit by KNLA landmine. He lives in Tha Waw Thaw Village, T'Nay Hsah Township. Saw K--- was hit by a landmine at Pa Teh stream, when he went fishing. He did not lose his leg but it hurt him a lot. When he was hit by the landmine, as the landmine scattered, two of his friends were also hit by it. The landmine hit Saw K---'s buttock and beside his buttock was injured a little and Saw K---'s leg and neck were also injured a little. After he [Saw K---] was sent to Kawkareik hospital for three months, he came back to his house. When he was in the hospital, Thara Khuh Pweh helped him with everything including food. When I asked him about what kind of work Thara Khuh Pweh is doing, he didn't know about it. However, when the villagers who live in this place were injured by landmines, there is a group to look after them.

Date of taking photos March 24th 2012.

I took photos of the villagers who were hiding their rice, salt and other things when KNLA and Border Guard were fighting on September 21st 2011. The villagers dared not keep their food in their houses because they were worried that their village would be burned down. Border Guard troops also said that the villagers were disobedient and they would burn down the whole village. In January 2012, when the Border Guard army came to the village, they caught and ate Naw L---'s goat, a hen and two ducks of Maung M--- and two hens and thirty eggs of Ma N---.

Date of taking photos April 3rd 2012.

I took a photo of a cow. It is owned by Naw O--- who lives in Noh Kyaw village Nabu Township. This cow was hit by landmine when it followed after its mother. The landmine injured its neck, under its ear, its ear and half of its ear was cut off and now it has already recovered. This cow was

	<p>hit by a landmine beside the flat field farms from Noh Kyaw village.</p> <p>Date of taking photos April 22nd 2012.</p> <p>I took photos of villagers who went and ploughed in a T’Nay Hsah farm to grow rice for the Myanmar military [Tatmadaw]. The troops that are located in T’Nay Hsah are LIB (Light Infantry Battalion)¹⁰³⁵ #358, LIB #547 and LIB #548. There were three village tracts when I took photos; Htee Hpoh Kyaw village tract ploughed with 12 tractors, Mya P’Deh village tract with 9 tractors and Noh Ta Pweh village tract with 2 tractors. Three people ploughed with one tractor and each tractor was given three bottles of petrol per day. The villagers had to plough ten acres for one village tract and after ten acres of the field were ploughed, their duty was finished. The villagers who went and ploughed there had to bring their own food. The area that they ploughed, which we can see in the photos, were the villagers’ territories that were confiscated by the Government military. Over twenty years ago, Muslims and also Karen people lived here. The place that was confiscated by the military would be about 2,000 acres. The village head said that in reality, the military asked twelve tractors per one village tract and villagers from every village tract had to go and plough their farms every day. They [Tatmadaw] just sowed the grain but they did not plant them. When they sowed the grain, they also asked help from the villagers. When the rice was grown up, and when the cattle of the villagers went closer to their farm, they forced the cows to go into their farm and they blamed with the villagers and asked for 30,000 [kyat¹⁰³⁶ (US \$30.40)] per cow as compensation. When they were harvesting, the villagers had to help them [Tatmadaw] and they had to bring their own food. They also had to bring their own sickles to harvest. The old man who told me about this did not allow me to take his photo. He also did not allow me to record his voice but he name is called Maung P---, he lives in Q--- village, T’Nay Hsah Township.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Nabu Township, Hpa-an District (Taken in March to April 2012)</p>
--	--

Source document #327

Internal log#:	12-67-P1
Published:	"Dooplaya Photo Notes: Kawkareik Township, May 2012," KHRG, (first publication)
Location:	Kawkareik Township, Dooplaya District
Issues:	Anti-personnel and other mines
Full text:	Date of taking photo: May 17 th 2012

¹⁰³⁵ Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

¹⁰³⁶ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

This is a photo of a landmine which was planted by DKBA¹⁰³⁷ for the Burmese military [Tatmadaw] and it was done by Klo Htoo Baw Operation Command from Battalion #907. This landmine was planted when DKBA and the Burmese military had a conflict. On the way to K'Law Ghaw village from Htee Ther Leh village, there is a stream and on the bank of the stream of K'law Ghaw village side, there is a tree and the landmine was planted under that tree. As this tree has a very good shade, villagers used to take a rest there in the past. This place is far from Htee Ther Leh village by about 3 miles but it would take only five or six minutes on foot from there to the corn field. Naw A--- told me that because when people [DKBA Battalion #907 soldiers] did like this [planted the landmine in public areas], we do not have suitable place to take a rest. It [the landmine] should be removed.

Date of taking photo: May 17th 2012.

This photo is, if we stand up beside the place of photo, and look at B--- village, we can see a mountain. This mountain is an old DKBA camp so that beside and on the top of the mountain, is full with landmines. On May 18th, 2012, I met with B--- villager called uncle Saw C--- and I asked him what does he think [about] how many landmines would be on this mountain and he answered that as he knows, starting from this mountain to the sides of the B--- corn fields and including all the hills, there are about two hundred landmines, so that it becomes trouble for the villagers. I also asked him which kind of trouble does it create and he answered that we dare not go there to cut wood in order to build a house or to build a corn store.

Date of taking photo: May 17th 2012.

This photo is of a landmine that was planted between two streets from Saw D--- and other people's farms and it was planted by DKBA. In the past, the Burmese military [Tatmadaw] travelled and took a rest under that tree. It is a concern [now] for the owners of the farms because their children pasture their buffalo and their cows near that tree.

Date of taking photo: May 17th 2012.

I took the photo of a bush that is beside a toilet of a Christian church, which is from U Kary Hkee village, a Battalion #103 controlled area. They

¹⁰³⁷ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "[Inside the DKBA](#)," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

	<p>planted landmine there as protection when the DKBA and Burmese military were in conflict. A teacher from E--- village said that it was a long time ago but they haven't removed it yet. He also said that in the village, not too far away from people's houses, there are also two landmines. For the one beside the toilet, we worry for the Sunday school children. I asked them to remove this one or two times but they have not taken it out yet so I covered the place where the landmine is planted with wood and bamboo pieces. Therefore, in this picture, we can see a bush [planted near the landmine].</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Kawkareik Township, Dooplaya District (Taken in May 2012)</p>
--	--

Source document #328

Internal log#:	12-79-P1
Published:	"Mergui-Tavoy Photo Notes: Ler Doh Soh Township, January to April 2012," KHRG, (first publication)
Location:	Ler Doh Soh Township, Mergui-Tavoy District
Issues:	Impact of infrastructure and commercial development
Full text:	<p>January 11th 2012, Hkay Too Hkee village, the place where the Thai company came to [mine] chemicals (ore), so the water flooded local people's plantations.</p> <p>These photos show Saw A--- and his family. His land was flooded because of the Hkay Ta mine.</p> <p>These photos show the betelnut trees and other plantations that were flooded by the water.</p> <p>These photos show the lands and plantations that disappeared because of flooding.</p> <p>These photos show the stream into which the chemicals flow. The company does not work in this place but they do not allow the villagers in the area to go to drain [ore] in that stream. It [ore] flows empty [without benefit/is useless] to the outside [bank of of the stream].</p> <p>These photos show the ore that flows to the outside [bank of the stream].</p> <p>These photos show the stream into which the chemicals flow.</p> <p>These photos show the place where Hkay Poo mining is divided</p>

into four sections. The section that appears in the picture shows the place where the people [company] clean the ore.

These photos show the mountains and the place where Hkay Poo mine located.

These photos show U B---, the landowner. His land was flooded because of the Hkay Ta mine.

These photos show the betelnut trees, which were flooded by the water.

January 12th 2012, Hkay Ta village

These photos show one of Hkay Ta mine section where [there is] chemical cleaning.

These photos show the Hkay Ta mine area and the mountains where people [company] use chemicals.

Htee Ler Klay booklet

March 7th 2012

These photos show the front side of the dam, which was built in Htee Ler Klay in A'Nya Pyah area.

These photos show the workers' shelter behind the dam.

These photos show where the Logging Burma Company stored the logs in U Yay Kyee village.

These photos show how the people [company] would divert the flow of water in these places after the dam is built.

These photos show the logs stored in the rubber plantations in U Yay Kyee village.

These photos show me standing in P'Ka Yee stream and zooming to take the photo to the river mouth of Htee Ler Klay stream.

These photos show P'Ka Yee stream.

These Photos show the vehicle road that goes up to U Yay Kyee, Htee Ler Klay, A Nya Hpyah, Hsay Hklaw and Nyaw Hklaw villages.

These photos show Ba Meh rest hut. The vehicles from Tavoy

arrive here during the raining season and flooding and people have to go to P’Ka Yee with boats and after that go by car to Mee Tah Town.

This photo shows when I came back to the company’s building.

This photo shows the back of the dam that was built.

This photo shows the dam that will be built on the other side of the river.

This Photo shows the front of the dam that is being built.

This photo shows the river where people will construct [the dam].

This photo shows the front of the dam.

This photo shows logs being stored between Htee Ler Klay and A’Nya Hpyah.

This photo shows the lower [part] of A’Nya Hpyah village.

This photo shows the upper [part] of A’Nya Hpyah village and if you look through in the front, Hsay Hklaw and Nyaw Hklaw villagers are located at the bottom of the mountain.

This photo shows when I returned to Saw C---’s home after I went to see the situation. This D--- village Saw C--- was the primary school principle in this village. Now, he tries to lead the activities about protecting the dam. I stayed with him and asked him some about the situation.

These photos show two books, they are the first book and last book that the villagers signed with signatures that are against the dam.

These photos show the features of building the dam.

This photo shows the agreement that the company made for the villagers.

These photos show village head Saw E---.

These photos showed the limited price [of products or goods set up by villagers].

These photos show when the civilians in the village met in the

primary school. The meeting's purpose was to understand the situation and how to struggle in the future and not to do silly things now.

These photos show the writing about the A'Nya Hpyah issue.

January 24th 2012, Htee Ler Klay [village]

The local people's plantations are damaged because the company came to construct the dam.

These photos show the landowners, whose land is damaged because the company is constructing the dam.

These photos show the locations of the company and the equipment to build the dam.

These [photos] show the places of the livelihood of local people of Htee Ler Klay that are destroyed because the company would come to build up the dam.

These photos show when I met with Htee Ler Klay villager, Saw F-- - and asked [him] about the company.

K'Moh Thway A' Hpoh Der [club].

On March 28th 2012

On March 29th 2012, Htee Bler Hkee place [village]

These photos show the prayer book [book of desires], which the committee [founded by villagers] would struggle [for their rights].

These photos show [when I] met with the committees and Thai company in charge.

March 30th 2012

These photos show the Khaw Htee Loh Thai company location, Governor Thoo Yeh and officer Saw Dah.

These photos show Doh Soh Khaw Htee Loh School, where people used to meet.

These photos show a Khaw Htee Loh villager.

This photos shows the school and the civilians that came back from

a meeting.

These photos show [people from] Hkler Hpoo village and the Thai news takers [journalists] asking questions about the news of the situation [unknown situation]. [They are] in Saw G---'s house.

These photos show the list of names of the news takers [journalists].

March 31st 2012

These photos show the location of the Thai company in Khaw Htee Loh village, showing the bridge, river and work place.

This photo shows when villagers were paid compensation [for their land].

This photo shows the way to Kyaw Meh Doh village.

This photo shows when [I] met with the H--- village head.

This photo shows when [I] arrived back at Khaw Htee Loh forked road, the way to go up to Thailand.

These photos show Khaw Htee Loh forked road. It appears that the road is the new road that the company built and it causes problems for the villagers because they [the company] did not inform the villagers.

This photo shows Khaw Htee Loh forked road, on the day of 30 [March 30th 2012]. The villagers gathered themselves with each of their beliefs and went to worship together.

April 9th 2012

This photo shows Hpgay Hpoh Klah village and a car carrying dried betelnuts with villagers going to Tavoy Town.

These photos show the work place of Tavoy Min Th'Mi Company, Mee Tah Town.

These photos show the Mee Tah Town forest work area.

These photos show Mee Tah Town.

These photos show the ITD company work place in Mee Tah Town, K'Moh Thway Hta.

	<p>April 15th 2012</p> <p>This photo shows the betelnut field near K'Moh Thway river, Wa Hsguh Hkoh [village].</p> <p>April 16th 2012</p> <p>This photo shows complaint letters from Hkler Hpoo village.</p> <p>February 1st 2012</p> <p>This photo shows the dried betelnut field on K'Moh Thway riverbank.</p> <p>February 5th 2012</p> <p>These photos show Naw I---, Khoh Htee Loh village.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Ler Doh Soh Township, Mergui-Tavoy District (Taken in January to April 2012)</p>
--	--

Source document #329

Internal log#:	12-80-P1
Published:	"Thaton Photo Notes: Bilin Township, June 2012," KHRG, (first publication)
Location:	Bilin Township, Thaton District
Issues:	Ongoing militarisation; Impact of infrastructure and commercial development
Full text:	These photos were taken on June 6 th -7 th 2012, in K'Ter Tee and Noh Hpaw Htee village tracts, between A--- and B--- villages where the Border Guard [Border Guard Force (BGF)] ¹⁰³⁸ will build their shelter and work place. It will damage people's [villagers'] rubber plantations, <i>t'kaw htoh kee</i> [cashew] plantations and people's farms. The KNU [Karen National Union] does not allow them [BGF] to do it. If they really do, the KNU [KNLA] soldiers will attack. But the Burmese soldiers [Tatmadaw] and Border Guard will definitely do it. They will do it until [their project] is

¹⁰³⁸ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

successful. Therefore, the villagers live in fear and [worry a lot].

These [photos] show this aunty [woman] working on one piece of a rubber plantation and she was told that people will confiscate her [land] so she worries a lot. She does not allow us to show her name.

These photos are the pictures of the vehicle road which is between Baw Kyoh Leh and K'Ter Tee [villages], it is the place where [the land] was measured [for the building] and included plain lands and people's [villagers'] rubber plantations.

These photos are the places in between Noh Hpaw Htee and K'Ter Tee villages they [Border Guard] hanged [marked the land] with plastic rope and included rubber plantations and it arrives [reaches] beside the people's houses.

On June 8th 2012, [the BGF] ordered the A--- village head to meet with them regarding people's plantations and people's farms, which are included [on the land where the building will be built]. I know what they are discussing later because a person who took the photos returned. Based on villagers' reports, the people in charge who organise this work are Major Hla Kyel and Major Htu Lu (Baw Kyoh Leh), previously he was the leader of *k'chaw wah* [white elephant] Battalion (DKBA).¹⁰³⁹ The one in charge, who organises the construction, is U Ha Than.

These photos, I got these photos in Ler K' Ter village, Bilin Township. It is the water pipeline for the whole village. Because there is no river in this area, people have to go to take the water from the mountain and it takes one hour on foot. In the *kaw la* time [English era of colonisation], they were making an iron water pipe for them and they use it still and it is pierced and almost damaged. The water is used in many ways. In this bathing area, they use [the water] for drinking, taking baths, washing and also bathing cows, buffalo, pigs and ducks. They all are taking baths here together.

This photo is when we rested at noontime and had lunch in Th'Waw Thaw village and took the photo of this child. Both of his hands have been disabled since his mom was pregnant him. When we leave, his parents are not at home. Even [though] his hands are disabled, he looks after his brothers and sisters. He said that, "*My parents do not send me to school because I am not like other people.*"

¹⁰³⁹ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "[Inside the DKBA](#)," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

	<p>This photo is in B--- village and it shows the vehicle road between P'Nweh Klah and Lay Kay [village]. The KNLA soldiers set up one gate [for taxation] in the place where I took this photo.</p> <p>These two photos are mother organisation [KNU] department officer <i>thara</i>¹⁰⁴⁰ Tha Lway talking with villagers in C--- village, Ta Paw village tract, Bilin Township.</p> <p>These photos are of the two siblings who are Chinese and came to find stone mines and to test them (in 2011) in Htee Law Per forest, Noh Ber Baw village tract, Bilin Township. I took the photo when they discussed with mother organisation [KNU] District Secretary [and] Governor Koh Lay. Then they took the photo together.</p> <p>These two photos are of Lay Kay students playing football for a village tract competition.</p> <p>These photos are the photos of Wa Kheh Hta cliff in Wa Kheh Hta village, Noh Ber Baw village tract, Bilin Township. There are many businessmen who come to look at it and want it [Wa Kheh Hta Mountain] and they will buy it. They ask permission from the villagers but the villagers do not allow them. They also do not [sell] it yet. The villagers have said that if this cliff is mined, the village will have to relocate and farms will be damaged.</p> <p>These photos show that 20 years ago, the Burmese soldiers took the daughter of this uncle and aunty and they adopted her. When we go, the organisation's [KNU] Department Officer Saw Tha Lway meets with them and has a conversation with them.</p> <p>This photo shows Ler Hklaw school.</p> <p>The three villages, which are La Kyoh Hkoh, Ta Meh Hkee and Hkuh Hkee villages, had a meeting in the log trading area in Htee Law Per forest and discussed how to protect [the forest]. They [villagers] have defended it [forest from logging] more than ten times. They wrote up a complaint letter to the district secretary until they have chance to meet with the forest leader [administrator] and the log trader in charge till they got the final decision [about logging rights].</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Bilin Township, Thaton District (Taken in June 2012)</p>
--	---

Source document #330

Internal	12-81-P1
----------	----------

¹⁰⁴⁰ *Thara* (male) or *theramu* (female) is a Karen term used for any teacher, pastor, or any person to whom one wishes to show respect.

log#:	
Published:	"Thaton Photo Notes: Bilin and Hpa-an townships, December 2011 to June 2012," KHRG, (first publication)
Location:	Bilin and Hpa-an townships, Thaton District
Issues:	Land confiscation; Impact of infrastructure and commercial development
Full text:	<p>This photo was taken on December 25th 2011, at A--- village, Noh Ber Baw village tract, Bilin Township, Thaton District. It was a photo of Tharamu Naw B---, who is a teacher in C--- village. Even though her child is still very young, because she loves her ethnic people, she devotes and suffers herself. The photo that is shown was taken on New Year's Day in A--- village while Tharamu was singing along with her students.</p> <p>These photos were taken on January 5th 2012, in D--- village, P'Ya Raw village tract, Bilin Township. This was the photo of a child named Saw E---, 12 years old, who lives in D--- village. He has got a birth defect on his arm and his father passed away when he was five years old so his mother Naw F--- has to raise him on her own. He couldn't go to school because his mother can't afford the education fee for him. He got the wound, which can be seen in the picture, from practicing riding the bicycle. He has been suffering from this wound for almost a month.</p> <p>These photos were taken on January 6th 2012, at A--- village, P'Ya Raw village tract, Bilin Township. It was a photo of Saw G---, who is 45 years old, who lives in A---. In 1998, while he was grazing his cattle, he stepped on the landmine and he lost his feet. He didn't know who planted the landmines. The victim, Saw G--- has six family members and in order to support his family, he weaves bamboo hats and sells them for his family income.</p> <p>This photo was taken on January 6th 2012, and it was a photo of a child called Saw H---, three years old, who lives in I--- village. His mother went to Bangkok to work and left him with his grandmother.</p> <p>These photos are the photos of the deforestation in Thaton District, Bilin Township, Noh Ber Baw village tract, which is a place that is close to Meh Baw Hkee, Lah Kyoh Hkoh and Muh Hkee village. The perpetrators are the businessmen Hka Aye and Kyet Mway, who are allowed [to do logging] by the district leaders in 2011. The deforestation also includes Lah Kyoh Hkoh and Muh Hkee's community forests, so the forest in the photos is the community forest that is protected by the forest committee, the forestry administrator and the district leaders.</p> <p>These photos were taken on May 30th 2012. These are the photos of people mining stone between a place of Lay Hpoh Hta village and Htee Hsee Baw village and it is also a place between two districts, which are Thaton and Hpapun districts. This signboard [lists] the rules that are created by the mining owner Ko Cho and U Hla Win. The stone mining process is allowed by both brigade</p>

leaders. The stone that is produced is antimony.

These photos were taken of the people who are mining the stone. They are mining many different kinds of stones [minerals].

These are the photos of the places that the stones were mined and which destroyed many of the forests and the rivers. Moreover, it also destroyed many natural environments.

These photos were taken on May 30th 2012. These are the photos of the first stones that we [villagers] have gotten from mining in Lay Krah Hkee village, Khaw Hpoh Pleh village tract, Bilin Township, Thaton District.

These photos were taken by me on June 2nd 2012, when I went to J--- village and interviewed the village head, Saw K--- about the Border Guard [Border Guard Force (BGF)]¹⁰⁴¹ #1014 forced recruitment of the villagers to be soldiers and I took a picture of him.

These photos were taken by me on June 2nd 2012. I took the picture of Uncle Saw L--- who has been militia and lives in M--- village, Kyoh Moh Thweh village tract, Hpa-an Township.

These photos were taken by me on June 2nd 2012. These are the photos of a place between Noh M'Kwee village and Htee Meh Baw village, which is in T'Kaw Boh village tract, Hpa-an Township. This land is very expensive and they are buying it with the purpose of coming to build shops on it.

These photos were taken on June 4th 2012. These are the photos of 500 acres of teak and rubber plantations that are built with the cooperation of company Thein Lin Myaing and Border Guard #1014's Commanders Tin Win and Thaw M'Nah. [The rubber plantations] are between Meh K'Nah Hkee, Htee Kyaw Hkee, Htee Kyuh and Hpah Paw.

These photos were taken on June 4th 2012. These are the photos of a villager, called Naw N---, whom I interviewed about [the incident when] she had to go and cut the bushes on the [Thein Lin Myaing] company's and Border Guard's plantations.

These photos were taken on June 4th 2012. These are the photos of O--- village head and two of the villagers while I interviewed them about [when] they had to work for the Border Guard and [on] the Company Thein Lin Myaing's rubber plantation.

These photos were taken on June 5th 2012, at P--- village, Ha Ta Reh village tract, Hpa-an Township. These photos are [of] the report to the KNU. Hpa-an Township leader reported about the

¹⁰⁴¹ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

	<p>companies called Thein Lin Myaing and Hein Naing Win cooperating with the Border Guard and confiscating the villagers' lands.</p> <p>These photos were taken on the same day with the above report. It is the photos of the villagers who suffer from their land being confiscated and they had to do forced labour and report about it to the township leaders.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Bilin and Hpa-an townships, Thaton District (Taken in December 2011 to June 2012)</p>
--	---

Source document #331

Internal log#:	12-85-P1
Published:	"Toungoo and Hpapun Photo Notes: Lu Thaw, Htantabin and Thandaunggyi townships, April to June 2012," KHRG, (first publication)
Location:	Lu Thaw, Htantabin and Thandaunggyi townships, Toungoo and Hpapun districts
Issues:	Anti-personnel and other mines; Arbitrary taxation and demands; Ongoing militarisation; Peacebuilding efforts; Access to health and education
Full text:	<p>These photos were taken on April 25th 2012. It was in Lu Thaw Township. It was [when] we were coming back on the way and before we crossed the vehicle road. I took the picture of abandoned farms that are being repaired and the villages that the SPDC¹⁰⁴² [Tatmadaw] had burned down. This place was burnt already in 1997.</p> <p>These photos were taken on April 26th 2012. It was in Lu Thaw Township, while the villagers were fishing. They obstructed [the view of the] water while they were finding and catching fish. This is one of the ways of our Karen people to make their livelihood.</p> <p>These photos were taken on April 28th 2012, in a place where See Daw Hkoh villagers' plantations are planted, in Htaw Ta Htoo [Htantabin] Township, Toungoo District. A lot of plantations were destroyed because of the weather. The plantations were cardamoms. In our district, most of people do their livelihood by doing the plantations.</p> <p>These photos were taken on April 27th 2012. It is in Play Hkee area, while the villagers from the flat area were coming for trading cows and buffalo.</p> <p>These photos were taken on May 12th 2012. It was of Myanmar leaders</p>

¹⁰⁴² In Karen, the Burmese phrases *Na Ah Pa* (SPDC) and *Na Wa Ta* (SLORC) are commonly used to refer to the Burma government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase *Na Wa Ta* (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase *Na Ah Pa* (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "[Mission Accomplished as SPDC 'dissolved'](#)," *Myanmar Times*, April 4-10th 2011.

and the Toungoo District leader having a discussion about our leader meeting and for the Kler La civilians. It was in Kaw Thay Der village and the Myanmar army is based in Kaw Thay Der camp.

These photos were taken on May 12th 2012. It was the Myanmar army traveling to Kaw Thay Der School and when we were leaving Kaw Thay Der village. The place is Htaw Ta Htoo Township, Toungoo District, Kaw Thay Der village. In 2012, the Myanmar soldiers that stayed at the front are coming back.

These photos were taken on May 11th 2012. It was a child whose parents went to work on hill field so he has to look after his brother and it was when he went around the hill field. There is no school in this village so he cannot go to school and has to help to work on housework. It was in Saw Tin Der village, Htaw Ta Htoo Township, Toungoo District.

These photos were taken on May 14th 2012. It was in A--- village, Htaw Ta Htoo Township, Toungoo District. It was [of the] Toungoo District governor and soldiers, [who] gathered to go and organize people in C--- village. It included the secretary of headquarters organization [KNU] and KWO [Karen Women Organization] leaders. Their purpose is to meet with the villagers and explain to them about the ceasefire¹⁰⁴³ process so the villagers will understand it.

These photos were taken on May 14th 2012. It was in Kaw Thay Der Myanmar army camp. The Myanmar army camp is located beside the Kaw Thay Der village, Htaw Ta Htoo Township, Toungoo District. The Toungoo District leader, headquarters leaders and Myanmar army took the photo together.

These photos were taken on May 14th 2012. It is in B--- village, Htaw Ta Htoo Township, Toungoo District. It is when brigadier and headquarters leaders met and had a discussion with B--- village leaders. They gave

¹⁰⁴³ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April 4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#)," *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft](#)," *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma](#)," KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process](#)," KHRG, November 2012.

advice to each other about the ceasefire process. At the same time, the village leaders reported that the ceasefire process is good but we want the Myanmar army camp, which based in our area, to withdraw back to their place. However, instead of the Myanmar army going back, they sent more rations and soldiers so it becomes concern for the villagers.

These photos were taken on May 14th 2012. It is in Klay Soh Hkee vehicle road, Daw Hpa Koh Township, Toungoo District. It is of the villagers, who do their livelihood as motorbike drivers, who went to town and brought back goods.

These photos were taken on May 15th 2012. It is in Kler La village, Htaw Ta Htoo Township, Toungoo District. It is meeting with civilian and Myanmar army leaders in Kler La. When they [Myanmar army leaders] came, they brought weapons. The Myanmar army holds the ceasefire but they always bring weapons with them when they are walking among the civilians.

These photos were taken on May 15th 2012. It was in Kler La village, Htaw Ta Htoo Township, Toungoo District. It was when the Kler La village's leaders were having a discussion with the civilians [and] the Myanmar army. MOC [Military Operations Command]¹⁰⁴⁴ Commander Win Bo Shin also came with his army leaders. Furthermore, the MOC commander spoke in front of the civilians said that, *"If my soldiers or officers force you [to do anything], tell me and I will give them punishment."*

This photo was taken on May 16th 2012. It was in C--- village, Htaw Ta Htoo Township, Toungoo District. It was the picture of the Thandaunggyi Township leader. When Toungoo District leaders were having a discussion with civilians in C---, he also came to attend the discussion. He said that the ceasefire is good for us civilians. He will develop education in the Thandaunggyi area but we can see that nothing has improved.

This photo was taken on May 16th 2012. It was C--- village, Htaw Ta Htoo Township, Toungoo District. It was in the meeting that the Myanmar army also came and listened to the information that was discussed. They also brought a cameraman with them.

This photo was taken on May 16th 2012. It was in C--- village, Htaw Ta Htoo Township, Toungoo District. It was Saw D---. He is a man who joined the revolution from the [time the] revolution started. He explained about what happened in the past and encouraged the civilians.

This photo was taken on May 21st 2012. It was in Hkler Muh Khah village (Shwe Nyaung Pin), Daw Hpa Koh [Thandaunggyi] Township, Toungoo District. It was the brigadier who went and had a discussion with civilians in Hkler Muh Hkah village. He explained to the civilians about the

¹⁰⁴⁴ Military Operations Command; 10 battalions for offensive operations; most MOCs have three TOCs, made up of three battalions each.

ceasefire process step by step and [that] it will be real peace. Area leaders and religions leaders also were included in the discussion.

This photo was taken on May 23rd 2012. It was in Hkler Muh Khah village, Daw Hpa Koh Township, Toungoo District. These women's husbands have go to prison. It was while the brigadier was questioning them.

This photo was taken on May 24th 2012. It was in U Thit Gone villages. It is one of the U Thit Gone schools. It is a Government school.

This photo was taken on May 24th 2012. It is Mile 20 village. It was when the brigadier met with UNHCR [United Nations High Commissioner for Refugees] staff. The UNHCR teachers finished giving understanding to [teaching of the villagers from] the [area] west of Day Loh and they came back and met with us in Mile 20 village.

These photos were taken on May 24th 2012. It was the Myanmar army checkpoint in Mile 20 village. The Myanmar army checkpoint, which is in Mile 20 village, is LIB [Light Infantry Battalion]¹⁰⁴⁵ #11. If the motorbike drivers travel, they have to pay the checkpoint 500 kyat (US \$0.51).¹⁰⁴⁶ If they don't pay, they are not allowed to travel so the motorbike drivers have to pay. If they [motorbike drivers] cannot pay money, they give them [the soldiers] vegetables instead.

These photos were taken on May 24th 2012. It was Peh Leh Wa Camp. It was after we went and had meeting with civilians in Hkler Muh Khah, we were going back to Kler La and it was [when] we crossed the Toungoo vehicle road and reached to Pah Leh Wa. At that time, the leaders were having a conversation with the Myanmar army leader, who is based in Peh Leh Wa Camp.

These photos were taken on May 24th 2012. It was Peh Leh Wa Camp. It is the Myanmar army's big bulldozer that they keep in Peh Leh Wa Camp so it will be easier for them to use. There is also a checkpoint in Peh Leh Wa Camp. If the civilians travel, they always have to show their ID card.

This photo was taken on May 24th 2012. It was Peh Leh Wa Camp. He [the man in the photo] is the one of the Myanmar army leaders who manages the Peh Leh Wa Camp. His battalion number is LID [Light Infantry Division]¹⁰⁴⁷ #33, LIB [Light Infantry Battalion]¹⁰⁴⁸ #10.

¹⁰⁴⁵ Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

¹⁰⁴⁶ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

¹⁰⁴⁷ Light Infantry Division (Tatmadaw); commanded by a brigadier general, each with ten light infantry battalions specially trained in counter-insurgency, jungle warfare, "search and destroy" operations against ethnic insurgents and narcotics-based armies. LIDs and organised under three Tactical Operations Commands, commanded by a colonel, (three battalions each and one reserve), one field artillery battalion, one armoured squadron and other support units. As of 2000, each LID has its own organic field artillery units.

This photo was taken on May 24th 2012. It was at Kler La and Toungoo vehicle road. The motorbike driver carried a heavy load and his bike fell so we went and helped him.

This photo was taken on May 24th 2012. It was in Kaw Soh Hkoh. We were in Shwe Nyaung Bin and coming back to Kaw Soh Hkoh and leaders met with the Myanmar army leaders, their camp is based beside Kaw Soh Hkoh. He is the LIB #10 leader.

This photo was taken on May 24th 2012. It was the Myanmar army checkpoint. The checkpoint is based behind Kler La village and it's called Poh Day Poo checkpoint. The Myanmar army is LID #66, LIB #10.

These photos were taken on May 24th 2012. It was the E--- villagers signing [complaints] that all the Myanmar armies that stay in Toungoo areas withdraw back to their places. They don't [want] the Myanmar armies to stay in their areas. They want all the Myanmar armies in their [villagers] areas to withdraw back to their [army] place.

These photos were taken on May 25th 2012. It was between A--- and B--- village vehicle road, which was destroyed and the villagers went and repaired it.

This photo was taken on May 19th 2012. It was when F--- villagers signed [a complaint] about [asking] the Myanmar army to withdraw to their place.

This photo was taken on May 19th 2012. It was the old vehicle road between Htee Ta Poo and Thoo Ghen Der.

These photos were taken on May 20th 2012. It was when G--- villagers signed their names for [the complaint about] the Myanmar army all around our areas.

These photos were taken on May 20th 2012. It was of one of the G--- villagers, who had stayed in prison, [after he was] released. We interviewed him. His name is Saw I---, 47 years old. He explained to us about why he had to go to prison step by step. He explained about when he was in prison including [about] one of his friends.

These photos were taken on May 20th 2012. It was Thara Saw J--- having an interview with a G--- villager who had prison experience.

These photos were taken on June 3rd 2012. It was [when] CIDKP [Committee for Internally Displaced Karen People] staff, who work in Toungoo District, met with the Khoh Hkee area villagers. The villagers reported about problems of education for children. Furthermore, they don't have enough for each year and they have to borrow money from

¹⁰⁴⁸ Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

	<p>[each] other.</p> <p>These photos were taken on June 3rd 2012. I had an interview with one of the K--- villagers about [their] livelihood situation and what the difference is between now and in the past. Her name is Naw L---, 47 years old.</p> <p>These photos were taken on June 6th 2012. It is a kind of Myanmar army landmine. The landmine has to be put under land. Landmines kill people. The landmine was found on May 16th 2012. One of the <i>[censored for security]</i> villagers went to plough in his Cardamom orchard and because the landmine was planted in 2006 it appeared and he saw it so he asked soldiers to take it out. The villagers reported that there still are a lot of the Myanmar army old landmines so [they are] not brave enough to work or go without fear.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Lu Thaw, Htantabin and Thandaunggyi townships, Toungoo and Hpapun districts (Taken in April to June 2012)</p>
--	--

Source document #332

Internal log#:	12-88-P1
Published:	"Hpapun Photo Notes: Dwe Lo Township, March to June 2012," KHRG, (first publication)
Location:	Dwe Lo Township, Hpapun District
Issues:	Impact of infrastructure and commercial development
Full text:	<p>Taken date: June 7th 2012</p> <p>I took the photos about the girls [who] were clearing the grass on the hill field, which could not be burnt well during hot season due to much rain. They sowed the grain and it grew up with too much grass and a group of girls were cutting down the grass.</p> <p>Taken date: June 12th 2012.</p> <p>I took the photos of damaged villagers' houses in Htee Law thee Hta village, Htee Th'Blu Hta village tract. As the result of the unusual weather, the rain came too much, the water flowed down through the village and villagers' houses were damaged.</p> <p>Taken date: March 2nd 2012.</p> <p>I took the photos of villagers carrying firewood beside the flat field farm, Po Loh Hta village, Hkoo Thoo Hta village tract. This is villagers carrying firewood in order to sell them to loggers from U Yeh Htun's logging company, 500 kyat (US \$ 0.51)¹⁰⁴⁹ for each of the firewood loads.</p>

¹⁰⁴⁹ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

Taken date: March 4th 2012.

I took the photos of the vehicle road, which is situated in Hkoo Thoo Hta village tract area. U Yeh Htun came through this vehicle road, [he] performs logging in the forest, which is beside Po Loh Hta village and [they] constructed the road from A--- to B--- area. Dog fruit¹⁰⁵⁰ plantations and the source of water channels were destroyed because of the construction of the road but they did not pay enough compensation even [though] the villagers asked for the cost of the damages.

Taken date: March 6th 2012.

I took the photos of U Yet Htun [who] does logging in Hkoo Thoo Hta village tract area. I took the photos in the places where logs were gathered.

Taken date: March 7th 2012, I took the photos of a small stream beside Po Loh Hta village, it was used for taking a bath and drinking by Po Loh Hta villagers but villagers could not drink the water from this stream anymore since U Yeh Htun came to do logging. The [water] is dark because of the elephants towing logs at source of the stream and [they] urinate and defecate in the stream.

Photos taken date: March 7th 2012.

I took the photos of the structure [where] Po Loh Hta village is situated.

Taken date: March 13th 2012.

I took the photos beside Po Loh Hta village; some bulldozers constructed the road and some trucks carried petrol.

Taken date: March 10th 2012.

I took the photos of Po Loh Hta villagers carrying water from Lay Hko; this activity [carrying water] happened because of U Yeh Htun does logging in Po Loh Hta area. The villagers could not get clear water to drink and they have to drink the water from Hkoo Law stream, Lay Hko. It takes 20 minutes [to go] the distance between the village [Po Loh Hta] and the stream.

Taken date: April 4th 2012.

I took the photos of a A--- [village] girl [who] was taking the water that flows down through the water pipe in the centre of the village. In Ma Lay Ler village tract, rich people came and carried out gold mining in Meh Toh Law River and Buh Loh River. Then the water became contaminated and [villagers] dare not drink it anymore. And then [villagers] take water from a small stream but water is insufficient for drinking and taking a bath due to [the area being] a big village.

Taken date: April 4th 2012.

I took the photo of a big water container, which is inside the village and

¹⁰⁵⁰ Dog fruit, also known as jengkol, is a bean containing sulphur and a mildly toxic amino acid. It is native to Southeast Asia and is commonly eaten with rice and fish paste.

this is the thing that villagers put water [in] for taking a bath and drinking.

Taken date: April 4th 2012. Kwee T'Ma villagers take water from the hill; we took this photo while we were coming across the flat field farm.

Taken date: April 5th 2012. We took the photo of an old ruined place in Meh Kleh Law River. The old huts, those appearing in these photos, are [from] 2010. DKBA [Democratic Karen Benevolent Army]¹⁰⁵¹ came and dug gold in Meh Kleh Law River. The DKBA does not mine gold in this ruined place [anymore], in the place where old huts exist. They went back [left] already.

Taken date: April 7th 2012. I took the photos of the company [that] came and dug gold and started digging some gold in Meh Toh River and has gotten some [gold] already. These are the photos of activities in Meh Toh River.

Taken date: April 10th 2012. I took the photo of the company that came and dug gold in Baw Paw Law River. The natural environment where people travel back and forth has been destroyed and this is the photo of the ruined land, which has become empty, as the landscape is vacant all the way to horizon.

Taken Date: June 2nd 2012. I took [these] photos when the meeting was held and A--- villagers came and attended the meeting because Battalion #102 battalion commander and Dweh Loh Township leader went to meet with the public. I took [these] photos in the place where the meeting was held.

Taken Date: June 10th 2012. I took photos during the meeting in Ma Lay Ler Monastery, Ma Lay Ler village tract.

Taken Date: June 16th 2012. I took the photos of people who came and attended the meeting in Deh Hta School, Lay Hkaw Htee village tract.

Taken date: June 15th 2012. I took the photos of people, those who came attended the meeting in Wah Thoh Hta School, Meh Weh village tract.

Taken Date: June 15th 2012. I took the photos during the meeting in Meh Way village tract. Four people stood up and talked; (1) the first person is Saw B---, (2) the second person is Saw C---, (3) the third person is Saw

¹⁰⁵¹ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "[Inside the DKBA](#)," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

	<p>D--- and (4) the fourth person is Saw E---. In the next coming years, they heard that a company will come and dig gold in Meh Way River, so in the meeting, they stood up and bravely prohibited it in front of the leaders.</p> <p>Taken date: June 15th 2012. I took the photos of a leader from Dwe Lo Township giving an encouragement speech to the public during the meeting.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Dwe Lo Township, Hpapun District (Taken in March to June 2012)</p>
--	--

Source document #333

Internal log#:	12-91-P1
Published:	"Hpapun Photo Notes: Bu Tho Township, May to June 2012," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Ongoing militarisation; Access to health and education
Full text:	<p>On May 5th 2012, I went and took the photos of LIB [Light Infantry Battalion]¹⁰⁵² #434 military camp and the paddy fields. Some of these paddy fields are being confiscated. When I asked the name of the [the leader of] LIB #434, nobody could tell me because they always rotate regularly. They [the leaders] came and stayed for a while and change continuously.</p> <p>On May 21st 2012, I arrived in A--- village, Day Wah village tract and I met with 48 year-old A--- village leader Saw B---, and I asked him about his village situation and he reported about it.</p> <p>On May 22nd 2012, I arrived in C--- village, Day Wah village tract and I met with a 30 year-old C--- village leader Saw D---, who is married with three children and I asked him about his village situation and he reported as much as he can.</p> <p>On May 22nd 2012, I met with the 45 year-old E--- village leader from Kyaw Par village tract, Saw F---, who is married to a woman who has three children and I asked him about his village situation. He also reported about two Border Guard [Border Guard Force (BGF)]¹⁰⁵³ soldiers</p>

¹⁰⁵² Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

¹⁰⁵³ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

who fled and they are from E--- village. Therefore, the Border Guard Battalion #1014 asked him [village leader] to meet with them [BGF] and he [village leader] was faced with a fearful situation, for the Border Guard told him [that] if he couldn't find [their people], he would have to arrange money for them. Therefore, it caused a problem for the village leader. Saw F--- replied to them, *"I can't arrange [that]. Look for them by yourself. If you find them, call them back. I can't help you. At first, you promised only three years. Now, three years is finished and because they don't want to work they fled. I am a village leader but I can't help you."*

On May 12th 2012, I arrived in E--- village and I met with three to four G--- villagers who were carrying durian fruits. [They] started from Htee Theh Hta to Kwee Neh and the way is nearly two hours, a long way. They have to come and bring [the durian] to Htee Theh Hta for 300-400 kyat (US \$0.30-0.41)¹⁰⁵⁴ per one durian and they sell it back for 500 kyat (US \$0.51) so, they get profit 50-100 kyat (US \$0.05-0.10) for one durian. They can carry just over ten durians per one time and they try very hard for their daily food. They reported that if the Myanmar military [Tatmadaw] and the Border Guard demand portering, as in the past, they [villagers] had to hire porters [to go in their place] and [then] they would not eat [have enough food]. *"We can carry just once per day. Now the Border Guard doesn't travel a lot and they don't demand porters so it is a little bit easier for us."* These people did not want to say their names.

On May 3rd 2012, the Monk from H--- monastery reported that the Border Guard and the Myanmar military want to eradicate the Karen ethnic group but they cannot. The soldiers from the Border Guard are not happy to be soldiers and they want to flee. However, it is not easy for them to flee so they have to [be cautious]. Now there are two soldiers who fled and became monks in his monastery.

On May 24th 2012, I took a picture of Maung I---, 55 year-old J--- village leader from Meh Mweh village tract, and he reported about his village situation. At the present time, the KNU [Karen National Union] went and met with the Myanmar leaders and they did [sign] a ceasefire¹⁰⁵⁵ and it

¹⁰⁵⁴ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

¹⁰⁵⁵ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see ["Preliminary Ceasefire Talks," Karen National Union](#), April 4th 2012; ["KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government," Karen National Union](#), September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see ["Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza," Kachin News](#), November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see ["Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement," Radio Free Asia](#), November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an

becomes easier for the civilians but if it is unfavourable, it would be very bad. Starting from the beginning of 2012 and still, the Myanmar military and the Border Guard have not come into the village and they also have not demanded things and food because the KNLA [Karen National Liberation Army] and the KNU came and have been active our region a lot.

On May 5th 2012, I arrived in K--- village, Meh Nyu Hta village tract and I met with Saw L---, a 35 year-old K--- village leader, and he reported about his village situation at the present time, starting from 2012. Related to the Myanmar military and the Border Guard activity, they are not active [in the region] so the villagers have a little bit more freedom for their work. The only thing that destroys the food is the environment because the insects destroyed the paddy, the rats ate [the paddy], and because of flooding and the small embankment of the paddy fields were destroyed. Therefore, the civilians are faced with food problems mostly by these ways.

On May 27th 2012, I arrived in Meh Hkoo Hta village tract and I met with M--- village leader Saw N---, a 32 year-old married man with four children, and he mentioned that in his village, most [of the villagers] are flat field farmers and hill farmers. Food shortages occur because of climate change, some are because of the insects destroying the paddy, the caterpillar and the rats eating the paddy and the birds coming [and eating the paddy] and because [of this] the paddy can't become ripe. Starting from 2011, for the ones who have farms, because of flooding, their paddy fields were destroyed to nearly 10 acres and the small embankments of their paddy field were destroyed and they can't do anything for it until now. There are nearly five places where the paddy fields were destroyed and it is over 10 acres. Therefore, people from Meh Hkoo Hta are faced with a food shortage. The problem for food comes through this way. For the Myanmar military and the Border Guard, they have not arrived [in the village] for many years.

On May 28th 2012, I arrived in O--- and I met with P--- village leader from P--- village, Meh Klaw village tract, Saw Q---, who is a 42 year-old married man with four children, and he reported about his village situation. He mentioned about a school, which the Government came and set up but because the teachers do not come and work, it creates a burden for the villagers to find a school teacher. Another thing is related with the LIB [Light Infantry Battalion] #340. It [LIB #340] was always asking the villagers to go and help them. They would not pay any wages but they just offered one meal. There is no food to come back [with] and eat in the house. He also mentioned about the lands that were confiscated by the Myanmar government in the past, along with the owners' names and he also mentioned the acres of the farms that are under control of the village and in the army camp.

in February 2014; see ["Ethnic armed groups sign 11-point nationwide ceasefire draft," Myanmar Freedom Daily](#), January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see ["Safeguarding human rights in a post-ceasefire eastern Burma,"](#) KHRG, January 2012 and ["Steps towards peace: Local participation in the Karen ceasefire process,"](#) KHRG, November 2012.

	<p>On June 4th 2012, I was in O--- and I met with a village leader from R--- village, Meh Klaw village tract, Naw S---, a 42 year-old married with woman who has three children and she mentioned about some of her village situation and she also mentioned the names of the land owners whose lands were confiscated by the Myanmar government that she knows.</p> <p>On June 12th 2012, I arrived in T--- and I interviewed the T--- village leader and the village leader reported that about his village situation. There is no difference in other things but the only difference is the KNU and the Myanmar leaders signed the ceasefire and the Koo Hsi camp doesn't ask for bamboo and thatch from them anymore.</p> <p>On June 6th 2012, I met with U--- village leader and I took his photo. He mentioned about his village situation, including the names of the farm's owners whose lands were confiscated by the Myanmar government. He mentioned the owners' names and the acres of land that are now in the military camp's hands.</p> <p>These are photos while Hkaw Poo village tract leader had a discussion with the civilians on June 15th 2012.</p> <p>On June 15th 2012, Hkaw Poo village tract leader had a discussion with the civilians and the two medics explained to the civilians about health.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Bu Tho Township, Hpapun District (Taken in May to June 2012)</p>
--	---

Source document #334

Internal log#:	12-92-P1
Published:	"Hpapun Photo Notes: Lu Thaw Township, March to June 2012," KHRG, (first publication)
Location:	Lu Thaw Township, Hpapun District
Issues:	Ongoing militarisation; Access to health and education
Full text:	These photos showed while the SPDC ¹⁰⁵⁶ [Tatmadaw] military LID [Light Infantry Division] ¹⁰⁵⁷ #55 was building a road in Yay Ghoh Hta, Ler Mu

¹⁰⁵⁶ In Karen, the Burmese phrases *Na Ah Pa* (SPDC) and *Na Wa Ta* (SLORC) are commonly used to refer to the Burma government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase *Na Wa Ta* (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase *Na Ah Pa* (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "[Mission Accomplished as SPDC 'dissolved'](#)," *Myanmar Times*, April 4-10th 2011.

¹⁰⁵⁷ Light Infantry Division (Tatmadaw); commanded by a brigadier general, each with ten light infantry battalions specially trained in counter-insurgency, jungle warfare, "search and destroy" operations against

Plaw village tract in March 6th 2012. They set up their security and sent rations and ammunitions with 19 small cars to Ler Muh Plaw military camp and Saw Muh Plaw military camp, which are between Way Klay to Htaw Muh Pleh Meh.

On March 7th 2012, I took a picture of the place where the SPDC military is based and where they repair their place after the ceasefire in Ler Muh Plaw.

On March 9th 2012, I took a picture of A--- Baptist Church, which is from 1985, when A--- villagers fled [from Tatmadaw attacks] but the church still remained as of 2012.

On June 6th 2012, I took a picture of a concealed [abandoned] farm in Hkay Poo village tract. Starting in 1997, the villagers fled and they cannot work on it because the SPDC LID #66 and IB [Infantry Battalion]¹⁰⁵⁸ #11 is still based [there].

I took the photo of the abandoned farm from Hkay Poo village tract in Hkay Tee Hta place close to the SPDC area, Hsa Law Kyoh. These are the photos of [the place where] the SPDC Tatmadaw #66 is based in Hsa Law Kyoh and where they repair their camp. I took the photos on June 7th 2012.

On June 8th 2012, I took the photos of K'Hploh Loh Stream and the bridge that the SPDC built for travelling. In the past, they didn't build but now they have built the bridge. On March 6th 2012, the big car D-4 [bulldozer] arrived in Hsa Law Kyoh at 3:00 pm along with a fuel tank truck. On March 11th 2012, 12 of the six-wheel trucks arrived on the top of the Hsa Law Kyoh [mountain, where the Tatmadaw army is based] from Hkay Poo village tract region and after a few days, 60 small cars and some motorcycles also arrived including with Buddhist monks. After that, they went back after two weeks. We don't know what their purpose was.

On June 9th 2012, I took a photo of the SPDC's vehicle road, which was built across Ta'May Loh Stream. On June 9th 2012, I took the photos of the bridge that the SPDC repaired in the previous month and that they use to travel. The person responsible for security also accompanies us.

On June 9th 2012, I took the photos of the SPDC LID #66 [when they] were fishing and built their place and that was the hole beside the bridge that was dug for spying. The place is in K'Hploh Hta, Hkay Poo village tract. On June 9th 2012, I took a photo of the SPDC military place, which is based in Khaw Daw Hkoh LID# 66 and they repaired it and they

ethnic insurgents and narcotics-based armies. LIDs and organised under three Tactical Operations Commands, commanded by a colonel, (three battalions each and one reserve), one field artillery battalion, one armoured squadron and other support units. As of 2000, each LID has its own organic field artillery units.

¹⁰⁵⁸ Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

	<p>blocked the way next to their camp so we don't know whether they planted landmines or something else. It is in Hkay Poo village tract.</p> <p>I took the photos of the SPDC military camp in Khaw Daw Hkoh again.</p> <p>I took the photos of the bridge that the SPDC used for travelling and sending rations. It is in Hkay Poo village tract.</p> <p><i>[Censored for security]</i></p> <p>On March 6th 2012, I took the photo of the SPDC that is based in Htaw Muh Pleh Meh, Ler Muh Plaw village tract and [they] repaired the vehicle road and they set up security to look secretly. They also checked around their camp and put fish cans and condensed milk cans on their fence all round so that if there is something [that] hits them, they would make noises and they can hear the sound.</p> <p>I took the photo on June 16th 2012, and it was about a child who ploughed the field and the place is in Tha'Dah Der Tay Muh Der village tract. He is a student. On Saturday or in the time that is vacant [when he is free], he has to help his parents or his elder brothers and sisters. Some of the [villagers] who don't have school fees, they have to hire themselves out [to rich people as day labourers or] as porters [to earn their school fees] and [then] have to give their school fees and this happens everywhere.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Lu Thaw Township, Hpapun District (Taken in March to June 2012)</p>
--	--

Source document #335

Internal log#:	12-96-P1
Published:	"Hpapun Photo Notes: Bu Tho Township, June 2012," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Attacks on civilians and extrajudicial killing
Full text:	These photos were taken on June 24 th 2012, at A--- IDP [Internally Displaced Persons] camp in Karen state. This villager's name is Saw B---, 36 years old. This villager explains to me about the incident [when] a villager was shot by Tatmadaw, IB [Infantry Battalion] ¹⁰⁵⁹ #19 while collecting <i>ku la er</i> [small round mushrooms] on June 13 th 2012. After the shooting, he [Saw B---] and other villagers tried to go and find the body of the villager who was shot but they could not go to the incident place because they were afraid that Tatmadaw would be around in the area. On June 14 th , he and other villagers went to the incident place and buried the

¹⁰⁵⁹ Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

	<p>body.</p> <p>These photos were taken on June 24th 2012 at A--- IDP camp in Karen state. This villager's name Saw C---, 29 years old. This villager explains to me about the incident, a villager was shot by Tatmadaw IB #19 while collecting <i>ku la er</i> [small round mushrooms] on June 13th 2012.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Bu Tho Township, Hpapun District (Taken in June 2012)</p>
--	---

Source document #336

Internal log#:	12-101-P1
Published:	"Hpa-an Photo Notes: Nabu Township, June 2012," KHRG, (first publication)
Location:	Nabu Township, Hpa-an District
Issues:	Drug production, use and social impacts
Full text:	<p>These photos were taken on June 27th 2012, in A--- [village], Mya Pa Taing Nee village tract, T'Nay Hsah [Nabu] Township by a community member trained by KHRG. The photos illustrate the drug called <i>yaba</i>.¹⁰⁶⁰ The drug is manufactured similarly to candy by Border Guard Force [BGF] ¹⁰⁶¹ Battalion #1016's Commander Mya Khaing and is sold everywhere in the area. A resident told the community member that many young boys and students are using the drug and are becoming addicted, and many parents have debts because their children use the drug. The civilians in the area really want the drug to be stopped being sold in the area.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Nabu Township, Hpa-an District (Taken in June 2012)</p>

Source document #337

Internal log#:	12-106-P1
-----------------------	-----------

¹⁰⁶⁰ *Yaba*, which means “crazy medicine” in Thai, is a tablet form of methamphetamine. First developed in East Asia during World War II to enhance soldiers' performance, methamphetamine has become increasingly popular in Thailand, Laos, Cambodia Vietnam, and in Burma where it is typically manufactured. See "[Yaba, the 'crazy medicine of East Asia](#)," UNODC, May 2008.

¹⁰⁶¹ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see “[DKBA officially becomes Border Guard Force](#)” *Democratic Voice of Burma*, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

Published:	"Dooplaya Photo Notes: Kawkareik Township, July 2012," KHRG, (first publication)
Location:	Kawkareik Township, Dooplaya District
Issues:	Forced labour
Full text:	<p>These photos were taken in A---, 6th Brigade [Dooplaya District], on July 13th 2012. Saw B--- is a 29 year old man, with five other members in his family, who has a been a tractor driver in his career and for his livelihood, and he sometimes has been used as forced labour; carrying food such as rice bags and other dried food for the Myanmar military [Tatmadaw] to [go to] the other different military camps. His family also frequently has to go to work as forced labourers for cleaning the powerful leaders' houses.</p> <p>These photos were taken in A---, 6th Brigade, on July 13th 2012. Ma C--- is a 47 year old woman, who is living there with her son. She is given the responsibility as a leader of the workers to grow plants and paddy for the armed group leaders in the village. She always works as chef to cook food for labour workers in <i>loh ah pay</i> [forced labour] or during the forced labour time.</p> <p>This photo was taken in A---, 6th Brigade, on July 13th 2012. They are the students in A--- school.</p> <p>These photos were taken in A---, 6th Brigade, on July 13th 2012, when we were on our way back to D---. These photos are the pictures of the only A--- School in progress and it has been built by the villagers but the Myanmar military built only the fences which are not even nicely built by them.</p> <p>These photos were taken in A---, 6th Brigade, on July 13th 2012, and these are about a football field where people usually gather to go to a labour site. Especially tractors and workers will be checked here before going to the sites or the military camps. Ma C--- told me, they check [whether] the villagers come or not and they record in the book to make sure next time whose turn [it is].</p> <p>These photos were of the volunteer villagers of the whole A--- village who are rebuilding the nearly fallen pagoda by filling stones, sand, and concrete in the foundation of the pagoda. The villager didn't mention this social religious work and these are taken on Friday July 13th 2012, the date when the whole village participated together. This work was asked for as help by village head and Buddhist monk religious leaders.</p> <p>Taking photos date : July 13th 2012 Place : A--- Village About the photos : This is the photo of Saw E---, aged 27. He talked about the village situation, sufferings and his experiences with forced labour. He has been working for the Myanmar military as a forced labour worker since he came back to the village after DKBA [Democratic Karen Benevolent</p>

	<p>Army]¹⁰⁶² had been fighting with the Myanmar military.</p> <p>Taking photos date : July 7th 2012 Place : A--- Village About the photos : These are the three photos of Naw F---, aged 44. She reported about village situation, all the difficulties during [the time when] they were fleeing because of fighting between the two armed groups and restrictions on work. Moreover, this village has been forced or ordered by the Myanmar military [Tatmadaw] and monasteries [to have to go to] other places where people couldn't [dare not go]. She said that they want to have freedom to work.</p> <p>Taking photos date : July 7th 2012 Place : A--- Village About the photos : These are the photos of Naw G---, aged 47. She gave information about the villagers having to work a lot as forced labourers but there is now freedom and independency in their own work. Moreover, she told [about] other problems in the village that she has seen. She also reported about her husband who had to go to work for the Myanmar military as forced labour.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Kawkareik Township, Dooplaya District (Taken in July 2012)</p>
--	---

Source document #338

Internal log#:	12-109-P1
Published:	"Nyaunglebin Photo Notes: Kyaukkyi Township, July 2012," KHRG, (first publication)
Location:	Kyaukkyi Township, Nyaunglebin District
Issues:	Restrictions on freedom of movement or trade
Full text:	These photos were taken on July 6 th 2012. It is a photo when we interviewed A--- village tract leader, Saw B---, who is 54 years old.

¹⁰⁶² The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "[Inside the DKBA](#)," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

	<p>These photos were taken on July 6th 2012. It is a photo of Saw B---'s recommendation letter that was taken [written] for him while he went to Ler Doh [Kyaukkyi] for the meeting.</p> <p>These photos were taken on July 7th 2012. It is a photo [from] when we interviewed Saw C---, 30 years old, who is the secretary of A--- village tract, which is in Kyaukkyi Township.</p> <p>These photos were taken on July 8th 2012. It is a photo of Naw D--- from E--- village, A--- village tract. We interviewed her and she told us about the current situation in her area.</p> <p>These photos were taken on July 9th 2012. It is a photo of Saw F--- who lives in E--- village and we interviewed him about the planning projects and the recommendations that were provided.</p> <p>These photos were taken on July 9th 2012. It is a photo of Saw G---, 32 years old, who lives in E--- village, A--- village tract. We interviewed him about the situation and the project that is planned to be done in A--- village tract and the recommendation letters that were provided by the Myanmar government.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Kyaukkyi Township, Nyaunglebin District (Taken in July 2012)</p>
--	---

Source document #339

Internal log#:	12-111-P1
Published:	"Nyaunglebin Photo Notes: Kyaukkyi Township, March to May 2012," KHRG, (first publication)
Location:	Kyaukkyi Township, Nyaunglebin District
Issues:	Impact of infrastructure and commercial development
Full text:	<p>These photos are the photos of the villagers from A---, B---, C---, D--- and E--- gathering themselves on March 12th 2012 to protest the plans for Shwegyin Dam and Kyauk N'Gan Dam.</p> <p>These photos were taken while the villagers were praying for their plans to go smoothly.</p> <p>These photos were taken on March 12th 2012, and these were the photos of the villagers from C---, B---, A---, E---, D--- who face many problems because of the Kyauk N'Gan Dam so, they requested three points from the government. (1) The government needs to</p>

pay the compensation for the flat fields and the cultivation lands that were flooded. (2) No new dams will be allowed to be built and (3) the river and streams should stay and flow naturally as it has been created. They requested these three points.

These photos were taken on March 13th 2012, and these are the photos of the rubber plantation fields in Baw K'Htah village tract. The business people or the rich people bought the land from the government and planted the rubber trees.

These photos were taken on March 16th 2012, and these are the photos of the government workers [who] came and repaired the bridge on the Sit Taung River, which is in A--- village. The workers also extended the bridge and because of that, 11 houses in the village needed to be moved away and the plantation fields were also destroyed. However, the government didn't compensate [for] any of this.

These photos were taken on March 20th 2012. These are the photos of the uncultivated lands that belong to the villagers and the Myanmar government is planning to do a project which to sell those lands to the rich people to plant the rubber trees in Shwegyin, Kyaukkyi [townships] and Bago Region.

These photos were taken on March 22nd 2012, and these are the photos of MOC [Military Operations Command]¹⁰⁶³ #101 coming back from the hill.

These photos were taken on May 9th 2012. These are the photos when the villagers were waiting for the KNU leaders and the Myanmar government, who were coming to celebrate the opening ceremony of the fellowship office at Ler Doh [Kyaukkyi]. The villagers are showing how much they need freedom and peace. Every different ethnic [group] is waiting for them happily to show how seriously they need peace and freedom.

These photos were taken on May 9th 2012, while the KNU leaders visited the villagers and gave them a speech about freedom and peace.

These photos were taken on May 9th 2012, when Mr. Charles, a representative of the Norwegian government, came to help the IDP [Internally Displaced Persons] and he went to Muh Theh to meet with the KNU leaders and the Myanmar government leaders, who

¹⁰⁶³ Military Operations Command; made up of ten battalions for offensive operations. Most MOCs have three Tactical Operations Commands (TOCs), made up of three battalions each.

are based in Muh Theh.

These photos were taken on May 9th 2012. These were the photos of Mr. Charles, a representative of the Norwegian government and the KNU leaders while they met with the villagers of Muh Theh in Muh Theh village, Kheh Der village tract.

This photo was taken on May 9th 2012 and it is the photo of some of the Tatmadaw, [who] takes the security [duty] while the KNU leaders, the Myanmar government and the agent of Norwegian government, Mr. Charles, have the meeting.

These photos are the photos of [when] the KNU leaders, the representative of the Norwegian government and the Myanmar government went to Kheh Der village tract to the area where the IDP are. [It] is after the meeting and lunch and they slept one night at T' Kaw Der village.

These photos were taken on May 10th 2012, when the representative of the Norwegian government came back from Kheh Der village tract and had a meeting with the Myanmar government [officials] and KNU leaders and discussed the villagers' situation, the things that they have suffered and their wants and then he made a decision to help the villagers.

These photos were taken on April 10th 2012. It is the photo of the Infantry Battalion (IB)¹⁰⁶⁴ #60 army camp, which is called Mway Pway Kon camp, on the vehicle road of Muh Theh, Kyaukkyi (Ler Doh).

These photos were taken on April 10th 2012, at Muh Theh, Ler Doh vehicle road (P'Dah camp), which was where Pu Lay Hkoh column camped and at that time IB #60 stayed there.

These photos were taken on April 10th 2012. The representative of the Norwegian government, Mr. Charles, came to Muh Theh and rested in Hsaw Mee Luh army camp (Kat Pe' camp).

These photos were taken on April 10th 2012. This is the photo [when] the villagers from Tha Boh village went to Hsaw Mee Luh for trading.

¹⁰⁶⁴ Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

These photos are the photos of Hsaw Mee Loo army camp [Kat Pe' camp]. The Light Infantry Battalion [LIB]¹⁰⁶⁵ #351 base is in that camp, which is on the vehicle road of Muh Theh, Ler Doh Township.

These photos are the photos of Mo Kyo Pyit camp. The LIB #351 is based in that camp, which is on the vehicle road of Muh Theh, Ler Doh Township.

This is the photo of Pyi Pye' camp, located on the vehicle road of Muh Theh, Ler Doh. The LIB #351 is based in that area.

These photos are the photos of Pyi Pye' camp, which is the place that the LIB #351 located. It is on the vehicle road of Muh Theh, Ler Doh Township.

These photos are the photos of IB #60's battalion office.

These photos are the photos of the meeting of the KNU leaders in Brigade 3 [Nyaunglebin District] and the Myanmar government, the minister of security and the borderline affairs leader, U Thet Htun [Bago Division] and [they] discuss about the fellowship office and they are going to have a manager in Ler Doh Township. They discuss it with the General Secretary of KNU during the opening ceremony of the office.

These photos were taken on April 12th 2012, while a company commander of the Tatmadaw is kissing a woman.

These photos were taken on May 27th 2012, when the Tatmadaw in Ler Doh [Operation Commander] Ye Htut and the Supreme Legislative Body of Kyaukkyi, U Nyan Shwe Win came and met with the villagers of Kheh Der village tract before the villagers were going to meet with the Norwegian ambassador.¹⁰⁶⁶ They encouraged and advised the villagers not to be afraid when the Norwegian ambassador came and to ask questions and [told them] to be honest about what they need.

This photo was taken while Norwegian ambassador and the ethnicity minister, Bago Division, U Juvisa Hla had arrived and were having their meal.

¹⁰⁶⁵ Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

¹⁰⁶⁶ The researcher uses the term ambassador but most likely means representative from the Myanmar Peace Support Initiative (MPSI).

This is the photo of the Norwegian ambassador and U Baby Aon (the electricity minister of Bago) having a meal together.

This is the photo of Major General Khin Yee while he is having a meal.

These are the photos of the Myanmar government and the Norwegian ambassador before they are going to meet with the villagers in Kheh Der village tract, Ler Doh Township and having a meal together. The photos were taken on May 28th 2012.

These photos were taken on May 28th 2012. These photos are the photos of the Norwegian ambassador and the representatives of the Myanmar government and the KNU while they are taking their seats in the meeting room, which is the KNU fellowship office.

These photos were taken when Major General Khin Yee gave a speech in front of the villagers and the representatives.

This photo was taken on May 28th 2012 while the Norwegian ambassador was giving a speech and talking about his journey.

These are the photos of the Norwegian Ambassador Mr. Charles,¹⁰⁶⁷ who is going to support the IDPs in Kheh Der village tract, while he was giving a speech.

These are the photos of the KNU Colonel Saw Htoo Htoo Lay while he was giving a speech and talking about the IDPs and peace.

These photos were taken on May 28th 2012, while the representatives of the government are having a meeting regarding the IDPs. The villagers gave the Norwegian ambassador a Karen traditional shirt and helped him to put it on.

These are the photos of the leaders while they are doing the press conference and the journalists asked them questions regarding the country's situation and the IDPs on May 28th 2012.

These are the photos of Norwegian ambassador, General Khin Yee, KNU's General Htoo Htoo Lin and Kyauk Kyi's Operations Commander Ye Tun taking photos together with the representatives of the Kheh Der village tract on May 28th 2012.

¹⁰⁶⁷ The researcher is mistaken when he calls Mr. Charles the ambassador from Norway. Mr. Charles Petrie is the representative for the MPSI.

These photos were taken on May 5th 2012. These are the photos of an IFA journalist interviewing an operation commander, Ye Tun.

These are the photos of a journalist [who] is interviewing the representatives of the villagers from Kheh Der village tract about their situation, their needs and their problems on May 28th 2012.

These photos were taken on May 7th 2012. These are the photos of the KNU leaders from Brigade 3, Nyaunglebin District [who] were holding the meeting at Let We Gyi, Poe Loe Noh Poe. More than 1,000 villagers came and attended the meeting. In the meeting, they discussed the ceasefire¹⁰⁶⁸ talk of the KNU leaders and the Myanmar government. They also talked about the 11 points that the KNU proposed in the ceasefire and when they would meet again. The KNU received 13 principles that were agreed [to] and the KNU leaders were holding a public conference.

These are the photos of the KNU leaders while they were holding the public conference in the Taw Kyaw Paw area on May 8th 2012.

These photos were taken on May 9th 2012. These are the photos of when the villagers were sending [guiding KNU] and travelling together peacefully with the KNU leaders place to place, village to village. The villagers were waiting for the KNU leaders and sent them place to place.

These photos were taken on May 10th, while the KNU leaders were holding the public conference in Thit Pyaw Tan on May 10th 2012, and talking about their ceasefire talk with the Myanmar Government.

¹⁰⁶⁸ On January 12th 2012, a preliminary ceasefire agreement was signed between the KNU and Burma government in Hpa-an, Karen State. Negotiators from the two parties met for a 2nd round of talks on April 4th, where they signed a more detailed preliminary ceasefire plan, and held a 3rd round of negotiations on September 3rd and 4th 2012; see "[Preliminary Ceasefire Talks](#)," *Karen National Union*, April 4th 2012; "[KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government](#)," *Karen National Union*, September 1st 2012. In 2013, the ceasefire process became a nationwide effort. On November 2nd, 17 ethnic armed groups signed a joint proposal for a nationwide ceasefire in Laiza, Kachin State; see "[Burma's armed ethnic groups sign nation-wide ceasefire pledge in Laiza](#)," *Kachin News*, November 5th 2013. Two days later in Myitkyina, Kachin State, the EAGs presented their proposal to a Burma government delegation, which then presented its own plan. The Government rejected the EAG's proposal for a multi-ethnic federal army, the EAGs requested more time to review, and both sides agreed to meet again; see "[Myanmar Peace Talks Fail to Nail Down Cease-Fire Agreement](#)," *Radio Free Asia*, November 5th 2013. On January 25th 2014, in Law Khee Lar, Karen State, 17 ethnic armed groups agreed to an updated proposal to be presented to the Burma government in Hpa-an in February 2014; see "[Ethnic armed groups sign 11-point nationwide ceasefire draft](#)," *Myanmar Freedom Daily*, January 26th 2014. For more information on the ceasefire and how it has affected local villagers, see "[Safeguarding human rights in a post-ceasefire eastern Burma](#)," KHRG, January 2012 and "[Steps towards peace: Local participation in the Karen ceasefire process](#)," KHRG, November 2012.

	<p>These are the photos of a leader from Lay Boh Weh village who is talking about his opinion and the problems, the fighting that he had faced and now he reported that they really want the freedom and he supported the KNU arrangement.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Kyaukkyi Township, Nyaunglebin District (Taken in March to May 2012)</p>
--	---

Source document #340

Internal log#:	12-117-P3
Published:	"Mergui-Tavoy Photo Notes: Ta Naw Th'Ree Township, April to June 2012," KHRG, (first publication)
Location:	Ta Naw Th'Ree Township, Mergui-Tavoy District
Issues:	Restrictions on freedom of movement or trade; Ongoing militarisation
Full text:	<p>Time of taking photos is on April 1st 2012. These are the photos of the creature pangolin [a small anteater-like animal].</p> <p>Time of taking photos is on April 3rd 2012. [These photos are of] the IDP [school] called Htee Hpoh Meh Keh School and Dormitory, which the Myanmar government burnt down last year in Ma Noh Roh region, Ta Naw Th'Ree Township, Mergui-Tavoy District.</p> <p>Time of taking photos is on April 5th 2012. [These photos are of] when we were in Htee Hpoh Meh Keh and when we were going to cross Lay Law K'Tee river.</p> <p>Time of taking photos is on April 5th 2012. [These photos are of] the place where the civilians from Lay Law K'Tee Ma Noh Roh region live.</p> <p>Time of taking photos is on April 6th 2012. [These photos are of] the place of work of the civilians from Lay Law K'Tee, the [place they] work for their livelihood.</p> <p>Time of taking photos is on April 6th 2012. [These photos are of] when we were in Lay Law K'Tee and when we went across Ba Hkwah and when we arrived at the place where displaced people who stay in Ba Hkwah [are].</p> <p>Time of taking photos is on April 7th 2012. [These photos are of] the group [village tract] leader and the place where of the displaced people from Ba Hkwah work. [The village tract leader and displaced people] met together [there] to discuss setting up the Htee Hpoh Meh Keh School again.</p> <p>Time of taking photos is on April 9th 2012. [These photos are of] the working places, living places and the plantations of the displaced people</p>

from Ba Hkwah Hkee and the life of the children from that place and how they live.

Time of taking photos is on April 10th 2012. I took these photos because this chicken [cock] is so strange.

Time of taking photos is on April 10th 2012. [These photos are of] the displaced people in Ba Hkwah Hkee, Ma Noh Roh region and it is [the photo of] Saw Hkaw Sher, who is mad.

Time of taking photos is on April 10th 2012. [These photos are of] the natural [wild] birds, which lay their eggs on the ground.

Time of taking photos is on April 10th 2012. [These photos are of] when we were in Ba Hkwah and when we are going to go across the western [part] of Ma Noh Roh, Ma Noh Roh old village.

Time of taking photos is on April 10th 2012. [These photos are of] natural [wild] plover which shout a lot and also they are the birds which people hate.

Time of taking photos is on April 10th 2012. [These photos are of] Ma Noh Roh village, P'Lee Mountain and its buildings.

Time of taking photos is on April 10th 2012. [These photos are of] Ma Noh Roh P'Lee camp buildings.

Time of taking photos is on April 11th 2012. [These photos are of] the Ma Noh Roh old village school and the old church. Over 20 years ago, the village had to move to a [new] place together, which is the new Ma Noh Roh village and they had to leave the school.

Time of taking photos is on April 11th 2012. These are the photos of Ma Noh Roh old church.

Time of taking photos is [the researcher doesn't write]. [These photos are of] the old Ma Noh Roh church that was built by a very rich person Hpuh Aye Sa.

Time of taking photos is on April 11th 2012. [These photos are of] the old church of the old Ma Noh Roh village.

Time of taking photos is on April 11th 2012. [These photos are of] Ma Noh Roh old village school and it is the words that were written beside the school over 20 years ago.

Time of taking photos is on April 11th 2012. [These photos are of] the place where the civilians who came back and work [for their livelihood] in the old village live.

Time of taking photos is on April 10th 2012. [These photos are of] when

over 20 years ago, because the village had to move, the Myanmar military government burnt down [the houses and village] and only the pole remains cement [house poles made with cement remain].

Time of taking photos is on April 13th 2012. [These photos are of] when over 20 years ago, because the village had to move, the Myanmar military government burnt down the big houses from old Ma Noh Roh village in Ma Noh Roh region, Ta Naw Th'Ree Township.

Time of taking photos is on April 13th 2012. [These photos are of] the civilians from Taw Ngeh celebrating [the] water festival.

Time of taking photos is on April 13th 2012. [These photos are of] the head of Pa Tha Sa [people's militia] from Taw Ngeh called U Maung Oo and his wife.

Time of taking photo is on April 13th 2012. This is the photo of Taw Ngeh boat port.

Time of taking photo is on April 13th 2012. This is the photo of Taw Ngeh youth playing [during the] water festival.

Time of taking photos is on April 17th 2012. [These photos are of] Ma Noh Roh Stream.

Time of taking photo is on April 17th 2012. [This photo is of] the road and the bridge of the new Ma Noh Roh village.

Time of taking photos is on April 17th 2012. [These photos are of] when the Ma Noh Roh villagers were building their houses and of the children.

Time of taking photos is on April 17th 2012. [This photo is of] the way to go to Ma Noh Roh village new church.

Time of taking photos is on April 17th 2012. [This photo is of] the police from the Ma Noh Roh camp (checkpoint) where [they were] checking bicycles and cars every day.

Time of taking photos is on April 22nd 2012. [These photos are of] when we were in old Ma Noh Roh village and when we are going to go across Taw Win Shwe Pa Le Company's [land].

Time of taking photos is on April 22nd 2012. [These photos are of] Taw Win Shwe Pa Le Company, which does business in oil palms and wood in Ma Noh Roh region, Ta Naw Th'Ree Township, Mergui-Tavoy District.

Time of taking photos is on April 22nd 2012. [These photos are of] the buildings of Taw Win Shwe Pa Le and its machine.

Time of taking photo is on April 22nd 2012. The one who wears a white shirt and the one who wears a red shirt are the Malay and Burmese

translator of the company and the other one is a Malaysian.

Time of taking photo is on April 22nd 2012. [These photos are of] Taw Win Shwe Pa Le Company's land.

Time of taking photo is on April 22nd 2012. [These photos are of] the place (area) of the company's construction.

Time of taking photo is on April 22nd 2012. [This photo is of] the company staff [member], a Malaysian, (Wa Too).

Time of taking photo is on April 22nd 2012. [These photos are of] the machines of the company.

Time of taking photo is on April 22nd 2012. [These photos are of] the company's construction.

Time of taking photo is on April 22nd 2012. [These photos are of] the land of Taw Win Shwe Pa Le where they are going to plant oil palms on 5,000 acres.

Time of taking photo is on April 22nd 2012. [These photos are of] Taw Win Shwe Pa Le Company and the machine that they use.

Time of taking photo is on April 22nd 2012. [These photos are of] the stream beside where the Taw Win Shwe Pa Le Company goes and builds their construction.

Time of taking photo is on April 22nd 2012. [These photos are of] the displaced people in Ma Noh Roh, Ma Noh Roh region.

Time of taking photo is on April 22nd 2012. [These photos are of] the Malaysian staff of the Taw Win Shwe Pa Le Company.

Time of taking photo is on April 22nd 2012. [These photos are of] the letter from the (Korean) company, MAC company. [The letter] arrived for the people in Ma Noh Roh region, Ta Naw Th'Ree Township and its [company] staff who came and do the plantation. The aim of the company is to plant oil palms.

Time of taking photo is on April 22nd 2012. [These photos are of] the MAC company's recommendation letter, which its people, who came and did cultivation, were given.

Time of taking photo is on April 22nd 2012. [These photos are of] the staff of the MAC company, who came and did cultivation.

Time of taking photo is on April 22nd 2012. Time of taking photo is on April 22nd 2012. [These photos are of] the road of Taw Win Shwe Pa Le company.

Time of taking photo is on April 23rd 2012. [These photos are of] the villagers from Hkeh Chaw village, Ma Noh Roh region.

Time of taking photo is on April 24th 2012. [This photo is of] the son of a Myanmar military [Tatmadaw] soldier.

Time of taking photo is on April 24th 2012. [This photo is of] Saw A--- from Ma Noh Roh village, Ma Noh Roh region and he is the one who [earns a living by] repairing damaged bicycles.

Time of taking photo is on April 24th 2012. These are the photos of a villager called Saw B--- who is from Thaw Ngeh village and he earns a living by buying and selling fish.

Time of taking photo is on April 24th 2012. [These photos are of] a school from Ma Noh Roh village, Ma Noh Roh region, Ta Naw Th'Ree Township.

Time of taking photo is on April 24th 2012. This is a photo of *A Pee* [grandmother] in Ma Noh Roh village.

Time of taking photo is on April 24th 2012. [This photo is of] a police [officer] from Ma Noh Roh village, Ma Noh Roh region Ta Naw Th'Ree Township.

Time of taking photo is on April 24th 2012. [These photos are of] the livelihood of the civilians from the region, which is renting [driving] taxis in Blee [Mergui] Town.

Time of taking photo is on April 24th 2012. [These photos are of] a building [check point] where they check the vehicles that are travelling.

Time of taking photo is on April 24th 2012. [These photos are of] when we were in Ma Noh Roh village and when we were going to go to Taw Win Shwe Pa Le Company's construction. We went on their road, which is to travel [from their place] to the village.

Time of taking photo is on April 24th 2012. [These photos are of] the road of Taw Win Shwe Pa Le Company for hauling wood.

Time of taking photo is on April 24th 2012. [These photos are of] the logs of the Taw Win Shwe Pa Le Company.

Time of taking photo is on April 24th 2012. [These photos are of] the place of the Taw Win Shwe Pa Le Company's logging port to transport the logs.

Time of taking photo is on April 24th 2012. [These photos are of] the destroyed woods and it is because of the last year of logging by the Taw Win Shwe Pa Le Company.

Time of taking photo is on April 24th 2012. [These photos are of] while meeting with the responsible people [management] of the Taw Win Shwe

	<p>Pa Le Company.</p> <p>Time of taking photo is on April 24th 2012. [These photos are of] when the villager from Hkeh Hkyaw was playing bench press.</p> <p>Time of taking photo is on April 24th 2012. [These photos are of] the land of Taw Win Shwe Pa Le Company.</p> <p>Time of taking photo is on April 24th 2012. [These photos are of] a big oil tank of the Taw Win Shwe Pa Le Company.</p> <p>Time of taking photo is on April 24th 2012. [These photos are of] the land of Taw Win Shwe Pa Le Company.</p> <p>Time of taking photo is on April 24th 2012. [This photo is of] a Hkeh Hkyaw villager.</p> <p>Time of taking photo is on April 24th 2012. [This photo is of] the crabs that are the livelihood of the civilians.</p> <p>Time of taking photo is on April 24th 2012. [This photo is of] the cooks in Taw Win Shwe Pa Le Company and they get 60,000 kyat (US \$60.79)¹⁰⁶⁹ per month.</p> <p>Time of taking photo is on April 24th 2012. [This photo is of] the interpreter of Malay to Burmese language called Ko Myo Thu.</p> <p>Time of taking photo is on April 24th 2012. [This photo is of] the staff of Taw Win Shwe Pa Le Company.</p> <p>Time of taking photo is on April 25th 2012. [These photos are of] the young people and children from the displaced Ba Hkwah area, Ma Noh Roh region.</p> <p>Time of taking photo is on May 5th 2012. [These photos are of] when we went and visited Ba Hkwah, Ma Noh Roh region, Ta Naw Th'Ree Township and it was when they are going to set up the Htee Hpoh Meh Keh School in Ba Hkwah.</p> <p>Time of taking photo is on May 5th 2012. [These photos are of] Saw Ba See and Naw Aye Aye Lin [who] got married as a Christian family in Ma Noh Roh region, Ta Naw Th'Ree Township.</p> <p>Time of taking photo is on May 5th 2012. [These photos are of] when after Saw Ba See and Naw Aye Aye Lay got married, they invited and offered foods [to us].</p> <p>Time of taking photo is on May 5th 2012. [These photos are of] when after</p>
--	---

¹⁰⁶⁹ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

eating, we took photos together.

Time of taking photo is on May 9th 2012. [These photos are of] when we arrived at Taw Win Shwe Pa Le Company.

Time of taking photo is on May 9th 2012. [These photos are of] the machines and the buildings of Taw Win Shwe Pa Le.

Time of taking photo is on May 9th 2012. [These photos are of] when we went to Hsweh Kloh [crab stream] from Taw Win Shwe Pa Le Company.

Time of taking photo is on May 9th 2012. [These photos are of] doing [earning a living] with the wood, which travels in the stream in Hsweh Kloh by the villagers from Htaw Ngeh, Ma Noh Roh region who earn a living by logging.

Time of taking photo is on May 9th 2012. [These photos are of] the living area, the plantation [area] and the animals of the villagers who do [earn a living] with wood and bamboo [logging].

Time of taking photo is on May 9th 2012. [This photo is of] the villager from Taw Ngeh village [who] brought down the wooden raft.

Time of taking photo is on May 10th 2012. [These photos are of] the machines of Taw Win Shwe Pa Le.

Time of taking photo is on May 10th 2012. [These photos are of] the Korean MAC Company manager Hpah Seh Ta of Korea, [who] came and looked at the plantation area.

Time of taking photo is on May 10th 2012. [These photos are of] the MAC Company managers [who] came and saw the places [plantations].

Time of taking photo is on May 10th 2012. [These photos are of] when we went and saw (the crocodile) in Ma Noh Roh Stream.

Time of taking photo is on May 10th 2012. [These photos are of] a big crocodile in Ma Noh Roh Stream.

Time of taking photo is on May 10th 2012. [These photos are of] a tortoise.

Time of taking photo is on May 11th 2012. [These photos are of] Paw Law Wu Company manager Ko Myo.

Time of taking photo is on May 11th 2012. [This photo is of] the son of the boss [owner] of Taw Win Shwe Pa Le whose name is Ko Aung Soe Win.

Time of taking photo is on May 11th 2012. [These photos are of] when we were in Taw Win Shwe Pa Le and when we went to Taw Ngeh village by boat from Taw Ngeh with the villagers from Taw Ngeh village, Ma Noh Roh region, Ta Naw Th'Ree Township.

Time of taking photo is on May 11th 2012. [These photos are of] Paw Law Wu company buildings in Lay Nya region.

Time of taking photo is on May 11th 2012. [This photo is of] Lay Nya Stream.

Time of taking photo is on May 11th 2012. [This photo is of] a snail in Lay Nya Stream.

Time of taking photo is on May 11th 2012. [This photo is of] Paw Law Wu company.

Time of taking photo is on May 11th 2012. [These photos are of] the place Weh Kyi Weh Lay.

Time of taking photo is on May 11th 2012. [These photos are of] Lay Nya Stream, which branches off into Ma Noh Roh Stream.

Time of taking photo is on May 11th 2012. [These photos are of] Taw Win Shwe Pa Le Company manager Ko Aung Soe Win.

Time of taking photo is on May 13th 2012. [These photos are of] the natural leaf, which is an animal (leaf insect).

Time of taking photo is on May 15th 2012. [These photos are of] the signboard in La Hpoh Nga, which shows the [number] of households.

Time of taking photo is on May 15th 2012. [These photos are of] when we were in Ma Noh Roh Hpa village and when we went to Hpoh Ngeh village.

Time of taking photo is on May 15th 2012. [These photos are of] La Hpoh Nga village and the roads.

Time of taking photo is on May 15th 2012. [These photos are of] the road to La Hpoh Nga village monastery.

Time of taking photo is on May 15th 2012. [This photo is of] Saw C---, who captured the Myanmar [military] Officer Daw Hpaw in his house in La Hpoh Nga village, Ma Noh Roh region, Te Naw Th'Ri Township.

Time of taking photo is on May 15th 2012. [This photo is of] La Hpoh Nga village and its roads.

Time of taking photo is on May 15th 2012. [These photos are of] when the leader of Ta Naw Th'Ree Township and militia leader U Maung O and Taw Ngeh administrator and their friends were visiting Taw Ngeh village.

Time of taking photo is on May 15th 2012. [These photos are of] when we went and visited Naw Ngeh village.

Time of taking photo is on May 15th 2012. [These photos are of] Taw Ngeh boat port.

Time of taking photo is on May 15th 2012. [These photos are of] when we went and drank tea at the food stall of militia leader U Maung O.

Time of taking photo is on May 15th 2012. [These photos are of] when we were invited for soft drinks when we arrived back in Hkeh Hkyaw village from Taw Ngeh and [also includes] the photos of Hkeh Hkyaw village.

Time of taking photo is on May 15th 2012. [This photo is of] me and high school teacher Maung D--- in Taw Ngeh village.

Time of taking photo is on May 16th 2012. [These photos are of] Htee Nya Uh village primary school.

Time of taking photo is on May 16th 2012. [These photos are of] Htee Nya Uh village.

Time of taking photo is on May 17th 2012. [These photos are of] the leader of Ta Naw Th'Ree Township and a police sergeant from Muh Hkwah village Ma Noh Roh region, Ta Naw Th'Ree Township.

Time of taking photo is on May 17th 2012. [These photos are of] Muh Hkwah village primary school.

Time of taking photo is on May 17th 2012. [These photos are of] Muh Hkwah village and the roads.

Time of taking photo is on May 17th 2012. [These photos are of] Muh Hkwah village.

Time of taking photo is on May 17th 2012. [These photos are of] when we were in Muh Hkwah and when we arrived in (Htay Meh) village and these are the photos of the roads and signboard.

Time of taking photo is on May 17th 2012. [These photos are of] Htay Meh village church.

Time of taking photo is on May 17th 2012. [These photos are of] when we were in Htay Meh village and while we came back to Muh Hkwah village.

Time of taking photo is on May 17th 2012. [These photos are of] the land in Muh Hkwah village that a rich man forcibly bought from villagers and [makes a] plantation.

Time of taking photo is on May 17th 2012. [These photos are of] Muh Hkwah roads and the stones for repairing road.

Time of taking photo is on May 17th 2012. [These photos are of] Muh Hkwah monastery.

Time of taking photo is on May 17th 2012. [This photo is of] Muh Hkwah village roads.

Time of taking photo is on May 17th 2012. [These photos are of] a rice grinding machine and houses from Muh Hkwah village.

Time of taking photo is on May 17th 2012. [These photos are of] a primary school in La Hpoh Nga village.

Time of taking photo is on May 17th 2012. [These photos are of] La Hpoh Nga village.

Time of taking photo is on May 17th 2012. [These photos are of] a church from La Hpoh Nga village.

Time of taking photo is on May 17th 2012. [This photo is of] La Hpoh Nga village.

Time of taking photo is on May 18th 2012. [These photos are of] Taw Ngeh village.

Time of taking photo is on May 18th 2012. [This photo is of] the son of Taw Ngeh village [militia leader] (U Win Bo) who is in charge of security.

Time of taking photo is on May 18th 2012. [This photo is of] when we were having a meal at the house of the first wife of militia leader U Win Bo.

Time of taking photo is on May 18th 2012. This photo is of the first wife of militia leader U Win Bo.

Time of taking photo is on May 18th 2012. [These photos are of a] primary school and middle school in Hkeh Hkyaw village, Ma Noh Roh region, Ta Naw Th'Ree Township, Mergui-Tavoy District.

Time of taking photo is on May 18th 2012. [These photos are of] when we went and watched [checked] Hkeh Hkyaw school building and [its] situation.

Time of taking photo is on May 18th 2012. [This photo is of] Hkeh Hkyaw village's primary school and satellite school school headmaster U Zaw Thein Htun.

Time of taking photo is on May 18th 2012. [This photo is of] Hkeh Hkyaw's group leader.

Time of taking photo is on May 18th 2012. [These photos are of] when we went to Hkeh Hkyaw village school.

Time of taking photo is on May 18th 2012. [This photo is of] a signboard of the number of households in Hkeh Hkyaw village.

Time of taking photo is on May 18th 2012. These are the photos of a truck for constructing roads in Myanmar.

Time of taking photo is on May 19th 2012. [This photo is of] a signboard of Htee Nya Uh households.

Time of taking photo is on May 19th 2012. [These photos are of] a police [camp commander] and a soldier with NCOs [non-commissioned officers] and it was when they came and visited us.

Time of taking photo is on May 19th 2012. [This photo is of] Boo Pyay police camp commander.

Time of taking photo is on May 19th 2012. [This photo is of] Boo Pyay, 2nd Lieutenant.

Time of taking photo is on May 21st 2012. [This photo is of] Htee Nya Uh village.

Time of taking photo is on May 21st 2012. [These photos are of] when we visited Taw Win Shwe Pa Le Company in Htee Nya Uh village. [As] for the issue that the company built the road, which included the villagers' land, [the company] arranged for them conveniently [considered the villager's needs].

Time of taking photo is on May 22nd 2012. [These photos are of] Taw Win Shwe Pa Le Company, which sends palm tree saplings to 0.1020 [Tatmadaw camp point number] place and [built up] the buildings there.

Time of taking photo is on May 22nd 2012. [These photos are of] the Myanmar village when we came back to Ta Naw Th'Ree road and the oil palm plantations of the company are beside the road.

Time of taking photo is on May 22nd 2012. [These photos are of] a motor line car (bus) called Ma Lon, which runs from Kaw Thaung and Mergui Town.

Time of taking photo is on May 22nd 2012. [This photo is of] a school from a Myanmar village.

Time of taking photo is on May 22nd 2012. [These photos are of] Ta Naw Th'Ree Bridge.

Time of taking photo is on May 22nd 2012. [These photos are of] Ta Naw Th'Ree town boat ports.

Time of taking photo is on May 22nd 2012. [This photo is of] Ta Naw Th'Ree Town ferry boat.

Time of taking photo is on May 22nd 2012. [These photos are of] the other

side of Ta Naw Th'Ree River ferry boat port.

Time of taking photo is on May 22nd 2012. [This photo is of] Hkeh company boss U Aung Htun Hkaing.

Time of taking photo is on May 22nd 2012. [These photos are of] Ta Naw Th'Ree Town.

Time of taking photo is on May 22nd 2012. [These photos are of] Ta Naw Th'Ree express [boat], which travels to Mergui Town.

Time of taking photo is on May 22nd 2012. [This photo is of] Ta Naw Th'Ree Town.

Time of taking photo is on May 22nd 2012. [These photos are of] Ta Naw Th'Ree Town.

Time of taking photo is on May 22nd 2012. [These photos are of] Ta Naw Th'Ree boat port, ferry boat and express boat.

Time of taking photo is on May 22nd 2012. [These photos are of] Ta Naw Th'Ree Town.

Time of taking photo is on May 22nd 2012. [These photos are of the] express boat and ferry boat.

Time of taking photo is on May 22nd 2012. These are the photos of the boss and the Myanmar intelligence in Ta Naw Th'Ree.

Time of taking photo is on May 22nd 2012. [These photos are of] the ferry boat and raft that transports the cars in Ta Naw Th'Ree.

Time of taking photo is on May 22nd 2012. [These photos are of] the company between Ta Naw Th'Ree and T'Keh.

Time of taking photo is on May 22nd 2012. [This photo is of] me and Myanmar intelligence [officer] U Than Zaw.

Time of taking photo is on May 22nd 2012. [This photo is of] Ta Naw Th'Ree Bridge.

Time of taking photo is on May 23rd 2012. [These photos are of] clearing the cultivation area in T'Keh region.

Time of taking photo is on June 2nd 2012. [These photos are of] sand and stones for repairing road in T'Keh Hsweh Plaw village, T'Keh region, Ta Naw Th'Ree Township.

Time of taking photo is on June 2nd 2012. [These photos are of] redoing cultivation paddies in the field.

	<p>Time of taking photo is on June 14th 2012. [These photos are of] celebrating Kaw Thoo Lay Day in Hsweh Plaw village, T'Keh region, Ta Naw Th'Ree Township, Mergui-Tavoy District.</p> <p>Time of taking photo is on June 14th 2012. [These photos are of] the clinic distributing medicine in T'Keh Hsweh Plaw village, T'Keh region, Ta Naw Th'Ree Township, Mergui-Tavoy Township [District].</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Ta Naw Th'Ree Township, Mergui-Tavoy District (Taken in April to June 2012)</p>
--	--

Source document #341

Internal log#:	12-123-P1
Published:	"Thailand Photo Notes: Meh Pa village, August 2012," KHRG, (first publication)
Location:	Meh Pa village, Thailand
Issues:	Ongoing militarisation
Full text:	<p>This photo was taken on August 23rd 2012, at 5:09 pm, Meh Pa village, Thailand. On August 23rd 2012, Naw A---interviewed Platoon Commander Saw B--- in Meh Pa village [a Thai village in Thailand], a BGF deserter from Border Guard #1014. He is going to join the army called DKBA (Democratic Karen Buddhist Army) [Democratic Karen Benevolent Army],¹⁰⁷⁰ which was led by Na Kha Mwe.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Meh Pa village, Thailand (Taken in August 2012)</p>

Source document #342

Internal log#:	12-124-P1
Published:	"Dooplaya Photo Notes: Kawkareik Township, January to August 2012," KHRG, (first publication)
Location:	Kawkareik Township, Dooplaya District
Issues:	Land confiscation; Ongoing militarisation

¹⁰⁷⁰ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "[Inside the DKBA](#)," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

Full text:	<p>Date: August 23rd 2012 Time: 18:29 This photo is taken from the front of Hkyoo K'lee village and also shows villagers' houses.</p> <p>Date: August 23rd 2012 Time: 18:27 This photo shows the school that the Myanmar government built. The school was set [built] on the land where villagers built their homes and gardens. And also it included 40 coconut trees. They did not give the villagers [compensation] for the damage costs.</p> <p>- Date: August 23rd 2012 Time: 18:29 The buildings that are shown in this photo are the female school teacher's houses and the wife of the person who is in charge's in the hospital house. On the top [the building] that we see blurred is the police place (la wa ka) office.</p> <p>- Date: August 23rd 2012 Time: 18:26 This photo is also the front of Hkyoo K'lee School.</p> <p>- Date: August 23rd 2012 Time: 18:13 This photo is illustrates the Hkyoo K'lee female and male school teachers. The young woman in the front who is holding the handbag is our colleague. These school teachers, they were told that they had to come to teach in Hkyoo K'lee City. When they arrived, there were only 32 students. The school teaches to grade seven, but there is only one student in grade seven. There are 12 school teachers. When the school teachers arrived, they saw a different situation from what they were told but they could not do anything because they had already arrived, therefore they had to take responsibility [for teaching].</p> <p>- Date: August 23rd 2012 Time: 18:09 This photo is of Hkyoo K'lee School, Hkyoo K'lee village and it is the area in the middle of the mountain.</p> <p>- Date: 23.8.2012 Time: 17:47 This photo is the front of Hkyoo K'lee School and its structure.</p> <p>Date: August 23rd 2012 Time: 17:47 This photo shows the place where people who came to build Hkyoo K'lee school live and [also] the car parking area.</p> <p>Date: August 23rd 2012 Time: 14:46</p>
-------------------	---

	<p>This photo is the picture of Hkyoo K'lee School.</p> <p>Date: August 23rd 2012 Time: 11:00</p> <p>This photo is Kwee Ta Uh female school teacher and students. The school teaches to grade six and there are 35 students.</p> <p>This photo is of the Myanmar soldier authorities and DKBA [Democratic Karen Benevolent Army]¹⁰⁷¹ while they were discussing the work in the future. The place where they had the discussion was in the village head's home.</p> <p>T'Kuh Hkee case</p> <p>Date: December 11th 2011 [incident date], The cases that I asked you [about] are about T'kuh Hkee village head and villagers having to deal with when four people were arrested.</p> <p>The photos of Burmese deserters that I sent to you on January 1st 2012, they [are of] the place where villagers live and [includes] Myanmar buildings.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Kawkareik Township, Dooplaya District (Taken in January to August 2012)</p>
--	---

Source document #343

Internal log#:	12-134-P1
Published:	"Nyaunglebin Photo Notes: Shwegyin and Kyaukkyi townships, June to September 2012," KHRG, (first publication)
Location:	Shwegyin and Kyaukkyi townships, Nyaunglebin District
Issues:	Arbitrary taxation and demands; Ongoing militarisation and villager insecurity; Peacebuilding efforts; Access to health and education
Full text:	<p>On June 29th 2012, I took the photo of the map of the place where U Tay Za Toe planted rubber [trees] and will plant rubber [trees] and will report to KNU.</p> <p>On July 2nd 2012, I took the photo of Hkeh Der village tract where</p>

¹⁰⁷¹ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "[Inside the DKBA](#)," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

the villagers will be helped with rice and food by Norway and [also] they built a ration house in Muh Theh village.

On July 2nd 2012, The Myanmar military [Tatmadaw] from Muh Theh military camp asked villagers from A--- to porter food for Paw Khay Hkoh military camp.

On July 2nd 2012, I took the photo of the Myanmar government military IB [Infantry Battalion]¹⁰⁷² #60 going and cutting the villages' bamboo without asking permission from the villagers and they cut [it] and brought [it] back to their military camp.

On July 2nd 2012, I took the photo of the villagers from Ler Doh [Kyaukkyi] who go and sell things in Muh Theh village and [this is] while they are going to the market.

On July 2nd 2012, I took the photo of the Myanmar government military, LIB [Light Infantry Battalion]¹⁰⁷³ #205, military of MOC [Military Operation Command]¹⁰⁷⁴ #4, which is going to take security for Patamyar Nga Company, which is going to do gold mining in Maw Day region in Kheh Ka Hkoh village tract region, and [when they] arrived back in Muh Theh village.

On July 8th 2012, I interviewed a villager about ID cards. Saw A---, 53 years old from B--- [village].

On July 8th 2012, Saw C---, 42 years old from D--- [village].

July 14th 2012, Moe Aung (Shwe Za Bu Yit Company) from Shwegyin Town planted oil palm trees [on] 3,000 acres in Ler Hta Kwee region, Hsaw Htee Township region so that the villagers do not have any place to work [for livelihood].

July 14th 2012, Than Seik villagers who are going to clear [bushes] as they hire themselves out to the wealthy people.

¹⁰⁷² Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

¹⁰⁷³ Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

¹⁰⁷⁴ Military Operations Command; made up of ten battalions for offensive operations. Most MOCs have three Tactical Operations Commands (TOCs), made up of three battalions each.

July 14th 2012, the villagers from Hsaw Htee Township, E--- villagers go and do logging for use in their [own] houses. One cart has to give a 5,000 [kyat¹⁰⁷⁵ (US \$5.06) tax] to Than Seik camp.

July 14th 2012, the photo of Than Seik camp.

On July 14th 2012, Shwegyin Tha Company planted rubber [trees] between Than Seik and Shwegyin.

On July 14th 2012, U Htin Kyaw planted rubber [trees] beside Shwegyin.

On July 14th 2012, Government planted rubber [trees] beside Shwegyin.

July 15th 2012, Shwegyin Tha Company office in Shwegyin.

July 15th 2012, the rubber plantation of Government minister, township leader and operation commander in the region beside Shwegyin.

July 15th 2012, because of flooding, many lime plantations were flooded but these [are] the plantations of Shwegyin villagers that [are] still left.

July 15th 2012, [it is] Kyauk N'Ga village and because of the dam, it was flooded and in 2010 villagers had to relocate to Lot Tha village, which is below the dam.

On July 15th 2012, I took the photo of the people who are doing gold mining under Shwe Kyin Dam. Each [raft] of the people who did gold mining in the water has to give 800,000 kyat (US \$810.54) to LIB #572 every month.

On July 15th 2012, [the photo of] Shwegyin [Kyauk N'Ga] place Khay Loh river [Shwegyin Chaung].

On August 7th 2012, because of flooding, the school [that] has to be closed is Pa Deh Kaw high school. Flooding started on July 29th 2012 and it has been flooding for one month.

On August 7th 2012, the photo of Pa Deh Taw village, which is being flooded.

¹⁰⁷⁵ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

On August 7th 2012, the photo of Weh La Taw village, which is being flooded.

On August 8th 2012, Weh La Taw Plaw [village] in Ler Doh Township, which is flooded and the paddy died.

On August 9th 2012, while flooding [is happening] inside the village in Hin Tha Wine village tract.

On August 9th 2012, while flooding [is happening] in Da La Sate village tract.

On August 9th 2012, it is [of] flooding and it causes difficulties for the children from the villages that do not have a boat and they have to travel in the water.

On August 9th 2012, Da La Sate primary school was closed because of flooding.

On August 9th 2012, Htaik Htoo/Saw Muh Theh village was flooded.

On August 9th 2012, photo of Kyin Pin Su village, which was flooded.

On August 9th 2012, photo of a house from Let Kauk Wa village, which was flooded.

On August 10th 2012, photo of Ma Uh Pin village, which was flooded.

On August 10th 2012, photo of Ma Uh Pin primary school, which was closed because of flooding.

On August 10th 2012, the photo of Da Ka La village, which was flooded.

On August 15th 2012, the civilians from Ler Doh [Kyaukkyi] Township went and kept the animals on Nat Than Kwin vehicle road because of flooding.

On Nat Than Kwin vehicle road, the villagers hired themselves out at the ferry.

On August 16th 2012, CIDKP [Committee for Internally Displaced Karen People] goes and does distribution in Ler Doh Township

(Hteh Htoo-Saw Muh Theh) for helping the villagers. Each villager gets 36,000 [kyat] (US \$36.47) and the number of people is 1,141. They do distribution in Paya Lay Kon and before the meeting with the villagers, [They] eat rice together with the villagers.

On August 16th 2012, before the CIDKP did the money distribution, they held a meeting and the KNU leader gave a speech and the CIDKP leader explained [to] the villagers [about donations].

On August 16th 2012, CIDKP distributed money, (36,000 [Kyat]) (US \$36.47) for each person, and there were 1,141 people. The villagers who received the donations were from Hteh Htoo village and Saw Muh Thweh village.

On August 20th 2012, the photo of F--- village head (U G---).

The United Nations World Food Programme came and helped with rice and food in Ler Doh and they came and checked the people who faced difficulties in Htee Doh region. They came with three people and helped [with] 1,690 rice sacks. On August 22nd 2012.

The photo of Daw Moh village tract, which was flooded.

On August 24th 2012, BP [Back Pack Health Worker Team] staff and Ler Doh civilian committee gave health education and they provided soap, medicines and rice to Ma Au Pin, Kyin Pin Su and Lat Kauk Wa villages from Ma Au Pin village tract. [They donated] 3,000 rice sacks for these three villages.

KNU had a meeting with the villagers and explained [to] them about the current situation of the region and what to make better for the future on August 27th 2012.

Villagers' paddy from Ler Doh Township region died because of flooding. The villagers have to plant paddy second time and make [it] to be better.

On August 29th 2012, I took a photo of the [area where the] Government confiscated the villagers' land and built a military camp and houses for former soldiers in between Ler Doh and Tha Boh in Wat Nyi Naung Kon.

The [Norway] Pilot program [Myanmar Peace Support Initiative (MPSI)] bought things to send to Muh Theh and they keep [things] in Ler Doh.

	<p>On September 2nd 2012, I took the photo of paddy that died because of flooding in Hsaw Htee Township.</p> <p>On September 14th 2012, the Union and Development Council help [at the] Party conference in Ler Doh.</p> <p>On September 5th 2012, [Mr.] Charles [from MPSI] and Border Affairs minister U That Htun went to Muh Theh and met with Kheh Der village tract village committee and KNU township [leader], pilot committees in Muh Theh and these are the photo of while they are on the way and they went with tractor.</p> <p>On September 5th 2012, Government U That Htun, who is the Border Affairs minister, and [Mr.] Charles, who is the coordinator of the Norway Pilot Project, and the KNU pilot project committee had a meeting with the villagers in Muh Theh Monastery.</p> <p>On September 5th 2012, the Border Affairs Minister U That Htun and the leader of the civilians committee from Kheh Der village tract and Committee of the Hkler Lwee Htoo Pilot Project took photos together.</p> <p>On September 6th 2012, the Government township administrator and KNU communication committee went and checked the building [of] a new communication office.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Shwegyin and Kyaukkyi townships, Nyaunglebin District (Taken in June to September 2012)</p>
--	---

Source document #344

Internal log#:	12-136-P1
Published:	"Dooplaya Photo Notes: Kyainseikgyi Township, September 2012," KHRG, (first publication)
Location:	Kyainseikgyi Township, Dooplaya District
Issues:	Ongoing militarisation
Full text:	<p>Name: Naw A--- Age: 28 Date: September 8th 2012 Place: B--- (interview place) Subject: I interviewed the female village head from C--- village about the school committee.</p> <p>Name: Naw D--- Age: 29</p>

	<p>Date: September 8th 2012 Place: B--- (interview place) Subject: I interviewed E--- female village head about her village situation.</p> <p>Name: Naw F--- Age: 22 Date: September 21st 2012 Place: G--- [village], interview place, (Lived in H--- village) Subject: I interviewed the female school teacher about H--- [village's] situation.</p> <p>Name: Naw I--- Age: 23 Date: September 24th 2012 Place: J--- [village] interview place, (live in K--- village, Noh T'Kaw [Kyainseikgyi] Township) Subject: I interviewed about the situation.</p> <p>Date: September 10th 2012 Place: Win Lon (Waw Loo) Clinic Subject: The female medic in this clinic is from the Myanmar government. The medicines are not enough and also the female medic does not stay permanently. She doesn't do injections completely [full time] because she has children. And also people who come to check their disease; if they check for malaria they have to pay 4,000 to 6,000 kyat¹⁰⁷⁶ (US \$4.05-6.08). The assistance is not enough.</p> <p>Date: September 13th 2012 Place: Waw Loo River, between Pon Te and T'Maw Theh village Subject: Between Pon Te and T'Maw Theh villages, [people] have to cross Waw Loo River when it is flooding from raining. [It shows] people who had to cross the bridge without hand assistance [a rope to hold on to].</p> <p>Date: September 13th 2012 Place: Waw Loo riverbank, between Pon Te and T'Maw Theh village Subject: People who do logging of 4 [inch circumference] wood, they go to sell it in the town and the wood is divided in pieces when it arrives in the town. They [then] go to sell it in the Seikgyi Town.</p> <p>Date: September 13th 2012 Place: Beside T' Maw Theh village Subject: There are two or three companies that mine stone next to T'Maw Theh village [and they are about] one furlong¹⁰⁷⁷ (0.2 km. / 0.125 mi.) far away [from T'Maw Theh village]. The companies are from the Myanmar government and include a Chinese company. Some mine the stone in the area and built up the place for burning stone. Some bring back the stone</p>
--	--

¹⁰⁷⁶ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

¹⁰⁷⁷ A furlong is a unit of distance equivalent to 0.2 of a km or 0.125 of a mile.

with them in the town. One company is Ma Ma company.

Date: September 20th 2012

Place: L--- village

Subject: We conducted a workshop in L--- village and villagers who attended the workshop are from L---, M---, N--- and O--- villages. They reported the information and introduced their names.

Date: September 21st 2012

Place: L--- village

Subject: These two photos show two Myanmar soldiers, including one major and one NCO. The Battalion number is LIB [Light Infantry Battalion]¹⁰⁷⁸ #586. The camp commander based nearby in L--- village on the Ka Lee Hkee Mountain. It takes 20 minutes to walk.

Date: September 22nd 2012

Place: T'Hka Hkee village

Subject: One of the T'Hka Hkee female villagers sells one *tha haw tha* [lemon] for 10 kyat (US \$0.01). People who come to buy it come from Seikgyi Town. They buy it [enough] to fill one vehicle. The villagers of villages there [T'Hka Hkee village] mostly plant betelnut plantations, lime plantations and rubber plantations. People in that area mostly do trading.

Date: September 24th 2012

Place: P--- village

Subject: The youth organization from the district encourages the trainees to work cooperatively in the future in order to have strong strength and to be united.

Date: September 26th 2012

Place: Wa K'Ma River

Subject: This uncle [man] went to carry betelnut to the Wa K'Ma Hkee River source and came back following the river by foot and it takes one hour and 30 minutes. There is flooding. He sells it [betelnut] to K'Htee Hpoh Lay village.

Date: September 26th 2012

Place: Htee Maw Wee Hta riverbank

Subject: The joints of this uncle's [man] hands are both bent, [but] he can collect bamboo shoots. He comes to collect bamboo shoots in Htee Maw Wee riverbank and it is very far [from his village].

Photo Notes written by a KHRG researcher,
Kyainseikgyi Township, Dooplaya District
(Taken in September 2012)

Source document #345

¹⁰⁷⁸ Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

Internal log#:	12-138-P4
Published:	"Dooplaya Photo Notes: Kyainseikgyi Township, September 2012," KHRG, (first publication)
Location:	Kyainseikgyi Township, Dooplaya District
Issues:	Ongoing militarisation
Full text:	<p>This photo is taken on September 14th 2012, and this is the road to the mining site that is near Ta Moh Theh. The road was built by the two biggest companies, called Khin Maung and Khin Zaw. The road also leads directly to Kyainseikgyi.</p> <p>This photo is taken on September 14th 2012, and these are [of] the mining site of Khin Zaw. There are a lot of barracks and a lot of workers too. They use a dozer [bulldozer] and other big trucks to carry antimony. The workers stay there and work there as the workers have been provided food by the owner.</p> <p>This photo is taken on the same date [September 14th 2012], and this is the road to Khin Maung mining where there are Chinese factory workers and experts.</p> <p>This is the Khin Maung area where [there is] a lot of antimony and the workers are waiting [for] the time to blow up the rock. Before they blow up [the rock], they have made a long hole through the middle of the rock, then put [in] the gunpowder and [finally they] burn it up. The sound is very big and dangerous, too.</p> <p>This is the photo of the tractor in the mining site, which is back from Kyainseikgyi, by carrying a lot of bags for use to put the antimony in but on its way the tractor broke down between Yar Ther Tah and Toe Hkee. This photo was taken on September 19th 2012.</p> <p>This photo was taken on September 20th 2012, and the truck is for carrying antimony from the mining site. The owner is Khin Zaw, they left the truck at the villagers' house in Kar Lay Hkee because there is something wrong with the machine.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Kyainseikgyi Township, Dooplaya District (Taken in September 2012)</p>

Source document #346

Internal log#:	13-119-O6
Published:	"Hpapun Order letter: Hpapun, 2013," KHRG, (first publication)

Location:	Hpapun Township, ¹⁰⁷⁹ Hpapun District
Issues:	Land confiscation
Full text:	<p>Stamp</p> <p>Village tract administrative office</p> <p>Ta Khun Taing village tract, Hpapun District</p> <p>Letter #</p> <p>Date</p> <p style="text-align: right;">Date – September 4, 2013.</p> <p>To</p> <p>U A---,</p> <p>Subject: Measurement of farming field and cultivation field</p> <p>There is a plan to dispense land titles to the farming field owners and cultivation field owners in B--- village. Please gather the farming field owners and cultivation field owners for the four township surveyors.</p> <p>We would like to inform you, U A--- that you are obligated to organize for the measurement to be accomplished and also to prepare lunch for the four surveyors.</p> <p style="text-align: right;">Sd</p> <p style="text-align: right;">Village tract administrator</p> <p style="text-align: right;">Ta’Kun Taing village tract</p> <p style="text-align: right;">Hpapun Township</p> <p style="text-align: right;">Order Letter collected by a KHRG researcher, Bu Tho Township, Hpapun District (Received in November 2013)</p>

Source document #347

Internal log#:	12-143-P1
Published:	"Dooplaya Photo Notes: Kawkareik Township, September to October 2012," KHRG, (first publication)

¹⁰⁷⁹ As this is an official Myanmar government document, government district and township names are used, as opposed to the Karen demarcations used by KHRG in other reports.

Location:	Kawkareik Township, Dooplaya District
Issues:	Anti-personnel and other mines; Arbitrary taxation and demands
Full text:	<p>Noh T’Kaw Township [Kawkareik], Ywa Lon Taung</p> <p>September 6th 2012- 10:41 A photo of a villager who is net fishing to get food for his family when it is flooding in Ya Hta Yeh Ta village field, Noh T’Kaw Township.</p> <p>September 10th 2012 The photo of the medicines, which are expired and some of the medicine bottles are dirty and messy in the clinic.</p> <p>Because there are no people in the house, Maung A--- cooked rice for the section leader who came and send us [to work as guides].</p> <p>September 14th 2012- 9:34 At Kyeik Don boat gate [check point], Kawkareik Township, a boat has to give 15,000 kyat¹⁰⁸⁰ (US \$15.20) separately to the Border Guard [Border Guard Force (BGF)],¹⁰⁸¹ police and the KPF [Karen Peace Force].¹⁰⁸² It is a photo when we were taking the photo together with the Border Guard Checkpoint Commander Hpoh Htaung.</p> <p>September 14th 2012- 09:51 It is a photo of Haung Th’Yaw River, Kyeik Don boat port gate.</p> <p>September 14th 2012- 9:55 The photo of the things that are gathered to build a bridge</p> <p>The photo of the bridge [support] poles, which were constructed in the front part of Haung Th’Yaw River.</p> <p>The photo of the bridge [support] poles constructed in the back part of</p>

¹⁰⁸⁰ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

¹⁰⁸¹ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see “[DKBA officially becomes Border Guard Force](#)” *Democratic Voice of Burma*, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

¹⁰⁸² Karen Peace Force was formed in February 1997 after splitting from the KNU/KNLA and surrendering to and signing a ceasefire with the Burmese military government. The KPF controls some administrative areas in Three Pagodas Pass and operates a number of road and river checkpoints in the area of Three Pagodas Pass. Following repeated rejections of Burmese government proposals to reform KPF into the Tatmadaw Border Guard, substantial elements have since reformed in the Tatmadaw Border Guard in 2010 while others remain independent.

that river. We heard that the government will start building the bridge from the end of the rainy season in 2012.

September 14th 2012- 11:13

The photo of DKBA [Democratic Karen Benevolent Army]¹⁰⁸³ Strategic Commander Sein Myint A Kyeik Gate. One boat has to give 5,000 kyat (US \$5.07) [tax].

The photo of DKBA checkpoint commander Platoon Commander Ah Noh who is with no shirt and the DKBA Saw Hpah Doh with military uniform [who] took photo the together at the gate.

September 14th 2012

The photo of soldiers from the SPDC [Tatmadaw]¹⁰⁸⁴ army camp from A'Kyeik village came and bought alcohol at DKBA boat port and this photo is the three SPDC soldiers took a photo together; the Light Infantry Battalion [LIB]¹⁰⁸⁵ #586 battalion commander from A'Kyeik military and the group of Camp Commander Neing Win.

September 15th 2012- 8:31

In Lan Hpah village, Kawkareik Township, the villagers bought wild elephant foot yams, which cost 500 kyat (US \$0.51) for one viss (1.6 kg. or 3.52 lb.) for earning money for their livelihood and the photo of the stove that they are going to [use to] dry the yam.

September 16th 2012- 11:03

A photo of the car [that] was stuck in the mud and stopped in An Hpa Kyi while the Kawkareik KNU chairman went to visit the Kawkareik District Peace Council Commander's house.

September 16th 2012- 13:17

The District Peace Council Commander's house in Kawkareik.

¹⁰⁸³ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "[Inside the DKBA](#)," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

¹⁰⁸⁴ In Karen, the Burmese phrases *Na Ah Pa* (SPDC) and *Na Wa Ta* (SLORC) are commonly used to refer to the Burma government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase *Na Wa Ta* (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase *Na Ah Pa* (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "[Mission Accomplished as SPDC 'dissolved'](#)," *Myanmar Times*, April 4-10th 2011.

¹⁰⁸⁵ Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

September 16th 2012

The view of Kawkareik Myo Ma Market.

The distance view of the Myo Ma Building.

The photo of the Kawkareik police station signboard.

The policeman in charge Platoon Commander Aung Aung Oo.

The police Office Administrator Kyaw Soe.

September 16th 2012

The road to the Kawkareik Myo Ma Market

September 16th 2012

Photo of the signboard of the Kawkareik Military Headquarters LIB #97, Light Infantry Battalion camp

September 16th 2012

The photo of the SPDC government who came and sent the KNU Kawkareik Township Chairman Saw Maw Htoo [somewhere].

From left to right

The one who holds his head down with sleeveless shirt is Police Chief [office administrator] Kyaw Soe from the Kawkareik Police Station, KNU- Saw Maw Htoo, Kawkareik Government Traffic Policeman U Win Nyunt, SP-news troop company commander, salaried worker, Major Yan Naing Soe.

In the photo, from left to right- (1) Kyaw Soe, (2) Saw Maw Htoo, (3) Hkaung Eh Klein, (4) U Win Nyunt, (5) Battalion #16 Security Company, Company 2nd in Command A Kyaw, (6) Yan Naing Soe (Evening Party).

September 18th 2012

When the National League of Democracy (NLD) group took a photo together with the Kawkareik District conference [while] holding a meeting [with] Commission Chairman U Mya Sein at the monastery chapel in An Ka Law village, Kawkareik Township

October 5th 2012

In B--- village, Haung Tha Yaw riverbank, Kyon Doe Township, the DKBA Company Commander Sein Myint asks 5,000 kyat (US \$5.07) from each motor boat. This photo is [taken] at the checkpoint with Commander Sein Myint and his wife and [censored for security] from the right side.

Photo Notes written by a KHRG researcher, Kawkareik Township,

Dooplaya District
(Taken in September to October 2012)

Source document #348

Internal log#:	12-144-P1
Published:	"Dooplaya Photo Notes: Kawkareik Township, October 2012," KHRG, (first publication)
Location:	Kawkareik Township, Dooplaya District
Issues:	Ongoing militarisation
Full text:	<p>Date: October 6th 2012</p> <p>Introduction: The suffering of villagers situation in A--- village, Kaw T'Ree [Kawkareik] Township, Dooplaya District.</p> <p>Photo taken date: October 5th 2012 Time: 16:55</p> <p>The photo which is shown illustrates the villagers who had to carry rations for the Myanmar [army (Tatmadaw)] when they came back from A--- [village]. The villagers did not want to go because the road is not good and there is flooding, but because the Myanmar soldiers asked the village head, they had to go. The village head had to arrange it because the village head wanted the villagers to live peacefully and work smoothly. The Myanmar soldiers did not ask [for] assistance by force. They asked politely but it is not possible [for] people [villagers] to not go because the soldiers do not have food, therefore, they [villagers] had to help them. The armed group that asked for assistance was IB [Infantry Battalion]¹⁰⁸⁶ #62 and LIB [Light Infantry Battalion]¹⁰⁸⁷ #175. These battalions are controlled by Officer Kon Kon Oo and currently based in Hkyoo K'Lee [village]. The villagers who had to carry things [for the Tatmadaw] are Saw B--- and Saw C---. They are tractor owners. There were two tractors and eight people [villagers] who had to push the tractors.</p> <p>Photo taken time: 16:56 This photo showed when the tractors were crossing the river.</p> <p>Photo taken time: 16:56 This photo showed when they [villagers] were crossing the river and they were pushing the tractor, struggling to be able to cross the river. The Myanmar soldiers did not help them.</p> <p>Photo taken time: 16:57</p>

¹⁰⁸⁶ Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

¹⁰⁸⁷ Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

	<p>This photo showed when the Myanmar soldiers were crossing the river.</p> <p>Photo taken time: 17:58 This photo showed two Myanmar soldiers and one villager who had to guide them.</p> <p>Photo taken time: 10:34 This photo showed when the school female teacher and students in Hkyoo K'Lee village were studying. These two students are grade 6 students.</p> <p>Photo taken time: 10:34 This photo showed [that] there are only three students in grade 9, in Hkyoo K'lee village. There is one [who] is the village head's daughter and her friend who, went to study in Thoo Mweh Hkee school but because she [the friend] is sick, she came back to study at Hkyoo K'Lee village.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Kawkareik Township, Dooplaya District (Taken in October 2012)</p>
--	---

Source document #349

Internal log#:	12-144-P2
Published:	"Dooplaya Photo Notes: Kawkareik Township, October 2012," KHRG, (first publication)
Location:	Kawkareik Township, Dooplaya Districts
Issues:	Forced labour
Full text:	<p>Photo taken time: 14:18 Photo taken date: October 17th 2012 Photo take place: A--- boundary This photo showed when we met with him [a Myanmar military (Tatmadaw) deserter] and called him while he held people's corn flower.</p> <p>Photo take time: 14:19 Photo take place: A--- boundary This photo showed one soldier when we called him and he reached [came to] us. He is standing up to talk with us.</p> <p>Photo taken time: 15:40 Photo taken date: October 17th 2012 This showed the photo of one soldier who asked people to help him and suggest to him how to get a job. He asked us to provide him clothes temporarily because he does not have any clothes. Then we bought it [clothes] from one of the KHRG members. When we gave [them to] him, he told us that, <i>"If I do not die, I will never forget your kindness. If there is a good time, I will return your pants and the cost of the dress [clothing] that you bought for me."</i></p>

	<p>Introduction: Kaw T'ree Township, Dooplaya District Date: October 17th 2012</p> <p>Photo taken time: 15:40 Photo taken date: October 17th 2012 Photo taken place: A--- boundary The name, work, rank and previous location of a person who deserted to Thailand.</p> <p>Name: B--- Village: C--- Age: 26 Work: Myanmar soldier Joined army: 2004 Battalion: #584 Company: #3 Private No: <i>[censored for security]</i> Role and Rank: Sergeant</p> <p>The soldier who doesn't want to be soldier anymore, he himself reported his experiences that since he was three years old, his mother passed away and he has to stay with his father and his two older [siblings]. [He said]; <i>"Very soon, my oldest sister passed away and we lived only three people in our family. Because I was the youngest in the family my father and older brother sent me to school, therefore I was able to go to the school. When I finished grade 9, my father passed away so I could not go to school anymore.</i></p> <p><i>I joined the army in 2004. I see that this work does not benefit me and also it does not benefit the civilians, therefore I deserted. I have been a soldier for eight years but I did not see anything that benefits civilians. The civilians have to deal with problems that they are afraid while the soldiers patrol. Because when the soldiers patrol, if they do not know the way then, they call the civilians. The civilians are afraid that they will be hit by the guns if a battle happens. I saw this problem so, I think this work does not benefit for me or for civilians. Even dead or alive, I will desert from the army and do a job that benefits me. If I am not causing a problem for the civilians and if I die for my benefit is better than if I die in the army."</i></p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Kawkareik Township, Dooplaya District (Taken in October 2012)</p>
--	---

Source document #350

Internal log#:	12-146-P1
Published:	"Hpapun Photo Notes: Bu Tho Township, August to September 2012," KHRG, (first publication)

Location:	Bu Tho Township, Hpapun District
Issues:	Ongoing militarisation; Access to health and education
Full text:	<p>From August 28th 2012 - September 12th 2012, photos of the situation in the area.</p> <p>These photos are about NPD [Nay Pyi Taw],¹⁰⁸⁸ the government Battalion LIB [Light Infantry Battalion]¹⁰⁸⁹ #218 [that] built the camp near Meh Nyaw monastery and another photo is the photo of Meh Nyaw monastery. These photos were taken in A--- village, Kyaw Paa tract, Bu Tho Township in Mu Traw [Hpapun] District on August 28th 2012. The villagers opened a primary school in that monastery. These photos were taken in A--- village, Kyoh Pa tract, Bu Tho Township in Mu Traw District. The person in the photo is named Saw B--- and he is a teacher of A--- primary school. We took this photo during the interview of him about the NPD, the Government battalion camp. We took it [the photo] on August 28th 2012. “A--- School is in [the] worst situation because they do not get any [government] support,” said Saw B--- (Teacher).</p> <p>These photos are the photos of C--- primary school, Kyaw Paa tract, Bu Tho Township in Mu Traw District. We took these photos on August 29th 2012. This school also does not receive any [government] support.</p> <p>These photos were taken in Kyaw Paa, while they are making pastry rice to recall the spirit. Kyaw Paa monastery is located in the Kyaw Paa village tract, Bu Tho Township, Mu Traw. We took [these photos of] it on August 29th.</p> <p>These photos are the photos of FBR (Free Burma Rangers), [who] came to the village and gave the medicines to those who were sick. These photos were taken in D--- village, Kyaw Paa village tract, Bu Tho Township, Mu Traw District. We took it on August 29th 2012.</p> <p>These photos are the photos of Saw E---, a villager of F--- village. We took it in D--- village, Kyaw Paa village tract, Bu Tho Township, Mu Traw District. We took these photos while we were interviewing him [Saw E---] about the BGF (Border Guard Force).¹⁰⁹⁰</p>

¹⁰⁸⁸ *Nay Pyi Taw* is the capital city of Burma. In 2005 the military regime moved the capital from Rangoon to a greenfield at its present location, 320 kilometres (200 miles) north of the city. See “[Nay Pyi Taw now less of a ghost town](#),” *Bangkok Post*, December 11th 2013.

¹⁰⁸⁹ Light Infantry Battalion (Tatmadaw); 500 soldiers but most in the Tatmadaw are under-strength with less than 200 soldiers.

¹⁰⁹⁰ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see “[DKBA officially becomes Border Guard Force](#)” *Democratic Voice of Burma*, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

These photos were taken in F--- village, Bu Tho Township, Mu Traw District. It is a woman weaving a Karen traditional dress. We took it [the photo] on August 30th 2012.

These are the photos of a few members of FBR (Free Burma Rangers) in F--- village, Bu Tho Township, Mu Traw District. We took it in F--- village. We took it on August 30th 2012.

These photos were taken in F--- village, Kyaw Paa village tract, Bu Tho Township, Mu Traw District. The villagers plant taros and yams and sell them. One *viss* [1.6 kg. or 3.52 lb.] of yam leaves is 200 kyat (US \$0.20).¹⁰⁹¹ She is a villager of F--- village and her name is Naw G---.

These photos are the photos of Naw G--- from F--- village, Kyaw Paa village tract, Bu Tho Township, Mu Traw District. We took it while asking her [Naw G---] about the situation of the village. We took it on September 5th 2012.

These photos are the photos of Naw H--- from I--- village, Htee Th'Daw Hta village tract, Bu Tho Township, Mu Traw District. We took it in September 1st 2012.

These photos were taken when we arrived at I--- village, Htee Th'Daw Hta village tract, Bu Tho Township, Mu Traw District. The man in the photo is named Saw J--- and he is the head of the village. We took it when we asked him about the situation of the village. We took these photos on September 1st 2012.

These photos show K--- village, Meh P'Ree village tract, Bu Tho Township, Mu Traw District on September 2nd 2012. The man in the photo is named Saw L--- and he is the head of the village. We took this photo while we asked him about the situation of the village.

These photos were taken in K--- village, Meh P'Ree village tract, Bu Tho District on September 2nd 2012. These are the photos of the school in K--- village and this school also does not receive support from any organizations.

These photos were taken in K--- village, Meh P'Ree village tract, Bu Tho Township, Mu Traw District on September 2nd 2012. Villagers plant cardamom and sell [it for] 2,000 Kyat (US \$2.03) for one big tin¹⁰⁹² as business.

This is the photo of Naw M--- and we took it while we are asking her about the situation of village, in K--- village, Meh P'Ree village tract, Bu Tho Township in Mu Traw District. We took it on September 2nd 2012.

These photos were taken in K--- village, Meh P'Ree village tract, Bu Tho Township in Mu Traw District on September 2nd 2012. We took it while they are selling cardamom and they paid 2,000 Kyat (US

¹⁰⁹¹ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

¹⁰⁹² A big tin is a unit of volume used to measure paddy, milled rice and seeds. One big tin is equivalent to 10.45 kg. or 23.04 lb. of paddy, and 16 kg. or 35.2 lb. of milled rice.

	<p>\$2.03) for one big tin.</p> <p>These photos are the photos of Kyaw Paa monastery and it is also used as the primary school in the village. We took it in Kyaw Paa village, Kyaw Paa tract, Bu Tho Township, Bu Tho District on September 5th 2012.</p> <p>These are the photos of the monastery of Kyaw Paa village and we took it in Kyaw Paa village, Kyaw Paa tract, Bu Tho Township, Mu Traw District on September 5th 2012.</p> <p>This is the photo of Naw N---, a villager of O--- and we took it in the monastery of Kyaw Paa village, Kyaw Paa tract, Bu Tho Township, Mu Traw District on September 5th 2012.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Bu Tho Township, Hpapun District (Taken in August to September 2012)</p>
--	---

Source document #351

Internal log#:	12-147-P1
Published:	"Hpapun Photo Notes: Dwe Lo Township, July to September 2012," KHRG, (first publication)
Location:	Dwe Lo Township, Hpapun District
Issues:	Rape and sexual assault
Full text:	<p>These photos were taken on July 4th 2012, I went to take the photo of the rich people's company, which came to mine gold [in the] Meh Toh Hta area and damaged the civilians' land and natural environment. I would go to take the photos that showed the damage when I left Ma Lay Ler [village] and on the boat to start the trip.</p> <p>These photos were taken on July 4th 2012, and it shows the photo of the places in Meh Toh Hta, which show as the picture. The lands are damaged and the natural environment became empty. These old huts were built in 2011 that Ko Cho and Hti Pyu Hsin's Company came to mining gold in Meh Toh Hta place and [these photos] show civilians' jengkol [dog fruit]¹⁰⁹³ plantations and the places that are damaged moreover a lot of trees and bamboos are damaged. This gold mine has not been mined in 2012 and it stays only [at] that place.</p> <p>These photos were taken on July 8th 2012, I took the photo of the gold mining in between Meh Toh River and Boo Law River.</p>

¹⁰⁹³ Dog fruit, also known as jengkol, is a bean containing sulphur and a mildly toxic amino acid. It is native to Southeast Asia and is commonly eaten with rice and fish paste.

This photo was taken July 4th 2012, I took the photo of the motor boat, which travels in Boo Law River. The civilians use the motor boat for trading and travelling in Boo Law River.

These photos were taken on July 4th 2012, I took the photo of gold mining in Hsoo Kay Klaw and it showed the photo of hole [from gold mining] and plains that were affected by the mining. The incident that happened in these photos was in 2012, from January 1st 2012 to May 25th 2012, when the rich people's companies came to mine gold in the upper area of Meh Toh Hta and west area of Boo Law River in Ma Lay village tract. Currently, the KNU stopped the gold mining. I took the photo of the damage after the company finished gold mining; the damages are the hole, emptiness, and damage of trees and bamboos from the gold mining.

These photos were taken July 11th 2012, I took the photos of Meh Toh River and lands damaged and [where] the place became barren from the gold mining, in Ma Lay Ler village tract.

These photos were taken on July 11th 2012. I took the photo of the whole [all] damage along Meh Toh River. The Htun Kyel Pwin and U Mya Pu Gyi Shwe Pu companies came to mine gold along the whole Meh Toh River; the places became barren and the natural environment damaged. The civilians' lands are damaged. The process of gold mining started in this place in January 1st 2012 to March 25th 2012. The KNU leader stopped the gold mining and currently there is no gold mining.

These photos were taken on July 13th 2012, in Meh Kleh River, Ma Lay Ler village tract. I took the photo of the gold mining, which the rich people's company came to do in Meh Kleh River and showed in the photo the damaged lands and plains.

This photo was taken July 13th 2012, in Meh Kleh River, Ma Lay Ler village tract. It is the photo of the shop. The villager ran this shop while the people were mining gold in Meh Kleh River and the purpose was so workers could buy things easily.

These photos were taken on July 15th 2012. I took the photo of gold mining in Baw Paw Law River, in Waw Muh village tract. The rich people's company started mining in 2008 until 2012 and the project is continuing. The photograph shows the damaged land and environment, [which] became empty beside Baw Paw Law River.

These photos were taken on July 15th 2012. I took the photo of the shop owned by the civilians from the city who came to do trading.

These photos were taken on July 15th 2012. I took the photo of gold mining in Shwe Nyaung Bin place, Baw Paw Law River, Ma Lay Ler village tract. The photograph shows the damage and [how the] environment became empty from the gold mining since 2008 and the process is continuing.

These photos were taken on July 15th 2012. I took the photograph of the damage from gold mining in Baw Paw Law River. The photo also shows a lot of civilians' households. These households are the civilians' from the city who came to mine gold and build up their houses. They also run many shops.

These photos were taken on July 15th 2012. I took the photo of environmental workers from headquarters and also the security of Ma Lay Ler village tract when they went to collect the information about the gold mining in Baw Paw River place to place.

These photos were taken on July 29th 2012. I took the photo of Saw A--- from B--- village, K'Ter Tee village tract at people's house in C-- village. I met with Saw A--- and interviewed him regarding the Border Guard [Border Guard Force (BGF)]¹⁰⁹⁴ coming to build up barracks in D--- village tract as he is a victim whose land and rubber plantation had been confiscated.

These photos were taken on August 25th 2012. I took the photo of the children in Ma Lay Ler village washing *kher mee tee* [rotten roots]. These children are the students. They usually go to dig rotten roots on the weekend. After they get the rotten roots, they wash them, then they sell them. They sell one *viss* (1.6 kg. or 3.52 lb.) of rotten root for 300 kyat (US \$0.30).¹⁰⁹⁵ The money that they get from selling rotten roots, they use it some for their pocket money and some they buy books.

This photo was taken on September 8th 2012. I took the photo when I was riding in a boat in Buh Law River. The photograph shows when I collected the information in E--- village, Meh Hkyoh village tract.

¹⁰⁹⁴ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

¹⁰⁹⁵ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

	<p>These photos were taken on September 9th 2012. I took the photo of E--- SPDC [Tatmadaw]¹⁰⁹⁶ village head Saw F--- at a person's house in G--- village. I met him and interviewed him. He reported his suffering. He reported that the SPDC soldier raped his wife.</p> <p>These photos were taken on September 9th 2012. I took the photo of the H--- female villager, Meh Hkyoh village tract at a person's house in I--- village. The woman's name is Naw J---. On June 6th 2012 at night time, 11 o'clock, the LID [Light Infantry Division] #44, Battalion #3, officer Mo Win raped her. I took the picture of her after I interviewed her.</p> <p>These photos were taken on September 9th 2012. I took the photo when I was on the boat in Buh Law River. The photographs show when I came back after I went to collect the information in H--- village.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Bu Tho Township, Hpapun District (Taken in July to September 2012)</p>
--	---

Source document #352

Internal log#:	12-148-P1
Published:	"Hpapun Photo Notes: Lu Thaw Township, August to September 2012," KHRG, (first publication)
Location:	Lu Thaw Township, Hpapun District
Issues:	Attacks on civilians and extrajudicial killing; Ongoing militarisation
Full text:	<p>These photos were taken on August 12th 2012, I took the photos of the [Karen] Martyr Day celebration in Lu Thaw Township area.</p> <p>These photos were taken on August 12th 2012. I took the photo of Lu Thaw Township governor and Brigade #1 governor during the Martyr Day celebration.</p> <p>I took the photo and also video of the township governor when he entered the door for the Martyr Day celebration and cut the rope (ribbon) with the army.</p>

¹⁰⁹⁶ In Karen, the Burmese phrases *Na Ah Pa* (SPDC) and *Na Wa Ta* (SLORC) are commonly used to refer to the Burma government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase *Na Wa Ta* (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase *Na Ah Pa* (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "[Mission Accomplished as SPDC 'dissolved'](#)," *Myanmar Times*, April 4-10th 2011.

I took the photo of the soldiers' performance in the Martyr Day celebration.

I took the photo of township governor, officers and soldiers when they were taking their places on Martyr Day.

These photos are on August 12th 2012, I took the video during the Martyr Day celebration in Lu Thaw Township during the officer check of the soldiers and the soldiers passed.

These photos were taken on August 28th 2012. I took the photo of A--- village head named Saw B---, 45 years old, and vice village head Saw C---, 33 years old.

These photos were taken on August 28th 2012, I took the photo of D--- village head named Saw E---, 36 years old.

These photos were taken on August 28th 2012, I took the photo of F--- village head representative, Saw G---, who is 26 years old, and the village head guaranteed [who vouched for] for Saw H---, 44 years old, who had to suffer when the SPDC [Tatmadaw]¹⁰⁹⁷ army attacked.

These photos were taken on August 28th 2012, I took the photo of I--- village head Saw J---, 48 years old, and the village head guaranteed [vouched for] Saw K---, 60 years old, [who] lives in L--- village, Saw Muh Plaw village tract. He became a displaced person because the SPDC army attacked Htoo Poo Hta area.

These photos were taken on August 28th 2012, I took the photo of M--- village head. The village head guaranteed [vouched] for [a man] who was displaced to N--- because the SPDC army attacked. The village head's name is Saw O---, 59 years old. [Also,] village head guaranteed's [person for whom he vouched] name is Saw P---, 45 years old.

These photos were taken on August 29th 2012, I took the photo of Q--- village head Saw R---, 40 years old, who is village head guaranteed [has been vouched for by the village head]. He was displaced in S--- camp because the SPDC army attacked.

These photos were taken on August 29th 2012. I took the photo of F--- village head Saw T---, 43 years old, and village head guaranteed [vouched for] Saw U---, 47 years old. They are displaced in V--- because

¹⁰⁹⁷ In Karen, the Burmese phrases *Na Ah Pa* (SPDC) and *Na Wa Ta* (SLORC) are commonly used to refer to the Burma government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase *Na Wa Ta* (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase *Na Ah Pa* (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "[Mission Accomplished as SPDC 'dissolved'](#)," *Myanmar Times*, April 4-10th 2011.

the SPDC army attacked.

I took the photo of SPDC soldiers when they were repairing the bridge in K'Hploh Loh for transportation in Hkay Poo village tract.

These photos were taken on September 3rd 2012, I took the photo of W--- village head Saw X---, 45 years old.

These photos were taken On September 4th 2012, I took the photo of Y--- village head Saw Z---, 45 years old. He is displaced in Aa--- place [camp].

These photos were taken on September 4th 2012, I took the photo of Ab--- village head Saw Ac---, 35 years old. He is displaced in Ad--- because the SPDC army attacked [his village].

These photos were taken On September 4th 2012, I took the photo of Ae-- - village head Saw Af---, 49 years old. He is displaced in Ag--- because the SPDC army attacked [his village].

These photos were taken on September 4th 2012, I took the photo of the person in charge of Ab--- village tract organisation, Saw Ag---, 45 years old.

These photos were taken on September 7th 2012, I took the photo of Ah--- female village head Naw Ai---, 45 years old.

These photos were taken on September 7th 2012, I took the photo of Aj--- village head Saw Ak---, 39 years old.

These photos were taken on September 7th 2012, I took the photo of Al--- village head Saw Am---, 48 years old.

These photos were taken on September 7th 2012, I took the photo of a representative of An--- village head Saw Ao---, 55 years old and he is a villager of Na Yoh Hta village tract.

These photos were taken on September 7th 2012, I took the photo of Ap--- village head Saw Aq---, 28 years old and he is a villager of Na Yoh Hta village tract.

These photos were taken on September 7th 2012, I took the photo of Ar--- village head Saw As---, 50 years old and he is a villager of Na Yoh Hta village tract.

These photos were taken on September 7th 2012, I took the photo of At--- village head Saw Au---, 50 years old, and he is a villager of Na Yoh Hta village tract.

I took the photo of Saw Av---, 19 years old. He lived in Aw--- village. The SPDC Battalion LID [Light Infantry Division]¹⁰⁹⁸ #66 shot and killed him on March 9th 2012 in K'Kyay Hta place. He was a villager. The SPDC took his money, 160,000 kyat (US \$162.11).¹⁰⁹⁹

I took the photo of Saw Ax---, 28 years old. He lives in Aw--- village. The SPDC Battalion LID #66 shot and injured him on his hip and his waist on March 9th 2012 at the same time with Saw Av--- [who was shot and killed by the SPDC] in K'Kya Hta place and he was found by the security guard [home guard] on March 16th 2012.

These photos were taken on September 11th 2012, I took the photo of Ay-- village head Saw Az---, 44 years, old and he is a villager of Hkay Poo village tract.

These photos were taken on September 11th 2012, I took the photo of Ba-- village secretary Saw Bb---, 32 years old. He is displaced in Bc--- because the SPDC army attacked [his village].

These photos were taken on September 12th 2012, I took the photo of Bd-- village head Saw Be---, 38 years old, and he is a villager of Hkay Poo village tract.

These photos were taken on September 12th 2012, I took the photo of Bf-- village head Saw Bg---, 41 years old, and he is a villager of Hkay Poo village tract.

These photos were taken on September 12th 2012, I took the photo of Bh-- village head Saw Bi---, 30 years old, and he is a villager of Hkay Poo village tract.

These photos were taken on September 12th 2012, I took the photo of Bj-- village head Saw Bk---, 32 years old.

These photos were taken on September 13th 2012, I took the photo of Bl-- village head Saw Bm---, 46 years old and he is a villager of Hkay Poo village tract.

These photos were taken on September 13th 2012, I took the photo of Bn-- village head, he is 32 years old and he is a villager of Hkay Poo village tract.

¹⁰⁹⁸ Light Infantry Division (Tatmadaw); commanded by a brigadier general, each with ten light infantry battalions specially trained in counter-insurgency, jungle warfare, "search and destroy" operations against ethnic insurgents and narcotics-based armies. LIDs are organised under three Tactical Operations Commands, commanded by a colonel, (three battalions each and one reserve), one field artillery battalion, one armoured squadron and other support units. As of 2000, each LID has its own organic field artillery units.

¹⁰⁹⁹ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

These photos were taken on September 16th 2012, I took the photo of Bo-- village head Saw Bp---, 35 years old.

These photos were taken on September 16th 2012, I took the photo of Bq-- village head Saw Br---, 45 years old. He is displaced in Kwee Doh Per Hkoh place because the SPDC army attacked [his village].

These photos were taken on September 15th 2012, I took the photo of the representative of Bs--- village head Saw Bt---, 32 years old. He is displaced in Wa Ter Hta place because the SPDC army attacked [his village].

These photos were taken on September 16th 2012, I took the photo of people [villagers] who killed the pig and they were chopping the pig in pieces at Hkay Poo office.

These photos were taken on September 16th 2012, I took the photo of Bu-- village head Saw Bv---, 45 years old. He is displaced in P'Yoh Wah Hta place because the SPDC army attacked [his village].

These photos were taken on September 17th 2012, I took the photo of Bw-- village head Saw Bx---, 32 years old.

It [photo] is of the SPDC army base, Hsa Law Daw Hkoh, Hkay Poo village tract, in the east of Hkee Tee Hkee.

It [photo] is of the SPDC army base, Khaw Daw Hkoh in the east side of T'Hsee Loh Kloh.

These show the SPDC army building up a [temporary] hut [for resting] in order to construct the bridge.

This is the photo of the SPDC army constructing the bridge in K'Hploh Loh river in Ta Hkeh Der area, Hkay Poo group.

This is the photo of the SPDC army constructing the bridge and building up a hut in Ta Hkeh Der village, Hkay Poo village tract.

This is the SPDC army, based in Khaw Daw Hkoh beside Der village, Hkay Poo village tract. They place the big walkie-talkie, bulldozers and other materials in [the building with] the roof with the [made of] white zinc. They repair their camp garden with double bamboo fences and one barbed-wire fence. They repair the channel in their army camp in order to be safe if the heavy weapons shell in the camp. It shows the whole mountain of Khaw Daw Doh where they are based.

It [the photo] is the SPDC army based in Hsa Law Daw Hkoh, Hkay Tee Hkee [village], Hkay Poo village tract.

The photo of the place, Wa Thoh Hkee, where the SPDC from Hsa Law

	<p>Daw Hkoh, Hkay Poo village tract carry water.</p> <p>The photo is of the vehicle road in Hkay Poo village tract.</p> <p>The army camp in Hsa Law Daw Hkoh, Hkay Poo village tract.</p> <p>The fourth place [hill] of Hsa Law Daw Hkoh, Hkay Poo village tract.</p> <p>It is the photo of Hsa Law Daw Hkoh's exact place [top of the mountain].</p> <p>It is the photo of Hsa Law Daw Hkoh and the airport, Hkay Poo village tract.</p> <p>It is the photo of Hsa Law Daw Hkoh to the west of Wa Thoh Hkee, Hkay Poo village tract.</p> <p>It is the photo of Hsa Law Daw Hkoh to the east of Ghee Thuh Pga, Hkay Poo village tract.</p> <p>It is the photo of south Hsa Law Daw Hkoh, Hkay Poo village tract.</p> <p>It is the photo of Hsa Law Daw Hkoh, Wa Thoh Hkee area and there are two airports on the right hand side of the photo, Hkay Poo village tract.</p> <p>It is the photo of Hsa Law Daw Hkoh airport and 11 huts of the SPDC.</p> <p>It is the photo of 29 small huts and eight big huts on the west side of Khaw Daw Hkoh.</p> <p>These photos were taken on November 10th 2012, I took the photo of when people were crossing the vehicle road in By--- place and the soldiers had to guide them. The villagers can't cross on their own because the SPDC armies are careless [don't obey the law].</p> <p style="text-align: right;">Photos taken by a KHRG researcher, Lu Thaw Township, Hpapun District (Taken in August to September 2012)</p>
--	--

Source document #353

Internal log#:	13-119-O7
Published:	Hpapun Order letter: Hpapun, 2013," KHRG, (first publication)
Location:	Hpapun Township, ¹¹⁰⁰ Hpapun District
Issues:	Forced labour
Full text:	Stamp

¹¹⁰⁰ As this is an official Myanmar government document, government district and township names are used, as opposed to the Karen demarcations used by KHRG in other reports.

	<p>Village tract administrative office</p> <p>Ka Taing Te village tract, Hpapun District</p> <p>Letter #</p> <p>Date</p> <p>To the Chairman,</p> <p>A--- village.</p> <p>Subject: Meeting invitation</p> <p>Regarding to the above subject, the operation commander has a meeting and discussion and you are invited to attend the meeting without absence according to the agenda below.</p> <p>Date: October 5, 2013.</p> <p>Time: 10:00 am</p> <p>Venue: K'Taing Te school</p> <p>Sd</p> <p>Village tract administrator</p> <p>K'Taing Te village tract</p> <p>K'Ma Maung sub-township</p> <p style="text-align: right;">Order Letter collected a KHRG researcher, Hpapun Township, Hpapun District (Received in November 2013)</p>
--	--

Source document #354

Internal log#:	12-148-P3
Published:	"Hpapun Photo Notes: Lu Thaw Township, October 2012," KHRG, (first publication)
Location:	Lu Thaw Township, Hpapun District
Issues:	Access to health and education
Full text:	These photos were taken on October 10 th 2012, to October 18 th 2012. I

	<p>took the photo of Lu Thaw Paw Day <i>thay ghee wa seh</i> [traditional medicine] group, which has made 10 types of medicines in Ta Yuh Per Hkoh T'Bee Hta place. There are 24 members, including females and males, and there are 9 committees. They altogether are 33 people. [They are making] medicines in Hkay Poo village tract area. So they need the leaders' and teachers' suggestions to guide them in order [that] their work runs smoothly and benefits the local people. They need more colour of black, white and green <i>hkeh phyu</i> [chalk] in order to color the medicines. They also need the tins of Burmeton [an antihistamine], which can fit 100 tablets of medicine in order to place [keep] the medicines. This is reported by one of the committee leaders of Lu Thaw Paw Day <i>thay ghee wa seh</i>.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Lu Thaw Township, Hpapun District (Taken in October 2012)</p>
--	--

Source document #355

Internal log#:	12-149-P1
Published:	"Nyaunglebin Photo Notes: Kyaukkyi and Shwegyin townships, September to October 2012," KHRG, (first publication)
Location:	Kyaukkyi and Shwegyin townships, Nyaunglebin District
Issues:	Restriction on freedom of movement or trade; Ongoing militarisation
Full text:	<p>On September 3rd 2012, I took the photo of the people who do stone mining in Ler Doh Township region, while the indigenous people from Sa Leh village region are working on the stone mining.</p> <p>On September 15th 2012, Norway aid [Myanmar Peace and Support Initiative (MPSI)] sent rice to Muh Theh by cars. When they sent rice, they repaired the road [first] and then, they went. These photos show Kheh Der village tract, Muh Theh and Than Boh vehicle roads.</p> <p>On September 15th 2012, because the road is not good, the people who send rice and the Burmese military LIB [Light Infantry Battalion] #60 carried and sent the rice across the stream.</p> <p>On September 15th 2012, when they arrived in Muh Theh village while sending the rice, the road was destroyed and they repaired the road. I took the pictures in Muh Theh village.</p> <p>On September 15th 2012, the rice that the people sent arrived in Muh Theh and [was moved] to the depot that was built for [keeping] the rations. It was when the village tract leader and the villagers' committee carried and put the rice [there].</p>

On October 22nd 2012, I went and took the photo of the gold mining place in Hsaw Htee Township region, and the photo of the forest and the natural environment that are destroyed.

On September 27th 2012, on Hpa-an (Myawaddy) vehicle road, there are many check points that the vehicles have to pass and it becomes like donation booths. The cars that travel through have to pay money to (Burmese military, police, immigration, township Border Guard, development committee, and traffic police). There are a lot of groups and people [vehicles] that have to give each group 500/1,000 [kyat] (US \$1.97/3.95).¹¹⁰¹ They are the Burmese government's staff who collect money and the vehicles that travel each day might be over 400 vehicles.

On September 28th 2012, in Ler Doh, people celebrate Loy Krathong [light floating festival] and also Pagoda festival as a tradition for the footballers (started from 8th day of the waxing moon of Tawthalin until the full moon day).

On September 29th 2012, the country government built a bridge over Sittaung River and celebrated the bridge opening ceremony.

On September 29th 2012, the Bago region leaders and the [people] in charge, including Bago Region Minister U Nyan Win, came to the ceremony together.

When Bago Region Minister U Nyan Win was giving a speech.

When the Bago region minister opened the bridge [at a] ceremony and cut the ribbon.

When the leaders and [those] in charge took photos together.

After the bridge opening ceremony, the people walked on the bridge. The Burmese leaders who came to the bridge opening ceremony are (1) Bago Region Minister U Nyan Win, Security and Border Affairs Minister U That Htun, Minister of Electric Power U Baby Ohn, Minister of Ethnic Affairs U Joo Vee Sahl, regional police officers and region supreme legislative body. The place is at Nat Than Kwin and Kwin Chaung Wa Bridge.

On September 29th 2012, after the Burmese government leaders constructed a new office (communication office), they transferred the office to KNU.

¹¹⁰¹ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

	<p>On September 29th 2012, the Minister U That Htun gave a speech in a transferring of the communication office ceremony.</p> <p>On September 29th 2012, while the Minister U Joo Vee Sahl gave a speech.</p> <p>On September 29th 2012, the country government administrator transferred the documents and materials to KNU leaders from Brigade #3.</p> <p>On September 29th 2012, after the KNU leaders and the Burmese leaders held a meeting in Ler Doh communication office, they are having food in the office and having conversations.</p> <p>On October 29th 2012, when the villagers from Ler Doh went and transported wood as their livelihood and while they taxi and transport the wood, the Burmese government (Ler Doh Operations Commander Hla Htway) stopped them at Ler Doh and Bee Bleh.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Kyaukkyi and Shwegyin townships, Nyaunglebin District (Taken in September to October 2012)</p>
--	--

Source document #356

Internal log#:	12-154-P1
Published:	"Hpapun Photo Notes: Bu Tho Township, March to October 2012," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Anti-personnel and other mines; Forced labour; Ongoing militarisation
Full text:	<p>On September 5th 2012, the Myanmar Government military LIB [Light Infantry Battalion] #340 forced the A--- villagers from Meh Klaw village tract, Bu Tho Township to bring bamboos to do fences. We don't know the commander's name because the commander always rotates every two months so that we can't find out. The photo was taken by the volunteer called Saw B---, who is the A--- village head.</p> <p>On September 14th 2012, the photos shows the KNU having a meeting with the civilians in Meh Klaw village tract, C--- village school in Bu Tho Township region and the one who took photos is the volunteer Saw B---. The photos also show that the civilians were attending the meeting that the KNU held.</p> <p>On April 16th 2012, the photo was from when the medic from the Myanmar government came and vaccinated the children from A--- villagers, Meh Klaw village tract. The photos were taken by the volunteer Saw B---.</p>

On March 4th 2012, the photos show that the villagers from A--- village have to get vaccines from the Myanmar medic. Photo [taken] by the volunteer.

On May 10th 2012, the photos were taken when the Myanmar military used the road construction vehicles. It [the road] started from Hpapun and it will go up to Hkaw Poo camp so, it starts to prepare. These photos were also taken by the volunteer.

On May 12th 2012, the photo was about the Myanmar military LIB [Light Infantry Battalion] #642, which was based beside the Meh Ta Roh road in other people's farms and they all are confiscated from the villagers. It is also in Meh Klaw village tract and the photo was taken by the volunteer (Saw B---).

On May 12th 2012, [he] also took the photo of the Myanmar Military LIB [Light Infantry Battalion] #340. This battalion is based in Meh Klaw village tract and we don't know the leader. This battalion always asks the A--- villagers and the D--- villagers [to do labour] when the time for ploughing and harvesting is. It is also based in Bu Tho Township region. The photo was [taken] by the volunteer Saw B---.

On May 12th 2012, this photo is of the Myanmar military sending the rations in order to use their soldiers in the front line for the whole year and they keep it in Htaw Poh place, Meh Klaw village tract, Bu Tho Township region. The photo was taken by the volunteer.

On May 12th 2012, the volunteer Saw B--- also took the photo of the Myanmar people who go and build [buildings] and they also use vehicles to transport sand and stones when they construct the buildings in Hpapun region, Meh Klaw village tract, Bu Tho Township region. They use the sand in order to build cement. This photo was taken by the volunteer.

The photos were taken on May 12th 2012, and the photo was the Myanmar military airport and it was in the LIB [Light Infantry Battalion] #19 camp and it is also in Meh Klaw village tract. The photo was taken by the volunteer Saw B---.

The photos were taken on March 31st 2012, and the photos were about the Hpapun Myanmar government [officials], who are from the agricultural department [and they] asked the Boh Hta villages from Meh Klaw village tract, Bu Tho Township to go and plant paddy for the summer season. The place is in D--- farm. Photos were taken by the volunteer (Saw B---)

The photos were taken on April 10th 2012, and the photos show the place where the Myanmar police live and the place is in Hpapun, Meh Klaw village tract region. The photos were taken by volunteer Saw B---.

On June 10th 2012, the photos were of the Myanmar Military Battalion, LIB [#434] camp and it is based beside the vehicle road between Ta Koo Teh

and Way Moo in Meh Klaw village tract, Bu Tho township region. The photo was taken by the volunteer. We don't know the leader's name.

On June 10th 2012, the photo was of the vehicle gate of the Myanmar military [based] at the northern part of the Ta Koo Teh village, in front of the LIB #(434) and the place was in Meh Klaw village tract, Bu Tho Township. This photo was taken by the volunteer Saw B---

On June 10th 2012, the photos were of the Myanmar military LIB #434 office, which is in Meh Klaw village tract, Bu Tho Township region and in the battalion camp. The photo was taken by the volunteer Saw B---

On June 10th 2012, the photos were of the dining room of the Myanmar government military LIB# 434. The dining room is only for the soldiers. The photos were taken by the volunteer Saw B---

On June 10th 2012, the photos were taken by the volunteer Saw B---and are of the Myanmar Military Operation Command, which is based in his region in Meh Klaw village tract, Bu Tho Township region. If the person is not familiar with that place, he cannot take photos.

On October 14th 2012, the photos are of the KNU from Mu Traw [Hpapun] Township campaigned [about the ceasefire] in Htee Ber Hka Hta. The photo was taken by the volunteer.

On October 8th 2012, the KWO [Karen Women's Organization] gave things to the mothers with young babies in Boh Hta village, Meh Klaw village tract, Bu Tho Township. The things were from a project of the KWO from Mu Traw [Hpapun] District and it becomes help for the ones with young children. The photo was taken by the volunteer.

On October 10th 2012, the volunteer took the photo of flooding that destroyed the farms in Boh Hta village, Meh Klaw village tract, Bu Tho Township, Mu Traw District. Because some of the farms were destroyed, it causes food problems for the villagers. The photos were taken by the volunteer.

These photos were also taken by Saw B---on October 10th 2012. It was when the KNLA Battalion #102, Company #3 went and took out the [landmine] planted by the Burmese military in people's farm in Boh Hta village, Meh Klaw village tract, Bu Tho Township, Mu Traw District region. They also did not let the villagers know that they had planted the landmine. They dug a hole and planted it but when the birds unearthed it while finding food and it appeared. Therefore, the villagers saw it and asked the KNLA soldiers to go and take it out. It is [because] the KNLA try to protect the villagers' lives and their livelihoods.

On October 12th 2012, the Myanmar Military Battalion LIB #340 asked the A--- villagers from Meh Klaw village tract, Bu Tho Township, Mu Traw District to go and cut bamboos for making fences to fence their plantation and they do not give any wages. The photos were taken by the volunteer.

	<p>The photos were taken by the volunteer on October 15th 2012, and are of the flooding that destroyed the bridge from Hpapun. The Myanmar government rebuilt it and they also asked the villagers to help them but they did not give any wages.</p> <p>The photos were taken by the volunteer Saw B---on October 14th 2012. The photos are of the NLD [National League for Democracy] member from Hpapun, who called a meeting with the villagers and the villagers went there. We are not sure about this case but [the photos] include its invitation letter.</p> <p style="text-align: right;">Photos taken by a community member trained by KHRG, Bu Tho Township, Hpapun District (Taken in March to October 2012)</p>
--	--

Source document #357

Internal log#:	12-154-P2
Published:	"Hpapun Photo Notes: Bu Tho Township, July to November 2012," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Torture and violent abuse; Anti-personnel and other mines; Forced recruitment
Full text:	<p>On October 3rd 2012, I arrived in A--- village, Day Wah village tract, Bu Tho Township. It was the time when the KNU and KNLA were doing their healthcare program and they were going to check the people's healthcare. So, villagers from A--- village received the medicines for free. The program is the KNU's program. Distributing the medicines took them one day and then the medics have to travel to another village.</p> <p>I went and arrived in Meh K'Naw and these two photos show that the villagers from Meh K'Naw village, Kyaw Pah village tract have to do farming for their livelihood. Parents have to do other jobs for the family survival and the daughters have to feed and look after the animals, which is suitable for them to do. They help with one part of the housework, which they can do.</p> <p>On July 10th 2012, I was in A--- village, Kyaw Pah village tract and these photos show the pig that was food for three days when they were to holding a meeting in A--- village Monastery.</p> <p>On October 7th 2012, I was at a person's hut from A--- village and I met and interviewed B--- village tract leader Saw C---, 56 years old, who was a village leader in the past so, he reports about [the problems he faced]</p>

while he was a village leader. The Myanmar soldiers and the BGF [Border Guard Force]¹¹⁰² came and frightened the villagers and more than that, they hit his head with a 9MM [gun] and slapped the other village leader. Now he had taken responsibility as village tract leader for over one month and he reported that he dare not allow a meeting with the BGF as Saw C---becomes a representatives of a lot of villages and a lot of civilians. The BGF said that the village tract leader is the KNU's person so that he dare not meet [with the Border Guard].

On October 8th 2012, I was in a A--- villager's hut and the photos show the livelihood of the people from A--- village, Kyaw Pah village tract. They have to be patient and collect the small djenkol fruit to come back and sell them in order to buy rice, salt and other food. The distance [of the place] they go and collect will be about over two hours away. They go in the morning and come back in the evening and one day and another is not the same. They came back and sell one bowl, which is eight milk tins, and they get 500 kyat (US \$1.97).¹¹⁰³ However, because of the food shortage, in order to fulfil the needs of the house, they have to go whether it is far or near and they have to try to go as they don't have any other way of business.

On October 8th 2012, I was in A--- village, Kyaw Pah village tract, at a person's hut and I met with A--- village leader (Saw D---, 50 years old, and I asked him regarding village situation and he reported as he can.

On October 8th 2012, I met with E--- village leader Saw F---, 49 years old, and I also asked about his village situation and he reported that BGF recruits soldiers and when [the villagers] do not give, they [the BGF] demands money. While they demanded money, he said, the KNLA soldiers stopped them not to give [money to the BGF] so he followed what the KNLA soldiers said. He went and told the BGF about following [what the KNLA said] and the BGF commander also doesn't do anything. He also mentioned another thing, which is the Myanmar military doesn't allow the BGF to recruit more [soldiers] for them.

On October 9th 2012, I was in A--- village, Kyaw Pah village tract and I met with G--- villager Saw H---, 53 years old. I interviewed him and he reported that now, in G--- village, there is BGF military and the one who comes and lives [operates] is the Border Guard Battalion Commander Maw Kyi and he demands that everyday, two people have to go and live with him. For reporting other things, because he [G--- villager Saw H---] is

¹¹⁰² Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

¹¹⁰³ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

just a civilian, he doesn't know everything.

On October 9th 2012, I met with I--- village leader Saw J---, 43 years old. I interviewed him about his village situation and he mentioned some [thing]. Now, because the situation is getting stable a little, the Myanmar military [Tatmadaw] or the BGF do not come to his village. Also, he mentioned that there is no I--- camp anymore.

On October 10th 2012, I arrived in Day Wah village tract, Kwee Neh village and I met with a villager who got a job digging and selling yams. The raw yams are purchased for 250 kyat (US \$0.25) to 300 kyat (US \$0.30) for one *viss*¹¹⁰⁴ (1.6 kg. or 3.52 lb.). However, after they dig, 7 *viss* (11.2 kg. or 24.64 lb.) of raw yams can get one *viss* (1.6 kg. or 3.52 lb.) of dried yams. For the dry ones, they can sell 6,000 kyat (US \$6.08) to 7,000 kyat (US \$7.09) for one *viss* (1.6 kg. or 3.52 lb.). This job does not always exist, only at one time in their time [season].

On October 10th 2012, this place is where the people dry the yams. This villager came and checked his place so that he can continue to use it in the coming year. This job is also a way that [he] provides for his family's needs.

On October 10th 2012, I was in Kwee Neh village, Day Wah village tract and I saw two children. These two siblings are pulling bamboo with cows. It also shows that Kwee Neh villagers use cows to pull bamboo to sell and to use [money] for the family needs. They go and sell Wa May [a type of bamboo] at Pgeh Hta from Khaw Taw Town and they get one bamboo for 50 kyat (US \$0.05). For their household [needs], these two children have to try every morning as they have ability [to get money].

On October 10th 2012, I was in Kwee Neh Meh Nyaw Kloh and the photos show that the villagers from Kwee Neh village, Plaw Hpa Leh or Kwee Law Hser have to do odd jobs.

On October 10th 2012, I was in Kwee Neh village, Day Wah village tract, Bu Tho Township and I see that cutting [logging] Wah May [a type of bamboo] is one way for their livelihood, which helps them. They can sell the bamboo for 50 kyat (US \$0.05) for one bamboo [piece] and they have to go and sell in Hkaw Taw (or) in K'ma Moh. Because these places don't have any other livelihoods, the villager who can do it has to [do logging]. For the people who log bamboo, they can't do the higher wage jobs; they just have to do this step.

On October 11th 2012, I was in L--- and I met with a female M--- village leader called Naw N--- and she also reports about how the Myanmar government will increase the amount of salary but now, they haven't got it yet and the Myanmar government just talks about it [with no action to increased salary]. How much they will give is also not clear yet.

¹¹⁰⁴ A *viss* is a unit of weight equivalent to 1.6 kg. or 3.52 lb.

On October 12th 2012, I was in L--- and I conducted an interview with the O--- village leader Maung P--- about his village and after he reported, I took his photo.

On October 13th 2012, the photos are of when I met and interviewed the L--- villager Maung Q---, 46 years old, about the torture of him by the Myanmar government's military in 2012 by the Battalion #218 Officer Aung Thu Ra's soldier. He was tortured because they asked Maung Q--- to send a letter but he did not get there [destination for the letter] and because a monk will go back to R---, he asked [help from] the monk and because the monk agreed [to send the letter], but because the monk didn't go back and give [the letter] to the Myanmar Military commander from R---, Maung Q--- had to suffer the harm. The photos also show some of his children.

On October 21st 2012, I was in S--- village, Meh Klaw village tract and I met with T--- village leader Maung U--- and he also reported his village situation but there was no serious case.

On October 21st 2012, I was in S--- village, Meh Klaw village tract, and I met with V--- village leader Maung W---. He also mentioned about his village situation but regarding the situation, it is just become better now for the forced labour and a little bit easier to travel.

On November 1st 2012, I arrived in Toh Nyoh farm, Bgah Der village tract, and I took the photo of a dead paddy and this farm can't be used anymore. The destruction happened because of natural [disasters] and the insects. In 2012, there are also dead paddies like this in every place. This becomes one main reasons for the food problems of the villagers.

On November 1st 2012, I arrived in X--- village, Hkaw Poo village tract and I met with Naw Y---, 40 years old, who was sitting and thinking and reported that the Myanmar military called her husband and it has been one day but he hasn't come back yet. In the farm, the pigs will come and eat the paddy but what she can do? She is full of thoughts.

On November 2nd 2012, I was in X--- and took the photo of a cow as its leg was hit by landmine in 2012 in summer season. The reason it hit the landmine was its owner set it free and it went and ate food [grass] and it reached the Myanmar military vehicle road. We couldn't find out [whose] landmine it was.

On November 2nd 2012, I was in X--- and I met and visited Naw Y--- whose husband was called by the Myanmar military [Tatmadaw] starting on November 1st 2012 evening at 7 pm till November 2nd 2012 evening but he hasn't come back yet so, in the report, Naw Y--- also mentioned to us to use [her case]. She also mentioned regarding the mat, which her husband will weave and sell. She has to continue to weave the mat and if it is finished weaving, she will use the money that she get from selling the mat for her family.

	Photo Notes written by a KHRG researcher, Bu Tho Township, Hpapun District (Taken in July to November 2012)
--	---

Source document #358

Internal log#:	12-158-P1
Published:	"Toungoo Photo Notes: Htantabin Township, July to October 2012," KHRG, (first publication)
Location:	Htantabin Township, Toungoo District
Issues:	Anti-personnel and other mines; Impact of infrastructure and commercial development; Ongoing militarisation
Full text:	<p>These photos were taken on July 30th 2012. It is in Toungoo District, Htaw Ta Htoo [Htantabin] Township, Maw Nay Pga area. A--- villagers, Battalion #6 leader and operation commander [of KNU, Toungoo District] met and discussed about mining gold in their area. A--- villagers reported that the company that is called Kyaw Lwan Mo. [Kyaw Lwan Mo , owner of the company] and his sibling came and did mining in our area so many of our lands were destroyed. The villagers reported this to area leaders [so they would] know the problems and help us [villagers] to gain compensation for lands that we have lost.</p> <p>These photos were taken on July 30th 2012. It is in Toungoo District, Htaw Ta Htoo Township, Maw Nay Pga area and it shows B--- village head. B-- - village head is Saw C--- and we interviewed him about the situation in his village. Because of company constructing a dam, the villagers have to relocate. The villagers have to move to a relocation site so it becomes a big problem for them to do their livelihood. They said [company] they will give compensation for the lands that we have lost but as of yet, we haven't gotten any compensation.</p> <p>These photos were taken on July 30th 2012. It is in Toungoo District, Htaw Ta Htoo Township Maw Nay Pga area. We interviewed Saw D--- who is the A--- village head. He said that <i>"the company came and did mining in our area so our lands are lost. The company, which is Kyaw Lwan Mo Nyi A'Ko, has come and does mining. They [the company] said that 'you have to come to my house and I will pay compensation for lands that you have lost.' However, when we went, they never opened the door for us so we haven't gotten anything. We lost our lands so it causes a big problem for us to do our livelihood."</i></p> <p>This photo was taken on July 26th 2012. It is in Toungoo District, Htaw Ta Htoo Township, Maw Nay Pga area and it shows E--- Baptist church.</p> <p>These photos were taken on July 27th 2012. It is in Toungoo District, Htaw Ta Htoo Township, Maw Nay Pga area and it shows E--- village. Starting from 2006-2007, when LID [Light Infantry Division] #66 came, E--- villagers had to flee into the jungle and have dared not to go back so all the houses were destroyed. Currently, the situation becomes better so we</p>

saw that one or two households have come back to the village.

These photos were taken on July 29th 2012. The photos show the place in A--- village, Maw Nay Pga area, Htaw Ta Htoo Township, Toungoo District. It is of Kyaw Lwan Mo company, who came and did mining in A--- village so many of villagers' lands and plantations were destroyed.

These photos were taken on July 30th 2012. It is in Toungoo District, Htaw Ta Htoo Township. It is of Shwe Swan In Company, which constructs the B--- (Thauk Yin Ka) Dam and they also build all the cement factories that we see [in the photo].

These photos were taken on August 1st 2012. It is in Toungoo District, Htaw Ta Htoo Township, the Toh Boh dam place. The company that is called Shwe Swan In comes and constructs the dam so B--- villagers have to relocate to another place.

These photos were taken on August 1st 2012. It is Toungoo District and it shows when Brigade #2's operation commander met with Shwe Swan In Company manger, who is U Wan Maung, at Toh Boh dam.

These photos were taken on August 1st 2012. It is in Toungoo District and it is of Shwe Swan In Company constructing the dam in Toh Boh and we see that they block the waterway between the two mountains. At the back of the mountains, they make cement as it shows in the photos.

These photos were taken on August 1st 2012. It is in Toungoo District, Htaw Ta Htoo Township, Maw Nay Pga area, Toh Boh area. The building is built by Shwe Swan In Company, which is building in B--- village, so the villagers have to move. They built a hydropower electricity [transformer] and said that it is for using electricity. Due to this incident [having to move], B--- villagers have to deal with many difficulties.

This photo was taken on August 1st 2012. It shows Day Loh *Kloh* [river] that was blocked because of Shwe Swan In Company constructing the dam.

These photos were taken on August 1st 2012. It is [when] Brigade #2, operation commander and Shwe Swan In Company Manager U Wan Maung met and explained about dam construction.

These photos were taken on August 1st 2012. It is in Toungoo District and it shows that the Burmese government planted teak beside the road from Toh Boh to Toungoo town.

This photo was taken on August 1st 2012. It is in Toungoo District, Htaw Ta Htoo Township and it shows houses of the company that constructed the dam.

This photo was taken on August 1st 2012. The photo shows Battalion #39 based beside Toungoo town.

These photos were taken on August 2nd 2012. The photos show Shay Paw Loo's picture in Toungoo Baptist church.

These photos were taken on August 3rd 2012. It is in Toungoo District. The company constructed the dam in Toh Boh and we see their building and bulldozer.

These photos were taken on July 29th 2012. It is in Toungoo District, Htaw Ta Htoo Township, Maw Nay Pga area, Hsaw Loh place. It shows Brigade #2, operation commander and teachers who are from Toungoo. [They] are going to do development in Maw Nay Pga area so they met and talked about this issue.

These photos were taken on September 5th 2012. It is in Toungoo District, Htaw Ta Htoo Township, Maw Nay Pga area, Htee Kee Hta place. Villagers from the mountain [villages such] as Kheh Der and Ler Klah Der are selling and buying betelnut leaves.¹¹⁰⁵ The road between the mountain area and Per Htee is a market [trading place] for villagers who stay in Per Htee.

These photos were taken on September 6th 2012. It is in Toungoo District, Htaw Ta Htoo Township, Maw Nay Pga area. Brigade #2 brigade leader, district leader and Battalion #6 leader met with F--- village head after the ceasefire and explained about meeting with the Burma government.

These photos were taken on September 9th 2012. It is in Toungoo District, Htaw Ta Htoo Township, Per Htee area. It is when we went to demarcate the farms and it also included FBR [Free Burma Rangers] and FTUK [Federation of Trade Union Kawthoolei] staff. The aim of mentioning the farms is because some villagers don't have grants (Land leases) so the Burmese government confiscates it [the land]. To protect this from happening in the future, district leader asked FTUK to go and make sure it [demarcated the land].

These photos were taken on September 11th 2012. It is in Toungoo District, Htaw Ta Htoo Township, Per Htee area. The photos show in Per Htee area, beside Taw Koo, there is a mountain called Khu Ni To. A monk went and set up a worship place there and forbid villagers to cut trees and bamboo. In that area, they keep a rule that no one is allowed to carry meat up the mountain. Battalion #6 leader met with the monk and asked him why he set up the building. The monk responded that because he had newly arrived here, he didn't actually know about the building.

These photos were taken on October 12th 2012, we interviewed one villager from Thandaunggyi Gyi, section [censored for security], his name

¹¹⁰⁵ In Burmese, 'betelnut' and 'betel leaf' are referred to as *konywet* and *konthih*, as if they are from the same plant. The Burmese names are also commonly used by Karen language speakers. "Betelnut" is the seed from an areca palm tree, areca catechu; "betel leaf" is the leaf of the piper betel vine, belonging to the Piperaceae family.

	<p>is Saw G---, 39 years old.</p> <p>These photos were taken on October 12th 2012, we interviewed Saw H---, a resident of I--- village, Daw Hpa Koh Township, Toungoo District.</p> <p>These photos were taken on October 27th 2012. It is LID #66, based in Hkler La, going and sending food to the front army camp, which is Naw Soh- Bu Hsa Hkee army camp. LID #66 sent five trucks and among that included three bulldozers. Another two trucks carried soldiers' food. If we look after the ceasefire, the army sends food not as year by year. After the ceasefire, we can see that they send their food quickly. KNU told them that there are still landmines so don't go but they don't listen and send food by their own trucks.</p> <p>These photos were taken on October 27th 2012. It is Toungoo District, Htaw Ta Htoo Township, the Toh Boh dam is blocked so water raised to Taw Oo-Hkler La road, P'Leh Wah brigade and #12 Hta Kway place. In the photos, we see that the water raised up to #12 Hta Kway so P'Leh Wah bridge is flooded. As a result of the flooding of P'Leh Wah brigade, the villagers from Hkler La have to deal with problem as to cross to Taw Oo [Toungoo], they have to cross by motor boat so it is dangerous for them.</p> <p>These photos were taken on October 27th 2012, because of the Toh Boh dam, the villagers from Hkler La to go to Taw Oo have to cross water so the company built a motor boat and named it Zet. The Zet carries trucks. For the motor boat, they put three [boats] together to carry motorbikes and drivers for the villagers. The villagers have to deal with travel difficulty as they have to have to travel and have to wait beside the river.</p> <p>This photo was taken on October 27th 2012. It is P'Leh Wah, #12 Kway place. Because water rose up, the company always prepared for bulldozers and trucks to carry soil. The two trucks have to be prepared every time when water rises up.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Htantabin Township, Toungoo District (Taken in July to October 2012)</p>
--	--

Source document #359

Internal log#:	12-160-P1
Published:	"Toungoo Photo Notes: Thandaunggyi Township, July to October 2012," KHRG, (first publication)
Location:	Thandaunggyi Township, Toungoo District
Issues:	Restriction on freedom of movement or trade; Land confiscation; Impact of infrastructure and commercial development; Ongoing militarisation
Full text:	These photos were taken on July 24 th 2012. These photos describe

that because of the unstable weather conditions and [heavy] raining, there is a landslide and a lot of the villagers' plants were destroyed. The plants are betelnut,¹¹⁰⁶ cardamom and coffee. The place was in Taw Oo [Toungoo] District, Daw Hpa Koh [Thandaunggyi] Township, Eastern Klay Wa region and the village is [called] Maw Hkuh Der village. Because it happens like that, the civilians are faced with water and food problems.

These photos were taken on July 24th 2012. These photos show that because of the heavy rains and because of the landslide, villagers' fields were destroyed and their plantations were destroyed. When there was a landslide, the civilians had just planted paddy so, their paddy was destroyed. Moreover, their farm huts were also destroyed. Because of the landslide, it causes difficulty for the civilians who work on farming. Furthermore, their concern is that that there will be food shortage in this year and they are worried about it.

These photos were taken on July 25th 2012. Because of the landslide the villagers' land was destroyed and this is when the villagers repaired and made [the field] better. The place is in Taw Oo District, Daw Hpa Koh Township, Eastern Klay Wa, and the villages are Thay Muh Der, Maw Hkuh Der, Boh Hka Lay Hkoh villages.

These photos were taken on July 29th 2012. The photos show the landslide and the villagers' plants, which are cardamom, betelnut, and coffee [that] were destroyed. Regarding the plants, these are the main plants that people from Taw Oo District rely on for their livelihood. Because there is a landslide, it causes difficulty for the civilians to work on these plants. They have to plant again and it will take five years then, they can work on it [fruiting]. The place is in Taw Oo District, Daw Hpa Koh Township, Eastern Klay Wa region, Maw Hkoo Der village.

These photos were taken on August 21st 2012. It was when the township leader asked people to go as he is going to measure the farm [with GPS] and he created a group of (land record staff) and he is going to measure in A--- region. [He did it] for the land owners, in order to have land a grant so that people would not be able to confiscate [the land]. The place is in the 2nd Brigade, headquarters.

¹¹⁰⁶ In Burmese, 'betelnut' and 'betel leaf' are referred to as *konywet* and *konthih*, as if they are from the same plant. The Burmese names are also commonly used by Karen language speakers. "Betelnut" is the seed from an areca palm tree, areca catechu; "betel leaf" is the leaf of the piper betel vine, belonging to the Piperaceae family.

These photos were taken on August 24th 2012. The photos show the villagers from Hplay Has Loh region going and selling betel leaves and buying things. People call this place (market) place and it is closed to Mgee Loh village.

These photos were taken on August 25th 2012. The photos showed the place where people did gold mining in the past four months. The place is closed to Mgee Loh region. The people who came and did gold mining were (Kyaw Lwa Moe brothers company). However, because the KNU doesn't give them permission, they have to go back.

These photos were taken on August 26th 2012. The photos show that in our Taw Oo District, the people who are going to measure [for] land grants are learning about GPS. Regarding the measuring of farms, it is for the villagers' land not to be confiscated. This is when the leader from Taw Oo District met with the villagers from A-- region and explained them [about measuring land]. Regarding the measuring land project, the FTUK [Federation of Trade Unions of Kawthoolej] and Taw Oo District leaders see that it is a good project and they set up this project related with an organization which is going to measure the fields. The district leaders explain to the villagers that the measuring [of] our farms is in order to have land grants for our land so that not any group can come and confiscate our land. The place is in Taw Oo District, Htaw Ta Htoo Township, B--- village (market) place.

These photos were taken on September 25th 2012. It is of the CIDKP [Committee of Internally Displaced Karen People] calling and meeting the villagers in Taw Oo District, C--- region at the district office. Because the work [livelihood] of villagers from C--- region is not going well and they face difficulties for food because the weather conditions are not favourable and the villagers' plants were destroyed,, CIDKP's [Committee for Internally Displaced Karen People] support helps with money to buy the main food, rice.

These photos were taken on September 25th 2012. These are the villagers who live in C--- region [who] gathered themselves and demonstrated at Toh Boh Dam. The villagers don't want them to block the water. If the company blocks [the water with] Toh Boh Dam, it will create difficulty for the villagers in travelling. If the difficulty started, they have to travel with boat and it can't carry lots of things. Moreover, a boat can only transport eight motorbikes per one time. Therefore, it will waste their time because they have to wait [for the boat] and they would not catch up with the time. The place where the villagers demonstrated was at Kler Loh River. If the

people block the water from the dam, it will flood and the place for the villagers' plants will be destroyed. If it is destroyed, it will cause difficulty for villagers' livelihood. Because their livelihood is just [based on] plants such as betelnut and cardamom. For this demonstration, the ones who were in charge of the group were KYO [Karen Youth Organisation], KWO [Karen Women Organization] and FBR [Free Burma Rangers].

These photos were taken on July 25th 2012. The place is in Taw Oo District, Htaw Ta Htoo Township, C--- region, D--- village. It was when the CIDKP organization distributed the donation for food with money. This is when they helped in Haw Hkee region.

These photos were taken on August 10th 2012, the place is in Duh Dah Hkoh village. Currently, the Myanmar government and the KNU made a ceasefire and the villagers expressed that they cannot go and live in their old village because the villagers were worried that the ceasefire might not be the truth. Therefore, they dare not go and live in their old village. The place is in Taw Oo District region. We have to [take action] for the villagers to get their rights [compensation] for what they have suffered.

These photos were taken on October 6th 2012. The photos show that the villagers who are not from under the [government] controlled area still have to live in the jungle. However, the villagers gather themselves and worship in the hill farm hut when it is time to harvest. The villagers help each other and they respect God so for their livelihood, it goes well and benefits their livelihood.

These photos were taken on October 8th 2012. It is the KNU checkpoint, which is set up in E--- village. This KNU checkpoint does not demand money but one thing is that they don't allow people to carry [trade] alcohol because some people can't drink alcohol [because] it causes difficulty for the family members and more than that, [it causes difficulty] for the Karen people. Because the KNU prohibits alcohol, it creates delight for the religion. The place is in Daw Hpa Koh Township, Taw Oo District, Daw Loh Muh Nuh region, E--- village.

These photos shows the villagers who are discussing about what they have done towards the things that violated their rights in their region. Regarding the land confiscation, they have reported to KNU and in order to let the other countries know and help them, they reported it to the NGOs which are active in Myanmar. They did it in order to get their land back. The place is in Taw Oo District, Daw Hpa Koh Township, Day Loh Muh Nuh region, E--- village.

These photos were taken on October 13th 2012. It was the villagers from F--- village. Even though they did hill farming, they built a storage container in one place and they do not bring their paddy back into their village because they heard that the ceasefire is not sure [real]. They are worried that if there is Myanmar military activity, it would cause problems for them. This is also one of the village agencies. Because they are worried, they build their paddy storage container secretly. The place was in Taw Oo District, Daw Hpa Koh Township, Day Loh Muh Htaw region, F--- village.

These photos were taken on October 13th 2012. This is the photo of when the villagers came and built a bridge that was broken in Day Loh river. The place was between F--- and G--- villages. In order to be able to go easily, they gathered themselves and built the bridge. The river is also the one on which the dam was built. The villagers are worried that it will be flooded up to this place. If the water reaches there, it would create difficulties for the villagers' livelihood as their plantations will be destroyed.

These photos were taken on July 29th 2012. The photos show that the plantations, the betelnut trees, of the people from the region were destroyed because of heavy rain and the landslide. In our region, most of the civilians do their livelihood with these plants. Therefore, the villagers [are worried] that there will be food problems because the plants were destroyed and their income will be reduced and it would be difficult for buying food. Regarding the betelnut tree, you can eat them [the fruit] after you have planted for nine years. Therefore, it is difficult for them to plant new plants and to eat [produce fruit]. Place was in Taw Oo District, Daw Hpa Koh Township, Klay Wa Muh Htaw Region, H--- village.

These photos were taken in October 10th 2012. The Kyaw Lwan Moe and Brothers company came and observed where people do stone mining in I---. However, because the KNU does not give permission, they can't come and do mining. The place that produces stone is in Taw Oo District, Daw Hpa Koh Township, J--- village. If the people come and do [mining], the plantation will be destroyed and more than that, there might be difficulties for the villagers regarding the land.

These photos were taken on October 10th 2012. Because a rich person from #13 mile [village] came and did stone mining in J--- village region, the villagers' land was destroyed. When they [the company] came, they not only did what they wanted, they also did not give any compensation to the landowners. Therefore, it causes

	<p>problems for the villagers from the region. Regarding the stone mining, we don't know the name of the person who has come and does the mining. The photos show the people who do stone mining and the machine that they use. Regarding the type of stone, gold, platinum, brass and white gold [platinum] are produced. The local people who lost their land are Saw K--- from J--- village and his friends are also included but we don't know his friends' names. The one who took this photo is the local villager who is the volunteer Saw L---. The place is in Taw Oo District, Daw Hpa Koh Township, Day Loh Muh Nuh region, J--- village.</p> <p>These photos were taken on October 12th 2012 evening. It was when we did an interview in E--- village. The villager's name is Naw M--- and she lives in Thandaunggyi Township. She said, "<i>presently, we don't trust in Myanmar government and we also do not see anything that they [do to] make the [situation] better.</i>"</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Thandaunggyi Township, Toungoo District (Taken in July to October 2012)</p>
--	---

Source document #360

Internal log#:	12-165-P1
Published:	"Hpa-an Photo Notes: Nabu Township, December 2012," KHRG, (first publication)
Location:	Nabu Township, Hpa-an District
Issues:	Anti-personnel and other mines; Land confiscation; Impact of infrastructure and commercial development; Ongoing militarisation; Access to health and education; Religious and ethnic discrimination; Drug production, use and social impacts
Full text:	<p>I took the photos on December 1st 2012, and I took them in A--- village and the villagers have to eat [survive] poorly. I met them when they are eating rice [a meal] and I took their photos. The photo shows that a child is crying and he holds a piece of bamboo shoot in his hand. While they were eating, this child imitated the adults who held a bamboo shoot and put it in the mortar and ate it [the food]. This child saw this and also put it [in] and ate it [the food]. Then, he cried out loud as the chilli is spicy. Why this case happened? Is it the parents' responsibility or the child's? Or the government? The thoughts come to me because the child ate the chilli.</p> <p>I took the photos on December 1st 2012, at A--- village farm, which was destroyed, the paddy, which was destroyed and the farms, which we can't use anymore. The farms that two villagers who reported [about] pointed in the photo at the farms that can't be used and [it] might be about 20 farms. The villagers also complained about the insects eating the paddy.</p>

I took the photos on December 2nd 2012, and the place is at B--- village school. It seems like the Myanmar government comes and helps them but they don't. The villagers have to do all in a self-help basic [way] and this school has till the 4th standard.

The photos that I took of the people who are harvesting, I took them on December 3rd 2012, in Noh Kay village tract, T'Nay Hsah [Nabu] Township, Hpa-an District. In the photo, we can see that there are lots of people who are harvesting. This is of the villagers helping each other and harvesting together. I asked them this year, what about their paddy and [they replied that] this year, most of the farms have produced fewer paddies. The paddy grows and ripens like onion plant, and because of lots of rain, there are the insects [which destroyed the paddy].

I took the photos on December 3rd 2012, and I took the photos of Saw C-- - and his wife in D--- village, Noh Kay village tract, T'Nay Hsah Township, Hpa-an District. Saw C--- was hit by landmine on September 20th 2012 and the place where he was hit by landmine was at Htee Klay Hkee and hit by Karen soldiers' landmine when he went looking for yams.

I took the photos on December 3rd 2012, and I took the photos of people [who] are milling in D--- village, Yaw Kuh village tract, T'Nay Hsah Township, Hpa-an District. We can see in the photo that the villagers who are milling paddy also included children. I asked their mother, "*Why do you bring your child when you come and mill?*" and she replied, "*there is no one at house and I can't send her to school. We also do not have rice to eat. Our house is also very far and we heard from our village that people arrested the children and sell them in Thailand. Therefore, we are very afraid and we bring our children.*" I asked her, "*where do you hear about this issue?*" and [she replied that] she, "*heard from the people from the Kawkareik. After they were arrested and sold in Myawaddy, they send [the children] to Thailand.*" She doesn't know who but she was afraid because she heard [the news].

I took these photos on December 4th 2012, and I took them at E--- village, Yaw Kuh village tract, T'Nay Hsah Township, Hpa-an District. In the photo, you can see a small shop. It shows that they sell watermelons and some snacks. Moreover, they also sell *Ka Thee Ka Thay* [yaba]¹¹⁰⁷ and the ones who take it told me about that. In the photo, you will also see a school. The villagers tried and built this school. After the school was built, the government came and wrote a signboard that [said] they made the school as a sub-Kawkareik school. The school is not perfect and there are [censored for security] students who attend the school in total.

The photos were taken on December 4th 2012, in F--- village, Noh T'Pweh

¹¹⁰⁷ *Yaba*, which means "crazy medicine" in Thai, is a tablet form of methamphetamine. First developed in East Asia during World War II to enhance soldiers' performance, methamphetamine has become increasingly popular in Thailand, Laos, Cambodia Vietnam, and in Burma where it is typically manufactured. See, "[Yaba, the 'crazy medicine of East Asia,' UNODC, May 2008](#)" and "[Woman raped and killed in Pa'an District, October 2012,](#)" KHRG, December 2012.

village tract, T’Nay Hsah Township, Hpa-an District. In the photo, you can see a school and the school has up to the 7th standard. The military government also helps this school. They also send the school female and male teachers. There are [censored for security] students in total and there are many people who sell things. When people are selling at the shop, they also sell drugs. One villager told me and I heard that there are many students who are destroyed because of the drugs. The people who sell the drugs are the [people] in charge, such as the BGF’s [the Border Guard Force]¹¹⁰⁸ wives and children and the Myanmar soldiers’ [Tatmadaw] wives and children.

Date of taking photo was December 4th 2012. I took these photos at F--- village, Noh T’Pweh village tract, T’Nay Hsah Township, Hpa-an District. In the photos, you can see the people who are sitting and selling at small shops. In the evenings, they sell *yaba*. You can see a road and this road goes to T’Nay Hsah.

I took this photo on December 5th 2012, in G--- village, Noh T’Pweh village tract, T’Nay Hsah Township, Hpa-an District. In the photo, you can see one or two houses that are built of brick and with tin roofs. These houses are the Border Guard houses and the Battalion Commander Saw Toh Noh from Battalion #1016; his Battalion Commander’s name is Mya Hkaing and his battalion is based in Kyeh Paw K’lah Koh. People go and purchase [drugs] from that house as retailers. I know this issue as one villager told me.

I took the photo on December 5th 2012, in H--- village, Kruh Tuh Hkee village tract, T’Nay Hsah Township, Hpa-an District. In the photo, you can see that two people are sitting. The photos are from when I went and asked them about the land issue and whether there is any land confiscation. They told me, “*There is [land confiscation] but we will make sure for you with a list. You came at night time so that we can’t get it for you.*” Because the Myanmar military [Tatmadaw] came, I came back on the same night. They told me that they would send [the list] to me later.

I took these photos on December 5th 2012, when I was in Ta Kun Taing village, where people set up Ka Lay Thu Nge Pyu Su Pyo Htaung Yay [child care and development] school, which is set up in T’Nay Hsah Township, Hpa-an District. The person who did this [set up the school] is a French [person] who works together with the Myanmar government. [The school] was started to be set up on July 2nd 2012. There are 41 students who are attending the school. I see that this is very good for our Karen people.

¹¹⁰⁸ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see “[DKBA officially becomes Border Guard Force](#)” *Democratic Voice of Burma*, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

These are photos of a school and I took them on December 7th 2012. The place is at I--- village, Naw Boh village tract, Ta Kreh Township, Hpa-an District. The school was at first a Kaw Thoo Lei school and it had until 4th standard but now it has until 8th standard. The school is helped by both sides—the Kaw Thoo Lei¹¹⁰⁹ government and the Myanmar government. When the DKBA [Democratic Karen Benevolent Army]¹¹¹⁰ was set up, because Kaw Thoo Lei couldn't reach there, it becomes a Myanmar government's school. One villager said that there are some students from this school who are destroyed because of *yaba*.

I took these photos on December 7th 2012. I took the Muslim's photo, village road and their mosque photos from J--- village, Ta Kreh Township, Hpa-an District. The reason that I took [the photos] is I asked [him] about [whether] they have to be afraid to go and buy things from the Karen people and the Karen people also cannot come and sell things. I asked him, "Why?" [He said that,] "[it was because] *what happened in Rakhine and Mandalay affects us who live in J--- so that we can't do anything. We have been living among the Karen people since we were young until we get old but no big problem has happened. We are afraid that a problem will happen, like in the past, between the Christians and the Buddhists and now there will be [problems] between the Muslims and the Buddhists again. We have known that this is the struggle of the Myanmar people.*"

I took the photos in December 7th 2012, and I took these photos in K--- village, Paw village tract, Ta Kreh Township, Hpa-an District. This school was first built together by KNU and the villagers but later when the KNU couldn't cooperate anymore with the villagers, the Myanmar government made it a Government school and this school has until the eighth standard. This school is not closed on Saturday. It only closes on *lah thee lah bweh* [full moon day and the day before the new moon appears]. I asked a female teacher and [she said] there are [*censored for security*] students. Because there was not much time, I asked only few questions and [then] I came back.

The photos were taken on December 8th 2012. I took only the photo of G-- - village monastery, Noh Kay village tract, T'Nay Hsah Township, Hpa-an District. In the photo, we can see that the monks called the villagers to a

¹¹⁰⁹ The term *Kaw Thoo Lei* refers to Karen State as demarcated by the Karen National Union (KNU), but the exact meaning and etymology is disputed; see: Jonathan Falla. *True Love and Bartholomew: Rebels on the Burmese Border*, Cambridge University Press: 1991.

¹¹¹⁰ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "[Inside the DKBA](#)," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

	<p>meeting and they sat and were listening. The objective of the meeting is of releasing the order regarding the four points. The monk read the letter and told the villagers that you all have to follow what the letter said. If you do not follow, you will be fined and charged and asked whether they [you] understand or not. The meeting took about over 15 to 20 minutes. There were [censored for security] people who attended the meeting.</p> <p>I took the photos on December 8th 2012, in G--- village, Noh Kay village tract, T’Nay Hsah Township. The photos are of the letter that the monks distributed. In the four points from the letter, the Buddhists need to be united and everyone has to follow [the points] and all the information is inside the letter.</p> <p>I took the photos on December 10th 2012, and I took it at Lay Hkaw Htee village and it is close to T’Nay Hsah village tract, T’Nay Hsah Township, Hpa-an District. And in the photo, we can see the farms and the Myanmar military Battalion #3 is based in this place and the battalions are LIB [Light Infantry Battalion] #547, LIB #548, LIB #549 and they confiscated the farms which are shown in the pictures. In this place, the Myanmar soldier’s wife also sells <i>yaba</i>. The farms that the Tatmadaw confiscated might be about 1,500 acres. Because they confiscated the farms, 30 households have to go and live in the monastery.</p> <p>I took the photos on December 9th 2012, and I took them at L--- village, Noh Kay village tract, T’Nay Hsah Township, Hpa-an District. The person’s name is Saw M---, 32 years old, and he was hit by landmine beside Thee Wah village on January 1st 2012.</p> <p>I took the photo on December 9th 2012, and I took it at Thee Wah village farm, Noh Kay village tract, T’Nay Hsah Township, Hpa-an District. There is an old grandfather in the photo and this old grandfather’s name is Saw N--- and it is what the people normally call him. His real name is Saw O--- and he rebelled for 52 years. Now, he is 78 years old and he has retired from rebelling for over 10 years and now he becomes a villager. He doesn’t get any benefits from rebelling and he rebels just as volunteer. If we write down his experience from during these 52 years, we can know.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Nabu Township, Hpa-an District (Taken in December 2012)</p>
--	---

Source document #361

Internal log#:	13-108-S1
Published:	“Thaton Situation Update: Hpa-an and Bilin townships, July to November 2013,” KHRG, (first publication)
Location:	Hpa-an and Bilin townships, Thaton District
Issues:	Forced labour; Arbitrary taxation and demands; Forced recruitment; Ongoing militarisation; Access to health and education

Full text:	<p>1. Introduction</p> <p>I wrote up the situation update based on the situation in the area as we experienced, saw and heard. The situations that I will report are: (1) the armed groups' situation, (2) the civilians' livelihood situation and (3) the education/health situation.</p> <p>2. The situation of armed groups</p> <p>BGF [Border Guard Force]¹¹¹¹ situation</p> <p>On September 15th 2013, BGF battalion #1014 came and set up another army camp in Koh Tah Kyee village, T'Kaw Boh village tract,¹¹¹² Hpa-an Township. People [local villagers] do not know the names of the commanders yet. There are three BGF army camps based in Hpa-an Township. They are: (1) Law Poo, (2) Meh Poo and (3) Koh Tah Kyee. When they came and set up another army camp, on August 25th 2013, Warrant Officer Eh K'Luh, who is based in Meh Poo army camp, demanded 30 bamboo poles and 17 logs from A--- village in order to repair their army camp. Villagers did not get payment for this demand but they did not dare to refuse this demand. They said that because people [BGF] have the weapons therefore, we have to comply when people order us [to do things]. People [villagers] do not know what the purpose of the BGF has when they set up more army camps like this. First, villagers reported that they [BGF] demand taxes from the cow and buffalo traders. They demand 10,000 kyat (US \$10.13)¹¹¹³ for one pair of cows or buffalo. The second thing, regarding [BGF] setting up more army camps like this, villagers worry that the fighting will happen again.</p> <p>The situation of Tha Ka Hsa Pha</p> <p>Tha Ka Hsa Pha [which stands for] <i>Thaung Kyan Thu Hsan Kyin Yin A Pwe</i> [an anti-insurgent group], which is led by Moe Nyo, still always orders villagers to go and serve as soldiers in his organisation. Two people from different villages have to go serve as soldiers every month. If they [villagers] do not go, they have to pay 50,000 kyat (US \$50.66) per person. Regarding this issue, villagers have complained but they dare not prevent [it]. People who are not willing or dare not be a soldier, they have to escape to other places and have to leave behind their house and</p>
-------------------	--

¹¹¹¹ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

¹¹¹² A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

¹¹¹³ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

property that belongs to them.

3. The situation of civilians' livelihood

In 2013, starting in August until the end of September, it rained a lot and flooded the agriculture [fields] such as paddy¹¹¹⁴ and peas. Because there was raining for several periods, a lot of plants died. Villagers worry that they will have to deal with food shortages in the coming year. Villagers in Hpa-an Township mostly make their livelihood by farming, such as farming flat farms, swiddening [slash and burn farming] and daily wages [day labour]. They do not have a way to do business in order to get a lot of money. If they have no other way, there is only one option, which is that they send their children to Thailand [to work].

4. The situation of education

a) Hpa-an Township

Regarding the education situation in Hpa-an Township in 2013, because of the ceasefire we have seen the Myanmar government's education department and NGOs enter [the area] and support the villagers a little bit. The Government assistance, they provide support with books such as notebooks and pens and support the school teachers as well. The books [notebooks] and pens are distributed for free. But for the school teachers, in one village, if the school is taught to grade four, they [the Myanmar government] provide three or four school teachers. Among the school teachers, they place one school principal and the others are normal school teachers. For daily wages for the school teachers, they pay 2,000 kyat (US \$2.03) per day. Villagers have to provide their food and pay for their travel expenses. The school teachers came and taught in the school for one to two weeks and then they go back and attend trainings and disappear for one to two months so students could not study well. Furthermore, regarding providing school teachers like this, the school teachers from the local villages do not get the opportunity to teach. Moreover, the children could not learn Karen books [Karen language}.

b) Bilin Township

In the Bilin Township area, the organisation at the district level of the KNU has an agreement with an independent organisation that people do not know the name of yet. They are planning to enter and establish schools in 13 villages. The information was known when the decision was made during the district permanent committees meeting on September 18th 2013. The villages where the schools will be established are: (1) Ta Uh Hkee, (2) Ta Uh Nee, (3) Kyoh Weh Baw Naw Nee, (4) west Yoh Klah, (5) West Htee Hpa Doh Hta, (6) Kyoh Weh, (7) Ler Hpoh, (8) P Ya Raw, (9) Thoo K'Bee, (10) Ler Hklaw, (11) Ta Paw, (12) Ta Paw Hkee and (13) Noh K'Neh villages. But as of yet, we have not seen the organisation enter into the area yet.

¹¹¹⁴ Paddy is rice grain that is still in the husk.

	<p>5. The situation of health</p> <p>In Hpa-an Township area, regarding health [care services], we have not seen the villagers build up the clinic in the village. If the villagers get a little sick, they go and take medicine from people who attended training [medical training] in Myanmar's towns and they have to pay a very expensive medical fee. If villagers get seriously ill, they go and heal at the hospital in the city and the medical fees are very expensive. Some have to sell their house and plantations [to pay their bills]. In 2013, based on from my trip and what I saw, a company named Zin Yaung Htun Taung came and built one clinic in Ee Heh village, Ee Heh village tract. The independent organisation called ADRA [Adventist Development and Relief Agency] also came and built one hospital and the aid [funding and materials] came from Japan.</p> <p>6. Conclusion</p> <p>This report is about the information from when I went to this area and the incidents that happened and occurred. We saw some ourselves and the villagers who had to suffer from the incidents reported them to us and we learned about it. We compiled them all and wrote them up as the real situation.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Hpa-an and Bilin townships, Thaton District (Received in November 2013)</p>
--	---

Source document #362

Internal log#:	13-116-S1
Published:	"Hpa-an Situation Update: Paingkyon Township, June to November 2013," KHRG, (first publication)
Location:	Paingkyon Township, Hpa-an District
Issues:	Attacks on civilians and extrajudicial killing; Anti-personnel and other mines; Forced labour; Arbitrary taxation and demands; Land confiscation; Ongoing militarisation; Peacebuilding efforts
Full text:	I have travelled and operated in two different areas as we divided Hpa-an district, Ta Kreh [Paingkyon] Township into region #1 and region #2. Since the ceasefire agreement, there have not been any sudden attacks. But we still have random attacks like killings, arbitrary demands, forced labour and some confiscation of the villagers' land. The perpetrator is the BGF [Border Guard Force] ¹¹¹⁵ Battalion #1015, led by Commander Kya

¹¹¹⁵ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers.

Aye. His role is to operate as region #2 commander (BGF cantonment area commander), to direct his soldiers to collect the taxes on cows. A pair of cows will be [taxed] 10,000 kyat (US \$10.13)¹¹¹⁶ at the place where they set up the gateway (checkpoint). Two different places that I have known are one place in region #1 Ta Kreh Township, Hpa-an District, which is A--- village, Paw Yay Poo village tract, Ta Kreh Township, Hpa-an District and [another place is in] B--- village, Meh Pra Hkee village tract, Ta Kreh Township, Hpa-an District. BGF Battalion #1015 set up checkpoints in these two places with at least five guards to collect taxes when villagers are transporting or trading their cows and buffalo. If a villager can't give them [the tax] immediately, they ask to give it after they sell their cow. For this reason, the villagers can't get a lot of profit from this. Later the villagers requested that the leader and BGF reduce the tax, so that if they have ten cows, three cows should be exempted from the tax, and later they [BGF] approved this as they have requested.

In addition, BGF #1015 forces villagers to pay taxes on their telephone [line] once a year. For those who own or have set up a phone line with a tall antenna, they collect 30,000 kyat (US \$30.40) per phone owner every year in every village that has telephones in Ta Kreh Township, Hpa-an District. Some villagers don't want to pay the telephone tax for the BGF soldiers so that they told the BGF soldiers that they have to plant paddy¹¹¹⁷ or harvest [crops] and they don't have time to use the telephone every time. They pleaded like this, as a result, the amount of some of the taxes are being reduced.

Another issue is that BGF #1015 is also demanding taxes on boats, cars, yams and tractors each year. In Ta Kreh Township, Hpa-an District BGF #1015 commander Kya Aye instructed his soldiers to collect 5,000 kyat (US \$5.07) for one boat in each village and village tract as available. Regarding taxes for trucks like Tiger, Vigo, Mighty X, tractor and DINA they asked for 50,000 kyat (US \$50.66) for a year. For yams [and cardamom], they just collect the tax from the buyers (vendors) who purchase yams and cardamom in that area. This means every villager who is trading yams and cardamom has to sell it to those vendors [who pay taxes]. For this reason, during the rainy season [vendors] that buy yams and cardamom have to pay at least 250,000 kyat (US \$253.29) to BGF #1015 Commander Kya Aye every year. We can say that this is one kind of abuse to the villagers; also it becomes a regular habit or practice every year.

For the tractors, BGF #1015 Commander Kya Aye collects 10,000 kyat (US \$10.13) each year. Sometimes, some villager's tractor is broken or damaged and if the BGF comes to collect the taxes they have to say it [give the explanation] very cleverly and luckily sometimes they waive the

For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

¹¹¹⁶ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

¹¹¹⁷ Paddy is rice grain that is still in the husk.

tax for this.

One more thing is that, as usual in the summer, BGF #1015 Commander Kya Aye has performers [actors] [organized by] his battalion. If they have an event somewhere they ask for villagers to transport their performers and also ask for the villagers to cut trees and bamboo in order to build a stage to put on the drama, without payment. Some villages try to explain that they can't hire actors because they do not have a large population in the village and also doesn't have enough money to feed them. Because some villagers complained about this later they didn't force [the villagers] to do it.

Arbitrary demands and taxation

I have seen in Ta Kreh Township, Hap-an District BGF #1015 battalion, which is led by region #2 leader (second cantonment area) Commander Kya Aye, sends his soldier, Major T' Kee, who is based in A--- village, which has a checkpoint where they collect taxes of 5,000 kyat (US \$5.07) for one cow, and if there is a pair of cows 10,000 kyat (US \$10.13), while the villagers are trading cows from 2010 until now. These are arbitrary demands that abuse local rights.

The villagers' strategy or agency is that they requested that the BGF #1015 reduce the tax on some of their cows and buffalo. If they have ten cows they will exempt three cows, they also reduce the tax on the baby cows too. For this reason, the villagers who are trading cows are very pleased and satisfied with some of the results.

Forced labour

On October 26th 2013, Ta Kreh Township, Hpa-an District, Pee T'Hka village tract, C--- village had an event where the villagers donated monk's robes to each monk. At that time, BGF #1015 Commander Kya Aye (second cantonment area commander) came too. Before they started worship, BGF #1015 Commander Kya Aye forced villagers to build [a stage] and forced villagers to cut trees and bamboo to finish it as soon as possible. [Since it was] an order the villagers had to do it.

I learned that villagers had to transport the performers without payment. But the villagers still have some strategies, as they are asking for the petrol cost from BGF #1015 Commander Kya Aye. Later he gave some amount [of the money] back to the villagers.

Another case is [when] the villager asked BGF Commander Kya Aye to buy the wood to construct the stage and the commander paid for it. Because villager complained that if they lay the bamboo planks [they will have to use the big bamboo, but] they don't want to cut or spilt a big bamboo [to make bamboo planks], later they got some positive results by using their strategy.

Arbitrary demands

I have seen in Ta Kreh Township, Hpa-an District, village tracts, and villages from 2010 until now, BGF #1015 Commander Kya Aye (second cantonment area commander) instructs his soldiers to collect taxes for trucks, boats, yams, cardamom, telephones, and tractors every year and they have set the time up when they are collecting the taxes. I do not know the exact time when they are going to collect. Since they have a plan I still see the BGF #1015 soldiers collecting taxes on [the items] as I have mentioned above.

They determined the amount of taxation each year is like this: trucks - Tiger, Vigo, Mighty X, DINA and tractors - they ask 50,000 kyat (US \$50.66), for a boat they demand 10,000 kyat (US \$10.13), for yams and cardamom, they tax the trader (vendor) about 250,000 kyat (US \$253.29). [For] telephones that are set up by the villager they demand 30,000-50,000 kyat (US \$30.40-\$50.66) and for paddy tractors 10,000 kyat (US \$10.13). This is one type of the BGF #1015 soldiers' business system that they regularly practice once a year by collecting taxes from villagers.

The things that I have mentioned above are true incidents. In the end a villager can try to resist in many ways. For the paddy tractors, they plead for BGF #1015 Commander Kya Aye to waive the tax for tractors used instead of the cows. They ask for monks to speak up for them too. Boats are also the same. They waive the tax or make it for free. At the end I know that some villagers don't have to pay any of the taxes on boats and tractors, which started in 2013. Since they have tried [asked to reduce the taxes], they don't have to pay it for two months, but for the other things I don't know yet.

Killing

On June 11, 2013 I know that BGF #1015 soldiers went and killed one family that had four family members. This family lived in D--- village, Meh Pra village tract, Ta Kreh Township, Hpa-an district. The place where they were murdered was in E--- village, Pee T'Ka village tract, Ta Kreh Township, Hpa-an district, on June 11th 2013 in the at night time at 10:00 pm in their hut.

The incident happened exactly like this. On June 11th 2013 during the afternoon at 3:00 pm, BGF #1015 Commander Kya Aye, who lives in Ya Ta BGF] #1015 army camp, went to F--- village, Ta Kreh Township, Hpa-an District, which is near to E--- village, and had dinner with his soldiers in F---. He went together with around ten people in a red truck – a Tiger. They ate [looted] one pig that was about 20 kilograms. After they finished dinner they arranged to go to kill a family member. They sent out six soldiers, among them, Nyay Maw and Naw Kay were leaders [of soldiers] and they went with enough supplies and weapons.

The problem is that they accused this family member, the father of this family, of being wicked. People who were killed are (1) Saw G---, 60 years old (2) Naw H---, 55 years old (3) Naw I---, 28 years old (4) Naw J---, 13

years old. Those four people are family members. They are two parents and two daughters.

As I mentioned above, these family members are from D---. Because of civil war they came to live temporarily near E--- village, eastern E--- River about ten years ago. After BGF #1015 killed this family, they burned it [the family] with fire including their hut and all of their belongings.

Firstly, after BGF #1015 soldiers arrived at uncle Saw G---'s hut, they called uncle Saw G--- to come out. When he came out they shot to kill him at once. For Naw H--- and her two daughters, they were called, and after they come outside of hut, they [the soldiers] killed them too. All of them were killed without questioning.

After that, BGF #1015 troops destroyed all of the material and took their two necklaces, each necklace about one thee [2.041 grams]. The soldier took some money but no one knows how much. [The details] for the two necklaces is true. After the soldiers came back and gave it to their Commander Kya Aye, he refused to have it and he gave it to his soldiers who went there.

This information I know by one of the E--- villagers. This person, we used to called him Saw K---, he knows about that [case] because a BGF #1015 soldier told him about the case and those soldiers also asked him to bury the dead bodies. E--- villagers went and buried the dead bodies in the next morning. After three months, I went and took the photos. When I took the photos I also took [photos of] the tombs because I [also] gave some photos to Hpa-an District leader.

While taking the photo, I was standing beside Saw G---'s hut, including the burned hut, yard, and damaged area. Their graves are also included and are displayed in a photo.

At the end, Saw G--- has a married daughter, who lives in Brigade #6, L---, and I heard that she tried to find a way to get help to deal with these cases. But because we haven't met each other I don't know what she will do next.

About this killing case, I have a link with violation abuses report too.

Situation of villagers

Since 2013, I have noticed that in Ta Kreh Township, Hpa-an District in region one and two areas, villagers have gotten a little bit more freedom. If we notice travelling, like [by] water and [by] land, to [go to] the big city is more comfortable, easier and quicker now. Also trees for building houses are easier to get because there is no more landmine planting near the area. Some important places like KNU landmines, BGF landmines and Myanmar military regime landmines are marked [by villagers]. Landmines [are] within specific areas (or) they [villagers] go and ask KNU, BGF and the Myanmar government military. Then they explain and direct the

villagers to where the landmines are located so villagers are able to mark and notify [people of] the place [of the landmines] and now they know it.

There was not often forced labour/portering happening in emergency situations. But sometimes, armed groups, like the BGF, are still asking [villagers] to transport their supplies. Sometimes I have seen that they give for the petrol fee to the villagers but mostly they take it for free; the unpaid percentage is more than the paid.

Taxation on machines/telephones, as I have already mentioned, every year BGF #1015 and #1016, which operate in Ta Kreh Township, Hpa-an District, they have not all stopped yet. They stop only boat and tractor [taxes]. After 2013 new year, one more thing about BGF #1015. Usually, they produce calendars and cassette tapes, and they send to every village tract leader. They determine by the village tract whether they are going to send five [calendars and cassettes] for one village tract and for the village tract leaders, they have to accept the order and collect money from the villagers and send [the money] back to the BGF #1015 headquarters by the due date. This is one kind of abuse, forcing [villagers] to buy BGF #1015 product.

Situation of the BGF

Starting in 2013, BGF #1015, which is based in Ta Kreh Township, Hpa-an district, Peh Kruh village tract, troops of Yeh Tar military camp don't have activity or operate or act like a column. They place and keep their soldiers in A--- (Ta Kreh Township) and B--- (Ta Kreh Township). They build a camp and collect taxes on the cows, which go across and travel in the areas. The Myanmar government distributes supplies like rations and salaries to the BGF every year. But they are still collecting taxes on cow traders. For the BGF #1015 Commander Kya Aye and all of his battalion troops to be able to get a lot of easy money, they still commit abuses of villager rights by collecting taxes on cow traders and machines as I have mentioned before. BGF #1015 [also] sells products for fundraising, like calendars and cassette tapes, [which] is an abuse of villager rights, too.

Both situations like Ta Kreh Township and Hpa-an District in region one and two are in similar situations. Sometimes, they [BGF #1015] collect money, 1,000 kyat (US \$1.01), for their cigarettes and Birdy [a coffee mix] from the trucks that are transporting travellers. In coming months I suppose villagers will be busy with transporting BGF #1015 actors and security guards. For tractors, sometimes BGF #1015 buys petrol for villagers but for trucks like Tigers and others, we do not normally see [that] they bought the fuel. For a tractor they provide one (gallon), which can go a long mile, but for trucks it takes three to four gallons so they [BGF] cannot provide it. Fuel costs for one gallon is 4,500 kyat (US \$4.56) so this is also one of the abuses. BGF #1015, led by Commander Kya Aye, numbers about 30 soldiers.

Situation of Burmese government

Since June 2013 and still now, the military regime that is based in Ta Kreh Township, Hpa-an District, Ta Kreh village tract, Ta Kreh army camp, is led by LIB [Light Infantry Battalion] #338, but I don't know who the commanders are. The total number of these troops is only around 20 people. Their column does not travel around [operate] in the area. Only one thing is if their leader and operation commander (G3) come, they have to wait and guard them on the road. Nowadays, if they go around near the area, they mostly travel with trucks and motorbikes. Government military activity might [be] more than that but I just know only that so I can present only this.

Situation of KNU

Since the beginning of 2013 and still now, KNU who operate in Ta Kreh Township, Hpa-an District in region one and two are Battalion #19 and #22 with Ta Kreh Township armed force. Battalion #19 was operating in region one, Ta Kreh Township, Hpa-an District, Pee T' Hka and Naw Ter Kee for Battalion #22 is operating in region two in Naw Ree Htee Per region, Ta Kreh Township, Hpa-an District. For the Ta Kreh Township [KNU] armed forces are operating in both regions in Tar Kret, Battalion #19 commander is Saw Htaw K' Lu, called Puh K' lee Mu. Battalion #22 commander is Saw Deeh Kway, called Puh Ghu Thaw. Ta Kreh Township administrator is Saw Mu Doh, called Htee Moo.

Most of these leaders, they are based in township/district headquarters, for their soldiers have to operate and live on the frontline. Battalion #19 and Ta Kreh Township armed force activities are giving an awareness about the ceasefire between KNU and Myanmar government. BGF, KNLA and KPC (KNU-KNLA Peace Council) had a meeting and discussed human rights that have to be respected and valued. Villager rights, [such as] land issues and land selling should have the evidence of the KNU license and [be] under the Ta Kreh Township Department of Land Administrator. KNU will organize and demarcate the land and farmland areas. At the same time, they will also provide land grants.

Demands and taxation might be reduced and permanently disappear. To encourage and empower the villagers or audience to report the abuses that they face and which group or armed group disobeys or does not respect human rights to us, we will again report to the senior leader to solve the issues. Another [issue] was when flooding [happened] in August in Kaw Hsaw Mee [village], Ya Kay Koh village tract, Ta Kreh Township, Hpa-an District. The entire of village was under the water, the total [number of] households was about 50. For this reason, KNU Battalion #19 and Ta Kreh Township armed force cooperated and reported to the senior leader. Then they organized the aid and support, like clothes for the villagers in the first week of August 2013. KNU Battalion #19 and Ta Kreh Township staff and leaders went and distributed things to every household in Kaw Hsaw Mee village as best as they possibly could.

Conclusion

	<p>The report that I have written is about my activities. As I understand, I analyse and try to collect as many of the incidents [as possible]. But I will miss some information. I promise in the future I will still try more as much as I can and if I have missed some information I will try to collect it later.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Paingkyon Township, Hpa-an District (Received in November 2013)</p>
--	---

Source document #363

Internal log#:	13-120-I1																																								
Published:	“Hpapun Incident Report: Bu Tho Township, February 2012,” KHRG, (first publication)																																								
Location:	Bu Tho Township, Hpapun District																																								
Issues:	Torture and violent abuse																																								
Full text:	<p><u>Part 1 – Incident Details</u></p> <table border="1" style="width: 100%;"> <tr> <td style="background-color: #cccccc;">Type of Incident</td> <td colspan="2">BGF (Border Guard Force)¹¹¹⁸ pointed 9mm submachine gun at the village head and slapped his face.</td> </tr> <tr> <td style="background-color: #cccccc;">Date of Incident(s)</td> <td colspan="2">February 2012</td> </tr> <tr> <td style="background-color: #cccccc;">Incident Location (Village, Township and District)</td> <td colspan="2">A---, B---, Bu Tho Township, Hpapun District.</td> </tr> </table> <table border="1" style="width: 100%; text-align: center;"> <thead> <tr> <th colspan="3">Victim Information</th> </tr> </thead> <tbody> <tr> <td style="background-color: #cccccc;">Name</td> <td>Saw C---</td> <td>Saw D---</td> </tr> <tr> <td style="background-color: #cccccc;">Age</td> <td>59</td> <td>42</td> </tr> <tr> <td style="background-color: #cccccc;">Sex</td> <td>Male</td> <td>Male</td> </tr> <tr> <td style="background-color: #cccccc;">Nationality</td> <td>Karen</td> <td>Karen</td> </tr> <tr> <td style="background-color: #cccccc;">Family</td> <td>Married</td> <td>Married</td> </tr> <tr> <td style="background-color: #cccccc;">Occupation</td> <td>Cultivation</td> <td>Cultivation</td> </tr> <tr> <td style="background-color: #cccccc;">Religion</td> <td>Buddhist</td> <td>Buddhist</td> </tr> <tr> <td style="background-color: #cccccc;">Position</td> <td>Village tract leader</td> <td>Village head</td> </tr> <tr> <td style="background-color: #cccccc;">Village</td> <td>A---</td> <td>A---</td> </tr> </tbody> </table>		Type of Incident	BGF (Border Guard Force) ¹¹¹⁸ pointed 9mm submachine gun at the village head and slapped his face.		Date of Incident(s)	February 2012		Incident Location (Village, Township and District)	A---, B---, Bu Tho Township, Hpapun District.		Victim Information			Name	Saw C---	Saw D---	Age	59	42	Sex	Male	Male	Nationality	Karen	Karen	Family	Married	Married	Occupation	Cultivation	Cultivation	Religion	Buddhist	Buddhist	Position	Village tract leader	Village head	Village	A---	A---
Type of Incident	BGF (Border Guard Force) ¹¹¹⁸ pointed 9mm submachine gun at the village head and slapped his face.																																								
Date of Incident(s)	February 2012																																								
Incident Location (Village, Township and District)	A---, B---, Bu Tho Township, Hpapun District.																																								
Victim Information																																									
Name	Saw C---	Saw D---																																							
Age	59	42																																							
Sex	Male	Male																																							
Nationality	Karen	Karen																																							
Family	Married	Married																																							
Occupation	Cultivation	Cultivation																																							
Religion	Buddhist	Buddhist																																							
Position	Village tract leader	Village head																																							
Village	A---	A---																																							

¹¹¹⁸ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see “[DKBA officially becomes Border Guard Force](#)” *Democratic Voice of Burma*, August 2010, and, “Exploitation and recruitment under the DKBA in Pa’an District,” KHRG, June 2009.

Perpetrator Information				
Name(s)	Rank	Unit	Base	Commander's Name
Hpa Dah	Platoon commander	Battalion #1013	K'Ter Tee	Maw Hla Kyeh - Battalion commander
				Kyaw Win-deputy battalion commander.

Part 2 - Information Quality

1. Explain the specific manner in which you collected this information.

This incident happened in last the one and a half years. But there is something strange happening. It is that Saw C--- takes the responsibility as the leader of B--- village tract¹¹¹⁹ and he does not go to meet with the BGF anymore.

2. Explain how the source verified information accuracy.

In the past one and a half years, in January 2012, Hpa Dah, platoon commander of BGF, tortured and pointed 9mm submachine gun at the person who gave me this information and he experienced it himself.

Part 3 – Incident Details

Describe the Incident(s) in complete detail. For each incident, be sure to include 1) when the incident happened, 2) where it happened, 3) what happened, 4) how it happened, 5) who was involved, and 6) why it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.

On January 2012, Saw Hpa Dah, pointed 9mm submachine gun at the chest of Saw C---, the village head of A--- village, now the village tract leader of B---, and slapped his face and told him that he fed the KNLA (Karen National Liberation Army) soldiers and he did not inform the BGF when the KNLA soldiers were in the village. Saw C--- became the leader of B--- village tract leader in October 2012 and he does not go and meet with the BGF anymore. Since October 2012, C--- does not go to the BGF even [though] the commander of the BGF, Maung Chit and Htoo Lu and Kyaw Win summoned him. The BGF also has not come to

¹¹¹⁹ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

	<p>A--- village since October 2012 and there is no more forced labour as well. The BGF stopped acting since the KNLA and KNU (Karen National Union) started operating in A--- village tract and E--- village tract. The activities of the BGF and the SPDC¹¹²⁰ were decreased when the leaders of KNU talked [about] peace.</p> <p style="text-align: right;">Incident Report written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in November 2013)</p>
--	---

Source document #364

Internal log#:	13-120-I2																																																						
Published:	"Hpapun Incident Report: Bu Tho District, October 2013," KHRG, (first publication)																																																						
Location:	Bu Tho Township, Hpapun District																																																						
Issues:	Arbitrary arrest and detention; Torture and violent abuse; Arbitrary taxation and demands																																																						
Full text:	<p><u>Part 1 – Incident Details</u></p> <table border="1" style="width: 100%;"> <tr> <td style="background-color: #cccccc;">Type of Incident</td> <td colspan="3">The security guard of Hkaw Taw Bu (Myaing Gyi Ngu) fines the boat driver and the drunken man.</td> </tr> <tr> <td style="background-color: #cccccc;">Date of Incident(s)</td> <td colspan="3">18 October 2012</td> </tr> <tr> <td style="background-color: #cccccc;">Incident Location (Village, Township and District)</td> <td colspan="3">A---, Kyaw Pa, Bu Tho Township, Hpapun District.</td> </tr> </table> <table border="1" style="width: 100%; text-align: center;"> <thead> <tr> <th colspan="4">Victim Information</th> </tr> <tr> <th>Name</th> <th>Saw B---</th> <th>Saw C---</th> <th>Saw D---</th> </tr> </thead> <tbody> <tr> <td>Age</td> <td>52</td> <td>Don't know</td> <td>Don't know</td> </tr> <tr> <td>Sex</td> <td>Male</td> <td>Male</td> <td>Male</td> </tr> <tr> <td>Nationality</td> <td>Karen</td> <td>Karen</td> <td>Karen</td> </tr> <tr> <td>Family</td> <td>Married</td> <td>Married</td> <td>Married</td> </tr> <tr> <td>Occupation</td> <td>Boat Driver</td> <td>Worker</td> <td>Worker</td> </tr> <tr> <td>Religion</td> <td>Buddhist</td> <td>Buddhist</td> <td>Buddhist</td> </tr> <tr> <td>Position</td> <td>Village Head</td> <td>Villager</td> <td>Villager</td> </tr> <tr> <td>Village</td> <td>E---</td> <td>E---</td> <td></td> </tr> </tbody> </table>			Type of Incident	The security guard of Hkaw Taw Bu (Myaing Gyi Ngu) fines the boat driver and the drunken man.			Date of Incident(s)	18 October 2012			Incident Location (Village, Township and District)	A---, Kyaw Pa, Bu Tho Township, Hpapun District.			Victim Information				Name	Saw B---	Saw C---	Saw D---	Age	52	Don't know	Don't know	Sex	Male	Male	Male	Nationality	Karen	Karen	Karen	Family	Married	Married	Married	Occupation	Boat Driver	Worker	Worker	Religion	Buddhist	Buddhist	Buddhist	Position	Village Head	Villager	Villager	Village	E---	E---	
Type of Incident	The security guard of Hkaw Taw Bu (Myaing Gyi Ngu) fines the boat driver and the drunken man.																																																						
Date of Incident(s)	18 October 2012																																																						
Incident Location (Village, Township and District)	A---, Kyaw Pa, Bu Tho Township, Hpapun District.																																																						
Victim Information																																																							
Name	Saw B---	Saw C---	Saw D---																																																				
Age	52	Don't know	Don't know																																																				
Sex	Male	Male	Male																																																				
Nationality	Karen	Karen	Karen																																																				
Family	Married	Married	Married																																																				
Occupation	Boat Driver	Worker	Worker																																																				
Religion	Buddhist	Buddhist	Buddhist																																																				
Position	Village Head	Villager	Villager																																																				
Village	E---	E---																																																					

¹¹²⁰ In Karen, the Burmese phrases *Na Ah Pa* (SPDC) and *Na Wa Ta* (SLORC) are commonly used to refer to the Burma government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase *Na Wa Ta* (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase *Na Ah Pa* (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "[Mission Accomplished as SPDC 'dissolved'](#)," *Myanmar Times*, April 4-10th 2011.

Perpetrator Information				
Name(s)	Rank	Unit	Base	Commander's Name
Don't know	Security guard at the gate	No	Hkaw Taw Bu, Lay Lo Myeh	Maw Ka La, Saw Pay Htoh

Part 2 - Information Quality

1. Explain the specific manner in which you collected this information.

This incident happened on October 18, 2013 at Hkaw Taw Bu gate because the boat driver took the drunken men and crossed the gate. The boat driver was fined 10,000 kyat (US \$10.13)¹¹²¹ and the two drunken men were fined 40,000 kyat (US \$40.53) each. More than that Saw D--- was tortured.

2. Explain how the source verified information accuracy.

The name of the person who gave me this information is Saw B--- and he took the drunken men and he was fined and he faced it himself and saw it by his eyes.

Part 3 – Incident Details

Describe the Incident(s) in complete detail. For each incident, be sure to include 1) when the incident happened, 2) where it happened, 3) what happened, 4) how it happened, 5) who was involved, and 6) why it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.

On October 18, 2013, the security guard at Lin Lon Myaing fined a boat driver because the driver took drunken men on his boat and more than that one of the drunken men, Saw D---, was tortured and had to pay the 40,000 kyat (US \$40.53) as fine as well. Saw C--- also had to pay 40,000 kyat (US \$40.53) as fine but was not tortured but he was frightened when he saw his friend tortured in front of him. Saw B---, the boat driver, also had to pay 10,000 kyat (US \$10.13) as fine. The people who committed the torture are the unknown section's security guards at Lin Lon Myaing. They (the security guards) said that it is not allowed to drink alcohol. The security guards searched the boat and found one bottle of alcohol and took it and more that they drank all the alcohol and tortured the owner of the alcohol and beat him with an iron pipe that was six feet long. The victims are still living like the past after

¹¹²¹ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

	<p>the incident. Saw D--- had to be given injection and had to take medicine but no support was received. They were in custody from before noon until 5 pm. They were released because the responsible people of the area, Saw E--- and Saw F---, vouched for them. The two drunken men work at the nearby town of Hkaw Taw and sleep there [also]. On that day (the incident day) [though,] they went to Ka Ma Maw and drank alcohol together, they were not drunk. They did not smell of alcohol but the people at the gate fined them and tortured them. I have not met with them yet.</p>
	<p>Incident written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in November 2013)</p>

Source document #365

Internal log#:	13-9-A1-I1
Published:	"Nyaunglebin Interview: Saw A---, December 2012," KHRG, (first publication)
Location:	Kyaukkyi Township, Nyaunglebin District
Issues:	Arbitrary taxation and demands; Land confiscation
Full text:	<p>Name: Saw A--- Gender: Male Age: 63</p> <p>Please note this down carefully. The fields numbered 98 and 100 belong to the villagers from the middle of Kyauk Pon [village]. And the fields numbered 101-B and 102-C belong to the villagers from Mea Chaung Gaung [village].</p> <p>So all of this land is farming fields?</p> <p>Yes, all of this land is used for farming.</p> <p>What about the gardens and plantation fields?</p> <p>There were no gardens and plantation fields confiscated by the army. They confiscated only the farming fields. They confiscated it [the land] in 1999. I will tell you how they confiscated it [the farming fields]. Infantry Battalion #351, based on the other side of the river, built many buildings when they first arrived. But when General Aye Taung, the headquarters commander, came and inspected the place he gave orders to move to this side [of the river] because the place is very far from Chauk Sel [village]. At that time, they measured the fields that were nearby the</p>

camp. In field number 98, the army confiscated plot numbers 1, 2, 3, 4, 5 to be used as U Paing.¹¹²² The fields of Maung B---, Saw C--- and Maung D--- were counted in the plot numbers 1, 2 and 3 in field number 100. These are the lands that were confiscated. At that time I was the advisor of the village because I had resigned from my job [as the head of village]. They started measurement and only this land [referred to above] was included in the list of land being confiscated. And [the land owners of these lands] now had to pay [rent on part of their] paddies [to the commander] to be able to work in the fields. But then they confiscated all the lands from field number 98 in the following year. They also confiscated all the lands from field number 101. Field number 100 is located close to Chauk Sel and borders the fields of Maung E---. We called it field number 100. At first they confiscated only fields 1, 2 and 3 from field number 100. But later they confiscated all the land in field number 100. And also they confiscated all the land from Maung F---'s field. That is how they confiscated the land.

After that we, the farmers, did not dare to say anything about [the confiscation] because it was the era of the military government. Some people gave up working on their land because they did not want to speak [up]. People who wanted to do farming started to work in the fields. But they had to pay with part of their paddies as leasing fees. But after the election [2010 election], President Thein Sein established a farmland law and after that, U Nyan Shwe Win, the Member of Parliament came and told us that we can submit our case to the government if we have land that was confiscated by the army in our area. So we gathered the farmers, for example farmers from Aung Soe Moe village and Kweh Chan village, and asked their opinion on that case [land confiscation conducted by the military]. And they said that they wanted to complain about it. I organized the submission and submitted the case to the President, Defence Minister, Farming and Irrigation Department, Southern Command Headquarters, Land Registration Department and then all together to the eleven departments. Not very long after, 15 days after the submission, the commander summoned me and the administration and asked who led this case. And I replied that I did not lead the case. The member of Parliament [U Nyan Shwe Win] told us that we could submit it when he came to the meeting. So we collected the perspectives of the farmers and we did it together. Then he replied that you can submit the case but it is not good to include that you had to pay 15 baskets¹¹²³ of paddies to the camp to lease one acre of land. Then we replied that this is the farmers' report and we submitted the true information. Then he said, "*Well. You already submitted the case and we have to wait for the decision.*"

The operation commander held the next meeting with all the farmers who

¹¹²² *The Union of Myanmar Economic Holding Limited (UMEHL) locally known as U Paing is one of the two business conglomerates run by Burma's Ministry of Defence. See "[Myanmar military in the money](#)".*

¹¹²³ A basket is a unit of volume used to measure paddy, milled rice and seeds. One basket is equivalent to 20.9 kg. or 46.08 lb. of paddy, and 32 kg. or 70.4 lb. of milled rice. A basket is twice the volume of a big tin.

submitted the letter to the president on July 22nd. The operation commander has a good mind. He talked from the side of the farmers. Then he asked the same question about who coordinated the submission. And I told him everything. And he said that, "*They confiscated the farming fields for the families of the Tatmadaw because the government could not support the families of the Tatmadaw sufficiently. That is why we confiscated the lands and manage the livelihood of the families of the Tatmadaw.*" And he continued that, "*It is the right of the villagers to submit the case. So, henceforth, you do not need to give the lease fees to the army camp starting from 2012.*" These are the words of the operation commander. Then all the farmers had to sign so that we do not need to pay the lease fees to the army camp.

Not very long after that, the township administrator summoned us in October and told us that the case that we submitted to the president came back to him and he has to solve this case. Now, we divided the fields that confiscated by the army camp and the fields that were not confiscated by the army camp. And he said that he will come and solve the problem later. So our farmers started to ask questions. Actually I knew it all [the information about all of the acres that were confiscated]. For example, Maung G--- asked if his fields were counted in the fields that were confiscated or not. Then the township administrator asked him the field number. But he did not know the number. So I told him that it was the field number 101-B. Then the administrator asked what his name was and he replied that he used his wife's name in the land tenure. Then the administrator opened the book and answered that his land was included in the confiscated lands. Then I stood up and questioned [said] that our farmers want to know which fields were counted in the confiscation and which fields were not. Then the administrator asked me which fields I worked on. And I told him field number 98, U Paing 14/2 and there are 7 acres of land. Then he looked at the book and told me that my land was not counted. He just gave the answer like that but did not explain about it openly.

They said they will give back the lands and so have they come and solved the case?

Not yet. They said that they will come with the administrator U Naing Oo and solve the case after the harvesting because the farmers want to know whether their fields were counted in the confiscation or not.

Do you know how many acres of lands were confiscated from all the fields?

I have the list. I will show you. The member or parliament gave us this document. It includes the date that the headquarters commander and the land registration department came and checked the lands on August 21st and the land registration is also reported in this document. This document includes the maps and the list of the land that was confiscated; the fields and land that were not confiscated; and fields that were checked by the land registration department. Here are the fields that are not included in

the confiscated area. In the field number 102-A, 133.73 acres of land are not included in the land that was confiscated and there are 16 farmers in that area. I will send you the name list of each farmer if you want it.

What about the list of the confiscated lands?

Here is the land that was included in the confiscation. There are 124.58 acres of land and the land of 17 farmers was confiscated in field number 101-B. Another one is field number 98 and they [Tatmadaw] confiscated 24.96 acres of land from that field number and it was owned by 4 farmers. I will send you the copy later if you want it. There were 39.66 acres of land that were confiscated from field number 100 where four people owned this land. The names of the owners are Saw H---, Saw I---, Naw J-- and Saw L---.

The lands that are not included in the confiscation [not confiscated under the law La/Na (39)]¹¹²⁴ of field number 98 is the land of:

Name list of the land owners	Amount of land
A---	6 acres
B---	---
C---	8.62 acres
D---	14 acres
E---	9.5 acres
F---	9 acres
G---	8 acres
H---	4.89 acres
I---	7.46 acres
J---	6 acres
K---	9.99 acres
L---	2 acres

The other people who's lands were not included in the confiscation in field number 100, the fields that were close to A---

M---	6.96 acres
N---	4.99 acres
O---	6.54 acres
P---	8.30 acres
Q---	26.79 acres

The authority will make the decision according to this document. But for the confiscated lands, the township administrator said that the Government confiscated it according to La/Na (39). La/Na (39) is Ler

¹¹²⁴ “La/Na (39) refers to ‘subject to Article 39 of the Land Nationalization Act’. According to this Article, the President or the authorities appointed by him to act on his behalf may direct, if it is deemed necessary, that any agricultural land be utilized in such manner as prescribed by him.” UNHCR, UN Habitat and Norwegian Ministry of Foreign Affairs, *Guidance Note on Land Issues Myanmar*, page 13. See <https://www.sheltercluster.org/Asia/Myanmar/Documents1/Forms/DispForm.aspx?ID=4>

Naing law [the law that dominates the jurisdiction of farming fields]. La/Na (39) means the farming lands are confiscated by the order of the Government. So, you will not get back your lands if it was confiscated by the law of La/Na (39). And the administrator said that people will not get their lands returned if their land was confiscated by the law of La/Na (39).

Did he say like that?

Yes he said that. The other thing is cashew plantations. There are 18 owners of cashew plantations, including villagers from B--- and C--- village. They said that this land is the land of the camp and the people will not get it back.

How many acres of cashew plantations are there?

Approximately, there are 100 acres of cashew plantations because each person owns 5 or 6 acres of cashew plantations. Regarding this case I want to inform the KNU [Karen National Union] that there will be some consequences. I will explain to you how the problems will emerge. For example, the lands owners of the land that was not confiscated by the La/Na (39), they gave up working in their fields and found a new place to work peacefully because they did not want to talk to the camp [personnel]. So the other people came and worked in their fields. So if the owners want to work in their fields they have to register within the coming year. So there will be problems between the land owners and the people who are working in their fields currently.

The problem can occur like this: the land owners will say the land is their property so they have to register it with their name but the people who are working on it will argue that the land belongs to them. So I want the KNU to solve the problem so that it will be a just decision. [If not,] it will be a big problem. I will tell you another thing. I know this because they told me themselves. The eldest daughter of U Dee Dee from Aung Soe Moe told the battalion commander that she wants to work in her fields. U Sein Win [a farmer that took over the land, who is not part of the military] is working in her fields. Then the battalion commander asked U Sein Win if he works in her fields and he replied that he does but he thought that he was working in the fields that were confiscated by the camp and he did not know that they were her fields. So, problems will emerge between the [original] field owners and the people who are working on the fields. It will take a long time if we have to solve this problem with the Government side because we have to go step by step starting with the township level then to the district level and then to the division level. I believe that the KNU has to solve this problem for us in order for it to be a fair trial and it would be faster if the KNU solved the problem.

What is the perspective of the villagers on the confiscated land [through La/Na (39)] and the land that was also confiscated [but not following La/Na (39)]? The government will return only the land that was confiscated [not using La/Na (39)]?

They will not return the land that they confiscated [by the La/Na (39) law].

What about compensation?

Yes, I asked them if they will give compensation to the people whose lands were confiscated. And he [administrator] replied that land confiscation is practiced in the whole country. You will get compensation if the other township gets it. And the township administrator said that he does not know exactly about it.

What do the villagers want?

The villagers want their own lands back because it is their property. They left their fields just because of the bad situation [having to pay rent on their land to the military]. Everyone wants to work on their lands if the situation is getting better. It would be a little bit better if the KNU can help us.

Did they threaten you when you submitted this case?

They did not scold but they just said it is not good to mention that you had to give fifteen baskets to the camp for an acre of land. "*It disgraces us,*" he said. We do not know about it. We are just telling the truth [about the fact] that we had to give to them.

The [original] owners of the land are living around here?

Yes, they are living around here.

What about the people who are working in their fields?

Some are from our own village and some are from other villages.

What about your lands? Do you work in your fields?

No, I gave up working my fields since they confiscated them. But a person from our village is now working in my fields.

What about the leasing fees?

I do not get the leasing fees. They [the people working on his fields] have to give it to the camp.

Do you have the land title?

Yes, I have one.

Did both of the Battalion #60 and Battalion #351 carry out the confiscation?

Yes. Both of them carried out the confiscation. They confiscated it

according to the [*win sar* (a permission letter from the Government to be a proprietor of the land.)). They had a [*win sar*]. We saw the *win sar* when we went to the land registration office to ask for the list. Then we asked [about] the *win sar* and complained about it [the confiscation] according to the *win sar*. We would not know whether they confiscated the lands or not if we do not have a *win sar* and we used the *win sar* as evidence [for complaint about the land confiscation].

You did not get a satisfactory answer, right?

Yes. We were not satisfied with the answer. U Nyan Shwe Win gave this document to me and another copy to the administrator and told us to keep it because we have to solve the problem in the next year. He also told us that they will return the land that was not confiscated by the La/Na Law. For the land that was confiscated by the La/Na Law, they will discuss with the battalion of the Tatmadaw to work on it. And the administrator will come and solve the problem for the land that was not confiscated by the La/Na Law after the harvest.

The villagers gave up working on their land because they thought that their land was confiscated?

The villagers knew it, but they did not know which land was confiscated. Only the village heads knew it. We [the village heads] knew only the land that was close to our area. For example field number 100 and field number 98. In field number 98 it included only U Paing 1, 2, 3, 4 and 5. And in field number 100 it included U Paing 1, 2 and 3. But, later they confiscated not only this land but all the land.

Where did you continue working after they confiscated your land?

We just continued to work on cultivation. We did not want to work in the farming fields because we did not want to talk [argue with the Tatmadaw]. They will summon you if you cannot pay the leasing fees. Some people were even put in the jail because they could not give the leasing fees.

You mean they worked on their own fields and they could not give the leasing fees and they were put in jail?

Yes. Some people were put in jail and the village head had to redeem them. It was the era of the dictatorship and we could not complain to anyone. We just had to suffer it in silence. They [Tatmadaw] built their camps in the wild lands [uncultivated lands]. They did not build it in the fields.

[They] did not the build the camp in the fields?

No, they did not build it in the fields.

So they deliberately confiscated the fields?

	<p>Yes, they deliberately confiscated it because the lands are not concerned with the camp. The camp is on the hill and the fields are in the plains. My land was not included in the confiscated lands and they will return it. But they did not speak about when they will return it but we know it according to this document. The administrator did not legally announce when they will return the lands.</p> <p>They confiscated these fields at the same time in 1999? Yes, at the same time.</p> <p style="text-align: center;">Saw A---, (male, 63), Kyaukkyi Township, Nyaunglebin District (Interviewed in December 2012)</p>
--	---

Source document #366

Internal log#:	13-121-S1
Published:	"Hpapun Situation Update: Lu Thaw Township, October 2013," KHRG (first publication)
Location:	Lu Thaw Township, Hpapun District
Issues:	Ongoing militarisation; Access to health and education
Full text:	<p>Mutraw [Hpapun] District, Lu Thaw Township region situation update</p> <p>I started writing this regional situation update from August 8th 2013 to October 20th 2013. It is regarding the occupation, religion, education and the SPDC¹¹²⁵ military camp bases and military activities and forced labour, in Mutraw District and village tracts in Lu Thaw Township named Tay Muh Der village tract,¹¹²⁶ Kaw Lu Der village tract, Saw Muh Plaw village tract, Ler Muh Plaw village tract, Naw Yoh Hta village tract, Hkay Poo village tract. So, the farmers were afraid and worried. Moreover, their worries and problems violate their rights and cause problems for them.</p> <p>Working problems</p> <p>Farmers in upper part of Lu Thaw Township, [their] working areas were decreased by the Myanmar government's soldiers [Tatmadaw], [who] went and destroyed their places [farms or property] in previous times and still today they [farmers] dare not [go] to work back on their [farms] yet. That is because the military is still active today. So some farmers in the upper part of Lu Thaw Township, they cleared [the bushes or trees on the</p>

¹¹²⁵ In Karen, the Burmese phrases *Na Ah Pa* (SPDC) and *Na Wa Ta* (SLORC) are commonly used to refer to the Burma government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase *Na Wa Ta* (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase *Na Ah Pa* (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "[Mission Accomplished as SPDC 'dissolved'](#)," *Myanmar Times*, April 4-10th 2011.

¹¹²⁶ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

mountain] and did new hill farming in other places and their paddies were also not growing well enough. So they had to face problems with farming. And this year, animals, like mice, and also the unstable whether conditions during the rainy season caused the paddies to collapse on the ground. Because of these causes in the upper part of Lu Thaw Township, villagers have had to face food problems.

Healthcare

Regarding the healthcare side, the Myanmar soldiers are active, as always. Villagers and farmers, to be able to build the clinic, they still have to be afraid. They [villagers], their rights have been violated for long, so some people were still afraid to return and they dare not to return to their old village. Some villagers had problems with the diseases such as diarrhoea and fevers and to get the medical treatment, there are not enough medicines and they also don't have money to buy the medicines. So, some children died during the suffering. [There were] people who died because of living far away from the hospital. [They] got no medical support or did not get the medicines in time. There were many people who died in those conditions.

Education

Regarding [education in] upper part of Lu Thaw Township, because of unstable conditions, many children were keen to go to school but not all of them were able to go. Their parents were not able to send them to school. Because the parents had too many kinds of problems, such as household needs, so that they were not able to send their children to school. In some places there are no schools, because they had to live in the mountain areas [and] in the jungles, so that their children were not able to go to school. So, because of the children were not able to go to school, really some children could not even read and write the Karen language. Some [children] learn through grade one or two and to continue [to another grade], staying in another place [for study], they did not have someone close to take care of them and they did not have their relatives there, so that [those things] caused problems and they had to get out of their studies [school], and they had to help their parents with their [parents'] work, some had to take [care] of their brothers or sisters. And some children wanted to learn enthusiastically but they could not because the schools were so far from their homes. The schools were far from the villages and some [people]; those were because of the [on going] Myanmar soldiers' activities.

Religion

The upper part of Lu Thaw Township, because of the migration of farmers in that region was so long [ago], they dare not to return to their old villages, so that the church members are spread [to different places]. And still now, they cannot rebuild their church. Because of the Myanmar government going and burning down their village in the past, the school and church were also included as well. And the condition is also not

getting much better yet, so that they worship in a particular place that they established and they built with bamboo like a small hut and they worship there. But the organization structure of the church also is not like before. And now, they [the church members] are separated into different groups in different places. Some people left to the river source [where the river begins] and some people left to the mountain areas. And households were also not like before. They were separated into different places such as the mountainside, in the valley [in isolated places] and places around the river source. In the upper part of Lu Thaw region, the villages were not the same, like a big village before, [when] there was a school and a big church. And now, because of Myanmar government activity, the [houses of the] villagers are like huts. So, the religion and church [members] have been split. Because of the Myanmar government's soldiers being active like this, they [villagers] are not able to live in the same village. Because the Myanmar government did not withdraw their soldiers, which caused less opportunity for the villagers to bravely return to their old places [villages]. So that they still have to face problems.

Military bases

The military bases that have been based [in Lu Thaw Township] are Maw Hpoo military camp, Soo Loo military camp, Htaw Meh military camp, Paw Khay Hkoh military camp, Hpah Ghaw Loh military camp and Hplah Hkoh military camp. These camps were repaired and rebuilt better and they were covered with black zinc roofs and they fenced all of their camps with logs. Moreover, they fenced [buildings] of their camps with sharp pieces of bamboo, so that people can't approach. And around their military camp, they dug up the holes and they left sharp bamboos in there. And they set some heavy weapons and they prepare with so many ammunitions. Because the farmers saw and heard [the military alteration], they were afraid. And villagers in upper part of Lu Thaw Township said that in this condition, for the [military alteration] activities, they worried that the third world war will be initiated and people will die [like World War II] again. So, they wished that there were more farmer's rights in their region.

Myanmar government's soldiers activities

The Myanmar government's activities have been decreasing, [though] when I went to the upper part of Lu Thaw Township, when I was crossing the road, I encountered Myanmar government soldiers. They were transporting ammunitions to Soo Loo military camp at 7:00 am, on October 8th 2013. And the military that sent the ammunitions was IB [Infantry Battalion] #503 and there were around 100 soldiers in that battalion and [I or we] did not know the name of their commander and that shows in the [following] photos. These two photos that I took were taken at the time when I was crossing the road, at the time when they were transporting their ammunitions. They were hiding their ammunitions when they met me.

If you [look] carefully at these pictures, you will see a villager that IB #503

	<p>was hiding. They have signed the ceasefire but in the upper part of Lu Thaw, the Myanmar government's soldiers [still] ask the village to do forced labour with carrying their things secretly. Because in the upper part [of the area], which is a black area [KNU controlled area], we [villagers] still have to be afraid of so many things. So, I also don't [know] where the porter was taken from. The forced labour in Lu Thaw has not been decreased much more yet. And the KNLA [Karen National Liberation Army] took the security for the villagers and the Myanmar government's soldier hid the porter, so we could not see [the porter] clearly, so the farmers could not go around freely and they did not have the opportunity to travel [safely] either. Because the Myanmar government's soldiers would hide and wait secretly, the KNLA soldiers had to take the security for them [farmers] so that they would dare to go [travel]. Also, the Myanmar government's soldiers left planted landmines. So, the villagers are afraid and dare not go around on their own. If the Myanmar government withdraws their soldiers in that area, the farmers would [give] a little more credibility [to the government]. Because of [their] sending of weapons, ammunitions and soldiers, the villagers do not trust [the government]. And this is a kind of violation of human rights.</p> <p>If the problems that have been started do not disappear or are not able to vanish in future, maybe I can say confidently that things [problems] will arise.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Lu Thaw Township, Hpapun District (Received in November 2013)</p>
--	--

Source document #367

Internal log#:	13-118-S1
Published:	"Hpapun Situation Update: Dwe Lo Township, August to October 2013," KHRG (first publication)
Location:	Dwe Lo Township, Hpapun District
Issues:	Arbitrary taxation and demands; Ongoing militarisation; Impact of infrastructure and commercial development
Full text:	<p>Introduction</p> <p>Now, in our Dwe Lo Township region, last year, SPDC¹¹²⁷ [Tatmadaw] was active and asked the civilians to do forced labour, carrying [things] and demanded wood or bamboo from the civilians, as always. In the year</p>

¹¹²⁷ In Karen, the Burmese phrases *Na Ah Pa* (SPDC) and *Na Wa Ta* (SLORC) are commonly used to refer to the Burma government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase *Na Wa Ta* (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase *Na Ah Pa* (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "[Mission Accomplished as SPDC 'dissolved'](#)," *Myanmar Times*, April 4-10th 2011.

2013, SPDC soldiers have stopped asking the civilians to do forced labour, demanding wood or bamboo or carrying things [for the military]. Sometimes, if they asked the civilians [to go with them] for their [soldiers'] movement, they asked the permission from the elder [village head] and paid wages for them. If I look at us being active in [collecting] human rights information, it is very worthwhile for the civilians.

And now, there are civilians that face [problems] by the mining that causes environmental damage and water erodes the riversides, violating civilians' rights, those are still going on.

In our region, mining is still going on in Meh Say village tract¹¹²⁸ [in] the rivers. The civilians heard that the company will come and do gold mining and now I entered [went in that region] and gave human rights training and the civilians proclaimed completely that "*we can't allow gold mining in Meh Say River.*"

Prohibiting gold mining

Starting on September 20th 2013, in Meh Say village tract, the villagers heard that the company would come and do gold mining in Meh Say Kloh [River]. The civilians who live in Meh Say village tract, organized themselves together jointly and the people who were responsible in the village tract prohibited completely [the gold mining and said] that they could not allow gold mining in Meh Say Kloh River and they tried to prohibit [it] and they posted the papers [everywhere or somewhere] on the road and [near] the rivers.

Now the civilians have prohibited gold mining in the coming years because they want the generation of their children and nephews to be able to sustain their livelihoods. Someday, if the Karen leaders allow the company do gold mining, for our civilians, in coming generations, there will be a lot of problems to face.

Land damage

Starting on October 11th 2012, LID #44 [Light Infantry Battalion] Operation Commander Tin Min Hla entered and did gold mining in Brigade #1 [Thaton District], Bilin Township, Meh Hpray Hkee village tract, in eastern Boo Law Kloh [river]side and moved the soil and stones to the western side of Boo Law Kloh [River]. It was in the river and there was sand, soil, and stones that accumulated and the river was blocked by the accumulation. The water was diverted in Mutraw [Hpapun] District, Dwe Lo Township, Waw Muh village tract, and many of Wee Lay villagers and Waw Muh villagers' farms and plantations were destroyed. Regarding the damages that have happened in Wee Lay, Waw Muh villagers' farms damages were shown in the photos. Those photos show, if the mining is still going in this year, in the rainy season, the water will erode [the river

¹¹²⁸ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

side] and the land will be narrower.

[For] the civilians in Wee Lay [village], in Waw Muh [village tract], Dwe Lo Township, Mu Traw District, their lands, plantations and farms were destroyed [by the redirection of the water].

On September 10th, I interviewed Saw A--- who lives in Wa Lay village, Waw Muh village tract, Dwe Lo Township, in Mutraw District. He is 54 years old. I recorded the interview and the *Thara* [teacher] will know all the information.

Movement

Starting on October 13th 2013, there was an explosion in Yangon and starting from the day that the explosion occurred, the movement of the civilians who live in Mutraw District, Dwe Lo Township, Waw Muh, Kwee Ta Ma, Ma Lay Ler and Hpoh Kheh Hta villages was harder. As always, they went to Bilin town and the SPDC soldiers form LID [Light Infantry Battalion] #44, IB [Light Battalion] #3 and BGF [Border Guard Force]¹¹²⁹ soldiers, who are based at (Hsan Taw), if they see the civilians traveling, they question them and check them and that causes the problems for the civilians to travel freely.

Activity of SPDC soldiers

In our Dwe Lo region, SPDC military bases were as the same like before as I reported. Now, the SPDC soldiers' activities such as demands and forced labour have stopped. Only sometimes, if they travel, they ask for one villager from the village head and they ask the permission from the elder [village head] to help them with the ways [directions] and after helping them with directions, they release the villager and also pay wages for that. Now, SPDC soldiers' demands and forced labour have been decreased.

Livelihood

After the ceasefire, civilians who live in our Dwe Lo Township region, there were more opportunities to work.

Nowadays, farms, plantations and hill farming, the civilians work well and the livelihood has become much better.

Now, in Meh Way region, in Dwe Lo Township, in Day Law Poo, villagers

¹¹²⁹ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

	<p>who do farming there were facing problems with the insects consuming and destroying the paddies and the paddies were dead. So that they were worrying if their paddies can be harvested or not. Regarding the insects consuming and destroying the paddies, the photos show this.</p> <p>Conclusion</p> <p>Now as I mentioned, SPDC soldier's activity, livelihood, prohibiting mining, land that was destroyed by the erosion and travelling, I have seen with my own eyes and these things happening really. I collected the information by myself and I took the photos by myself and these are the truth and let me conclude the report here.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Dwe Lo Township, Hpapun District (Received in November 2013)</p>
--	---

Source document #368

Internal log#:	13-110-S1
Published:	"Thaton Situation Update: Thaton Township, July to November 2013," KHRG, (first publication)
Location:	Thaton Township, Thaton District
Issues:	Land confiscation; Ongoing militarisation; Impact of infrastructure and commercial development; Access to health and education
Full text:	<p>July to November 2013 situation update</p> <p>Thaton Township, Thaton District</p> <p>Introduction</p> <p>In order to let the KHRG leaders know [about the situation], I am sending a Thaton Township situation update.</p> <p>Township's location</p> <p>The township is up until [reached by] Yangon-Hpa-an highway. In the township, there are 13 village tracts.¹¹³⁰</p> <p>Civilians' livelihood</p> <p>Most of the civilians are working on flat field farming, hill farming and plantation. Even though they are working on farming and plantation, there are only a few people who get enough food for the whole year. Mostly, they have to search for [food] before the time of harvesting. Therefore, we see that some of the people do daily wage jobs and some cut and sell</p>

¹¹³⁰ A village tract is an administrative unit of between five and 20 villages in a local area, often centred on a large village.

bamboo [to earn money]. For some of the people whose children are able to work, [they] go and search for work in other countries such as Thailand and Malaysia. Moreover, they also work on rubber plantations. Therefore, for the farms that do not produce much rice, they [villagers] plant rubber trees. The price of the rubber is 800 kyat (US \$0.81)¹¹³¹ for one pound of rubber and sometimes they get 900 (US \$0.91). Thus, some of the people's household problems have been reduced.

Education situation

In this township, almost every village has a school. Most of the schools are Myanmar government schools and some are the joint schools of the Myanmar government and Kawthoolei government [KNU]. In every school, there are Myanmar government teachers and Kawthoolei civilian teachers and they are teaching together. However, one problem is that the Myanmar government teachers have to go back to the city to get their salaries and if they go back once, they disappear for over one week or two weeks and it causes problems for the civilian teachers and also affects the students' learning. Therefore, the parents hope and wish [for] the Myanmar government teachers to commit themselves to full time teaching. Likewise, in October, the Myanmar government sent daily wage teachers to every school. It causes problems for the civilian teachers as they do not know what to teach as there are many teachers.

Healthcare situation

If we look at the healthcare situation for this township, there are many needs. In some villages, the government comes and sets up the clinics but after they set up the clinics, as there are no medics and no medicine, it mostly becomes places for the goats to sleep. We also see that there is only one backpack [Back Pack Health Worker Team (BPHWT)] clinic in the whole township and they cannot travel to every place.

The organizations that come in

The organizations that come in and are active in Thaton Township are UNICEF [United Nations Children's Fund], UNDP [United Nations Development Programme] and KSEAG [Karen State Education Assistance Group] and World Concern. UNICEF came in and does such as providing materials for the students, setting up the nursery schools and giving elephantiasis medicine. In 2013, the UNICEF provided each student with a backpack, ten notebooks and student materials. They divide up the primary school so that they set up into three steps and the steps are A, B and C. For the A step, they provide 700,000 kyat (US \$709.22), 300,000 kyat (US \$303.95) for the B step and 150,000 kyat (US \$151.98) for the C step.

UNDP came in and built schools and toilets for the schools and a well for

¹¹³¹ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

the schools. However, they can only do it in some villages. Likewise, KSEAG also helped the schools with books, playthings for the students and a small amount of salaries for the teachers. World Concern also comes in to some places and they provide farm loans and also micro-finance services. All these organizations come through the Myanmar government and only KSEAG is not related with the Myanmar Government.

Burmese military [Tatmadaw] activities

In this township, the Tatmadaw is set up firmly in P’Nweh Klah camp and Wee Raw/Wa Pa and in Htee Hpoh Nya Lee. Their most active group is P’Nweh Klah military group. Since the beginning of 2013 until now, the military groups that come and stay in P’Nweh Klah army camp are Military Operation Command [MOC] #13 and under its [control] is Infantry Battalion [IB] #44. Infantry Battalion commander’s name is Lin Aung. The Battalion that starts based [in the camp] was LIB [Light Infantry Battalion] #558 and the battalion commander is Thein Htun Aung. This Military group is more active than others. They started a base at T’Maw Daw monastery in June until now. P’Nweh Klah and T’Maw Daw villages are far, over two hours or three hours on foot. Because they come and always stay in the village so that it becomes trouble and difficulties for the villagers as they search for food at night time. We are not sure whether this military group [stays in the village] because of orders from senior leaders. They have stayed in T’Maw Daw village for four or five months. The leaders said that they have done the ceasefire but because they [Tatmadaw] expand their area and enlarge their area, KNLA armed group do not trust them anymore and the villagers also worried that the groups would fight against each other again. If we look at [the situation], their army camp, P’Nweh Klah and T’Maw Daw are not close to each other. T’Maw Daw is close to the KNLA location. Therefore, the villagers are worried because of these Tatmadaw groups. On October 9th 2013, the LIB #559, which is led by Battalion Commander Thein Htike Oo, came and replaced LIB # 558 in P’Nweh Klah army camp. This new military group came and stayed in T’Maw Daw on October 10th 2013. They went around in Noh Per Baw village and on October 13th and 14th 2013, they went and built a temporary camp above the Noh Per Baw monastery. On October 20th 2013 until the end of the month, they came back and stayed in T’Maw Daw monastery compound.

Rich people’s business situation

In Thaton Township, the rich people who came in and confiscated villagers land are Max Myanmar Company. Likewise, Artillery #314 also came and, as we mentioned before, they confiscated the land of the villagers from Kyeik T’Raw Htee Hpoh Nya Lee area. The people who mine gold are from Plaw Hpoh gold mining place.

Max Myanmar Company came and forcibly bought the villagers’ land in Shwe Yaw Pya village tract and they set up a rubber plantation project. As I was directed [by KHRG] to go and check to make sure [about the cases], I went and checked back the cases. The company does not give back any

of the villagers' land. They only give the payment for the land. They gave 200,000 kyat (US \$202.63) for one acre of land. However, not all villagers have gotten the payment for their land. Some people have gotten [the payment] but some have not. The name of the villagers whose land were confiscated by Max Myanmar Company and the area of their land are mentioned in the attachment document. [Document #1]

Likewise, Artillery #314 also confiscated villagers' land in Htee Hpoh Nya Lee and as of yet, the villagers do not receive the payment for the land. They also do not get permission to go and work on the plants [in their plantation] such as durian and rubber plantation. The name of the villagers and the area of their land are also mentioned in the attachment document. [Document #2]

In Thaton Township, the place where people mine gold is in Plaw Hpoh area. The people who mine gold are not a company but individuals [businessmen]. Gold mining does not affect the villagers' land but because of the gold mining, the lands are destroyed so that it causes problems for the villagers to do farming and the pasturelands for the cows and buffalo are also destroyed. People started to mine this gold in 2010 and the people who mined gold were U Win Hlaing, Daw Aye and Tee Win. In 2011, the person who mined gold was Daw Sanda Aye. During 2012 to 2013, the people who mined gold are U Maung Lu, Mya Hpoo, Hpyo Way Htun and Zin Min Htun. On October 10th 2013, Saw Law Eh and Sanda Aye came and asked permission to test [the land for gold mining] for one month.

Attachment #1
Payment list for 2005-2006 Shwe Yaung Pya rubber plantation A--- (B---)

No.	Name	Acre	10 th	Father's name	Amount of money received	Address	Note
1	U C---	15	0	U D---	300,000	Zee Won	
2	Daw E--	11	0	U F---	1,000,000	Zee Won	
3	Daw G--	7	0	U H---	170,000	Zee Won	
4	U I---	6	0	U J---	120,000	Zee Won	
5	U K---	10	0	U L---	200,000	Zee Won	
6	U M---	6	0	U N---	2,500,000	Zee Won	Agree
7	Daw O--	5	0	U P---	150,000	Zee Won	
8	U Q---	5	0	U R---	130,000	Zee	

						Won	
9	Saw T- --	2	0	U U---	50,000	Zee Won	
10	U V---	8	0	Saw W- --	200,000	Zee Won	
11	U X---	5	0	U Y---	80,000	Zee Won	
12	Daw Z- --	3	0	U Aa---	3,000,000	Zee Won	Agree
13	Daw Ab---	3	0	U Ac---	300,000	Zee Won	
14	U Ad---	8	0	U Ae---	200,000	Zee Won	
15	U Af---	2	30	U Ag---	1,700,000	Zee Won	Agree
16	U Ah---	10	0	U Ai---	160,000	Zee Won	
17	U Aj---	10	0	Ak---	200,000	Zee Won	
18	U Al---	5	0	U Am---	100,000	Zee Won	
19	Daw An---	7	0	Daw Ao---	100,000	Zee Won	
20	Daw Ap---	4	30	U Aq---	1,700,000	Zee Won	Agree
21	U Ar---	20	0	U As---	200,000	Zee Won	
22	U At---	5	0	U Au---	100,000	Zee Won	
23	U Av---	5	0	U Aw---	100,000	Zee Won	
24	U Ax---	2	0	U Ay---	2,000,000	Zee Won	Agree
25	Daw Az---	6	0	U Ba---	2,850,000	Zee Won	Agree
26	Daw Bb---	3	0	U Bc---	No	Zee Won	Confis- cate
27	Daw Bd---	3	0	U Be---	40,000	Zee Won	
28	U Bf---	1	0	U Bg---	120,000	Zee Won	
29	U Bh---	4	0	U Bi---	7,500,000	Zee Won	Agree
30	Naw Bj---	1	0	U Bk---	600,000	Zee Won	Agree
31	U Bl---	10	0	U Bm---	No	Zee Won	No

**Shwe Yaung Pya rubber plantation
List of villagers' farm, plantation, land (Shwe Yaung Pya)**

No.	Name	Acre	10 th	Father's name	Amount of money received	Address	Note
1	U Bn---	5	0	U Bo---	1,000,000	Zee Won	
2	U Bp---	4	0	U Bq---	800,000	Zee Won	
3	Naw Br---	5	0	U Bs---	1,000,000	Zee Won	
4	Daw Bt---	17	0	U Bu---	3,000,000	Zee Won	
5	U Bv---	5	0	U Bw---	1,000,000	Zee Won	
6	U Bx---	1	0	U By---	200,000	Zee Won	
7	U Bz---	1	0	U Ca---	200,000	Zee Won	
8	U Cb---	1	0	U Cc---	200,000	Zee Won	
9	U Cd---	5	0	U Ce---	1,000,000	Zee Won	
10	U Cf---	5	0	U Cg---	1,000,000	Zee Won	
11	U Ch---	1	0	U Ci---	200,000	Zee Won	
12	U Cj---	5	0	U Ck---	1,000,000	Zee Won	
13	U Cl---	2	0	U Cm---	400,000	Zee Won	
14	U Cn---	5	0	U Co---	1,000,000	Zee Won	
15	U Cp---	2	3	U Cq---	460,000	Zee Won	
16	U Cr---	3		U Cs---	6,000,000	Zee Won	
17	Maung Ct---	3		U Cu---	6,000,000	Zee Won	
18	U Cv---	20		U Cw---	4,000,000	Zee Won	
19	Daw Cx---	10		U Cy---	2,000,000	Zee Won	
20	Daw Cz---	10		U Da---	2,000,000	Zee Won	
21	Daw Db---	4		U Dc---	800,000	Zee Won	
22	Daw Dd---	5		U De---	1,000,000	Zee Won	
23	Daw Df---	10		U Dg---	2,000,000	Zee Won	
24	Daw Dh---	8		U Di---	1,600,000	Zee Won	
25	Maung Dj---	3		U Dk---	600,000	Zee Won	
26	U Dl---	5		U Dm---	1,000,000	Zee Won	
27	Daw Dn---	5		U Do---	1,000,000	Zee Won	
28	Daw Dp---	5		U Dq---	1,000,000	Zee Won	
29	U Dr---	3		U Ds---	600,000	Zee Won	

30	Daw Dt---	12		U Du---	2,400,000	Zee Won	
31	U Dv---	5		U Dw---	1,000,000	Zee Won	
32	Daw Dx---	5		U Dy---	1,000,000	Zee Won	
33	Daw Dz---	5		U Ea---	1,000,000	Zee Won	
34	Daw Eb---	5		U Ec---	1,000,000	Zee Won	
35	Daw Ed---	6		U Ee---	1,200,000	Zee Won	
36	Daw Ef---	5		U Eg---	1,000,000	Zee Won	
37	Daw Eh---	5		U Ei---	1,000,000	Zee Won	
38	Daw Ej---	7		U Ek---	1,400,000	Zee Won	
39	U El---	5		U Em---	1,000,000	Zee Won	
40	U En---	10		U Eo---	2,000,000	Zee Won	
41	U Ep---	5		U Eq---	1,000,000	Zee Won	
42	U Er---	5		U Es---	1,000,000	Zee Won	
43	U Et---	10		U Eu---	2,000,000	Zee Won	
44	U Ev---	5		U Ew---	1,000,000	Zee Won	
45	Daw Ex---	10		U Ey---	2,000,000	Zee Won	
46	Saw Ez---	10		U Fa---	2,000,000	Zee Won	
47	U Fb---	10		U Fc---	2,000,000	Zee Won	
48	Daw Fd---	4		U Fe---	600,000	Zee Won	
49	Daw Ff---	6		U Fg---	1,600,000	Zee Won	
50	Daw Fh---	2		U Fi---	400,000	Zee Won	
51	Daw Fj---	5		U Fk---	1,000,000	Zee Won	
52	U Fl---	6		U Fm---	1,000,000	Zee Won	
53	U Fn---	6		U Fo---	1,600,000	Zee Won	
54	U Fp---	4		U Fq---	800,000	Zee Won	
55	Naw Fr---	8		U Fs---	1,600,000	Zee Won	
56	U Ft---	10		U Fu---	2,000,000	Zee Won	
57	Daw Fv---	2		U Fw---	400,000	Zee Won	
58	U Fx---	6		U Fy---	1,200,000	Zee Won	
59	U Fz---	10		U Ga---	2,000,000	Zee Won	
60	Daw	5		U Gc---	1,000,000	Zee Won	

	Gb---						
61	U Gd-- -	15		U Ge---	3,000,000	Zee Won	
62	Daw Gf---	6		U Gg---	1,200,000	Zee Won	
63	Daw Gh---	3		U Gi---	6,000,000	Zee Won	

Attachment #2

No.	Name	Father's name	Age	Address	Acre [amount of land]	Payment	Artillary
1	Saw Gj---	Saw Gk---	38		20	No	
2	Saw Gl---	Saw Gm-- -	33		10		
3	Saw Gn---	Saw Go---	43		5		
4	Saw Gp---	Saw Gq---	76		2		
5	Saw Gr---	Saw Gs---	25		3		
6	Saw Gt---	Saw Gu---	30		10		
7	Naw Gv---	Saw Gw-- -	65		8		
8	Naw Gx---	Saw Gy---	28		2		
9	Naw Gz---	Saw Ha---	29		5		
10	Saw Hb---	Saw Hc---	50		5		
11	Naw Hd---	Saw He---	33		5		
12	Naw Hf---	Saw Hg---	44		5		
13	Saw Hh---	Saw Hi---	66		5		
14	Saw Hj---	Saw Hk---	70		5		
15	Saw Hl---	Saw Hm-- -	50		8		
16	Saw Hn---	Saw Ho---	56		15		
17	Naw Hp---	Saw Hq---	35		15		
18	Saw Hr---	Saw Hs---	45		5		

19	Naw Ht---	Saw Hu---	50		10		
20	Saw Hv---	Saw Hw-- -	60		5		
21	Saw Hx---	Saw Hy---	75		5		

The [above table is] the list of the land which was confiscated by the Artillery.

There are 153 acres and no one gives money.

Situation Update written by a KHRG researcher,
Thaton Township, Thaton District
(Received in November 2013)

Source document #369

Internal log#:	12-65-11
Published:	"Hpapun Incident Report: Lu Thaw Township, March 2012," KHRG, (first publication)
Location:	Lu Thaw Township, Hpapun District
Issues:	Anti-personnel and other mines
Full text:	<p>The incident happened between March 6th and April 5th 2012 in Lu Thaw Township, Hpapun District.¹¹³² In the first week of March, four villagers who were returning to their homes in A--- village were trying to cross the Tatmadaw vehicle road at B--- [an area of forest near See Day army camp] after staying in C--- village, Kay Bpoo village tract. Two of the villagers were members of the home guard.¹¹³³ The two home guard villagers were trying to cross the Tatmadaw vehicle road, which supplies the See Day army camp, in order to send the other two villagers to the other side of the road. While crossing the Tatmadaw vehicle road however, they were attacked by the Tatmadaw. The two villagers were relatives of the two home guard villagers.</p> <p>The road they were trying to cross begins farther north in Toungoo</p>

¹¹³²The incident documented in this report was described to a community member trained by KHRG as having happened sometime between March 6th and April 5th 2012. However, the incident was also reported by the Free Burma Rangers (FBR), which specifies the attack on Saw W--- and Saw M--- as having occurred on March 9th 2012; see "FBR Report: Burma Army kills one, wounds one as villagers try to cross road in Northern Karen State," FBR, March 10, 2012.

¹¹³³'Home guard' or *gher der* groups have been organized locally in parts of northern Karen State threatened by Tatmadaw operations targeting civilians, and the resulting acute food insecurity. Villagers interviewed by KHRG have reported that *gher der* were established with the objective of providing security for communities of civilians in hiding, particularly when those communities engage in food production or procurement activities, and when other modes of protection are unavailable. For more on the *gher der* see: *Self-protection under strain: Targeting of civilians and local responses in northern Karen State*, KHRG, August 2010, especially pp.88-95.

	<p>District, running from Kaw Thay Der army camp and Bu Hsah Kee army camp and, leads south connecting with See Day army camp, which is situated in Hpapun District. During the attack, one villager named Saw M-- died on the spot and another villager named Saw D--- was shot with two bullets; one shot struck Saw D--- at his waist and another bullet hit his hip. He was treated by a KNLA [Karen National Liberation Army] medic in one of the KNLA clinic's at E--- village in Hpapun District. The other two villagers escaped, as they did not get hit by any bullets.</p> <p>Saw F--- and Saw D--- were cousins. These two villagers were serving as home guards for their community. After the attack, the other home guard members went to check Saw F---'s dead body. When they arrived, they found that the Tatmadaw soldiers were still waiting close to Saw F---'s dead body. After one week, the home guard villagers went to check for the body again. This time they did not see any Tatmadaw soldiers, but they found that the Tatmadaw soldiers had cut off one of his legs.</p> <p>Five days before the attack happened, Saw F--- and some other home guard members were patrolling around to monitor the Tatmadaw soldiers presence in their area, and there was an encounter with the soldiers. A skirmish happened and some of the Tatmadaw soldiers stepped on landmines and died. The home guard villagers took one of the Tatmadaw soldier's guns during the skirmish.</p> <p style="text-align: right;">Incident Report written by a KHRG researcher, Lu Thaw Township, Hpapun District (Received in May 2012)</p>
--	---

Source document #370

Internal log#:	13-46-S1
Published:	"Nyaunglebin Situation Update: Mone, Kyaukkyi and Shwegyin townships, February to April 2013" KHRG," (first publication)
Location:	Mone, Kyaukkyi and Shwegyin townships, Nyaunglebin District
Issues:	Arbitrary arrest and detention; Anti-personnel and other mines; Forced labour; Land confiscation
Full text:	<p>Introduction</p> <p>In our region, human rights abuses are always occurring. They are (1) forced labour, (2) demanding money, (3) causing troubles [to villagers] by [arbitrarily] detaining them, (4) water [lake] problems where the rich people confiscate and invade the residents' properties, (5) Myanmar military's [Tatmadaw] activities and also different kinds of human rights abuses.</p> <p>There are many kinds of human rights abuses but the villagers' faces are turned [are tricked] and the abuses are committed in a wise way. Moreover, the Government speaks out to do development projects and many of the lands which they have invaded and do [development</p>

projects] are being destroyed. The villagers from the region are only labourers. The country's leaders substitute politics with economics.

Detention and giving trouble

On March 25th 2013, SOC [Strategic Operations Command] #8 Commander Aung Kyaw Kay detained and gave trouble [questioned] to a villager in Hsaw Mee Loo military camp when the A--- villager who went and lived in Taw Oo [Toungoo] Town was coming back to visit his siblings and his villagers. When he came back, the Government military arrested him and gave trouble [questioned] to him then released him on March 26th 2013. If we look at this situation, even though there is a ceasefire agreement, the villagers cannot travel freely.

Forced labour in Moo [Mone] Township region

On February 11th 2013, LIB #590 and IB #30, which are based in Htee Ler Baw Hta camp, demanded 18 carts [to transport rations] from B--- village and 40 carts from C--- village, so that there were 58 carts in total. They [B--- and C--- villagers] had to go and transport things from Theh Hpyu Chaung. They asked the villagers to go and take the rations with the carts because their rations were only sent to Theh Hpyu Chaung. The villagers were not given any wages for transporting [rations].

On the same day, Battalion Deputy Commander Aung Naing Htway from LIB #590 demanded 23 carts from D--- village to send rations to Ma La Daw military camp.

Demanding money

The LIB #264 demanded money from the gold miners in Ler Doh [Kyaukkyi] Township region and Hsaw Htee [Shwegyin] Township. They [LIB# 264] demanded 350,000 kyat¹¹³⁴ (US \$363) from [the owner of] each gold mining machine every month. Battalion Commander Kyaw Myo Oo from LIB #264 asked his people to collect money for two months for the gold mining machines. On February 5th 2013, the LIB #349 replaced LIB #264. There are 50 gold mining machines, and because a new group of Government military arrived and demanded money from them again, it causes difficulty for them [the villagers]. Demanding money for the gold mining machines is not the taxation policy that the Government has set up but is only an illegal way of collecting taxes.

Battalion Commander Kyaw Min Oo from LIB #264, which is based in Baw K'Hta military camp, demanded logs from the logging machine [owners] and said that he would give the price of the logs, but even after his military camp was replaced, he did not pay the cost [for the logs].

LIB #264 Battalion Commander Kyaw Min Oo took logs from people's

¹¹³⁴ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

logging machines and [the cost of the logs are] (1) 2,000,000 kyat (US \$2,094) from Saw E---'s logging machine (2) 1,500,000 kyat (US \$1,570) from L--- and (3) 1,000,000 kyat (US \$1,047) from M---. When the Battalion Commander took the logs, he told the owners that he would give them money for the cost, but he has not given it yet. The LIB #264 took the logs starting in November 2012.

Information on the lake

In the village tracts [in Nyaunglebin District], there are many lakes. Regarding the lakes, in the past, villagers from the village tracts could access the lake by paying a [cheap] tax for a fishing license for each year and then could get fish paste or frog paste so that villagers were not only able to eat them but also able to sell them to other places. However, in the era of the party council [Union Solidarity and Development Party (USDP)],¹¹³⁵ the villagers could no longer work on the lakes that they previously could access because the licenses for the lake were bought by the rich people from the party council. The Government only taxes the rich people 500,000 kyat (US \$523) for a license to access the lake; however, if the villagers want to access the lakes, they have to pay the rich people 3,000,000 kyat (US \$3,141) for a license to fish.

Therefore, it causes difficulties for the villagers. The villagers who had access to the lake no longer have the chance to eat the frogs or fish and cannot work on the lakes anymore. Therefore, in 2012, the KNU [Karen National Union leaders] from Ler Doh Township forbade the lakes from being fenced in [by the rich people] and they allowed every villager to earn their living [by fishing in the lakes with a common use system]. The area of that place is in A Nyin Pwa region that is controlled by both the KNU and the Myanmar government.

Two systems for accessing the lake are being followed by the rich people and the villagers; one set up by the KNU and the other by the Myanmar government. The KNU said villagers can access lakes on a common use system while the Myanmar government issued licenses to rich people who then sold the licenses at exorbitant prices to the villagers.

When the villagers followed the common use system created by the KNU, the villagers were sent to court. Therefore, it causes difficulties for the villagers. KNU gave permission [to the villagers] to fish in the lakes so the villagers fish there. Villagers from Ler Doh Township region can fish but the fishing department [staff] and fishery lessees create issues [problems] so that H--- villagers from Ler Doh Township: (1) Ko P---, (2) Ko S---, (3) T---, (4) Ko V---, (5) Ko Ht---, (6) Ko Au---, (7) Ko Sh---, (8) Ko St---, these eight people always have to go to appointments at court. These people have to go to the appointments at court because they went to fish.

¹¹³⁵Union Solidarity and Development Party (Pyi Khaing Pyo in Burmese, Pa Ka Hpa in Karen), which was reformed to become the USDA.

The case went all the way to the presidential level and the president gave villagers permission to access the lake by paying the taxes to the local Government rather than the rich people at the higher price. However, the villagers from Shwegyin Township still cannot access the lake with a fare tax.

The photos were taken on March 31st 2013 by a community member who has been trained by KHRG in Nyaunglebin District. Before the USDP¹¹³⁶ came to power in the area, the villagers paid a tax for a license to work on the lakes depicted in the photographs. The villagers relied on the lakes to get fish and frog paste to feed their families and sell to supplement their income. However, the villagers are no longer allowed to work on these lakes because after the USDP took control, licenses to the lakes were only given to the rich people.

If we look at [the case], it is not concerned with the villagers. It is concerned with the Government and the two groups [the Government and the KNU] that have taken control needing to be clear among each other. As the two groups are not clear with each other, it causes difficulties for the villagers. The lake case was a problem for the whole Kler Lwee Htoo [Nyaunglebin] District. The villagers who had access to the lakes could not fish from the lakes anymore because the lakes were only in the wealthy people's hands. Everything [fishing] is done [managed] by the fishing department [staff] and the brokers.

If we look at when the fishing department sold out the lakes, they not only sold the local lake with a grant but they also sold the Bote Pyin Lake and the streams. The streams are where the villagers fished together in the past. Now, the villagers cannot fish anymore because the wealthy people bought them and work on them. Therefore, it causes difficulties for the villagers. The lake issues occur in all of Nyaunglebin District.

The photos were taken on March 4th 2013 by a community member who has been trained by KHRG [researcher] in Nyaunglebin District. The photos show several of the villagers who rely on fishing for their livelihoods. Fishing rights to the Ler Doh River, which is also called Chaung Paing, were sold to wealthy people from Kyaukkyi and Shwegyin townships by fishery administrator [of Myanmar government] U Kyaw Toe. The lakes in Shwegyin are now under the exclusive control of the wealthy people. U Kyaw Toe even sold access rights to Bok Pyin River.

Government military's situation

The groups of Government military based in our region are active and replace themselves in Bgay Hkoh in Moo Township region and in Ler Doh Township region. The Southern Military Head Quarters is the active military group and controls two operation commands; the Ler Doh

¹¹³⁶ The Union Solidarity and Development Party (*Pyi Khaing Pyo* in Burmese, *Pa Ka Hpa* in Karen) is the successor of the Union Solidarity and Development Association. It was officially registered as a political party on June 2nd 2010 and is headed by Burmese President Thein Sein.

Operation Command and Shwegyin Operation Command, and the military groups that operate in Ler Doh and Moo [townships] are LIB #351, #599, #590, IB #60, #5, LIB #307, IB #30, IB #20. In Shwegyin, LIB #264, #349, #589 and IB #57 are active and for MOC [Military Operations Command] #4, there are 10 of its battalions; LIB #701, #702, #703, #704, #705, #706, #707, #708, #709 and #710. They set up their operations command in Muh Theh.

On February 18th 2013, the MOC #8 replaced the MOC #4.

Landmine cases

On January 2nd 2013, Saw Eh---, a 22-year-old, whose father's name is U Gr---, and lives in X--- village, Moo Township went to the forest in order to find firewood. On the way to the forest nothing happened, but on the way back [home], at 9:00 am, he was hit by a landmine at Y--- old village. His sole was injured from being hit by the landmine and he was sent to the Ler Doh Hospital. His leg did not need to be amputated.

On April 20th 2013, a villager from Moo Township, Uh--- called Ko Hs---, a 23-year-old whose father's name is U Th---, was hit by a landmine at 7:00 am while he went and looked for firewood. He was sent to Moo hospital and his left leg was amputated. He was hit by landmine at [a place] one mile from Kyuang Su which is in Kyi La Myaung region. Both the KNLA and the Myanmar militaries are active in that place.

On February 13th 2013 at 7:00 am, Dt---, an 18-year-old boy whose father's name is U Na---, from Lh--- village, Moo Township went to log. He went [to the logging place] with a cart and on the way there, a landmine hit the cart and Dt---'s back. The place where [he was hit by landmine] was in Kr---. He was sent to the Moo Township Hospital after he was hit by the landmine.

On March 2nd 2013, a villager called Kyaw J---, 25 years old, whose father's name is U M---, from Meh Meh Su village, Moo Township was hit by a landmine while he went and looked for vegetables. He was hit by a landmine at K--- old village and he was hit by the landmine at 5:45 am while he went and looked for vegetables. His right leg was cut off [by the landmine].

Villagers are always hit by landmines in Moo Township, and the Myanmar military is still active until now. Even though there is a ceasefire agreement, the Myanmar military has not ceased its activities yet but is still active there. Even the KNLA military is active there. Therefore, as the two military groups are active, I do not know whether the landmines are old landmines or the new ones. We cannot say whether the landmines are from the Myanmar military or the KNLA for sure. If we look at [the situation], because of the armed groups' fighting, the villagers have to suffer in the middle. The places where the landmines exploded are in the Moo Township region.

	<p>Gold mining in the region</p> <p>In our region, there are a lot of people who mine gold. The gold miners dig the land and pan with a machine. They use chemicals¹¹³⁷ to mine gold and in the future, it will cause drinking water problems for the region.</p> <p>If [someone/something] drinks the [water that includes the] chemicals, four lives will be killed.¹¹³⁸ Regarding the gold miners from the region, because the wealthy people cannot do mining directly, they use the residents from that area and they work together with the people who do mining [only as they can afford]. The gold miners [businessmen] are from Yangon. There are only a few residents [local villagers]. The gold mining destroys the land a lot and harms the environment. Moreover, because they use the chemicals, it causes problems for the residents. The water is not pure and there is only poisonous water left.</p> <p>The photos were taken on April 16th 2013 by a community member trained by KHRG [researcher]. The photos show the gold mining projects in Kyaukkyi and Shwegyin townships in which chemicals are used to separate gold from mined ore. The community member mentions that the gold mining not only destroys the land and the environment, but that the chemicals used for gold mining can have fatal effects on the local population when it gets into the water supply.</p> <p>The gold mining takes place in Ler Doh and Hsaw Htee townships regions. Nowadays, the Government does not solve the ethnic conflicts and political problems; instead of doing this they are focusing on business. There are over 100 businessmen and they request permission to mine gold.</p> <p style="text-align: right;">Situation Update written by a KHRG researcher, Mone, Kyaukkyi and Shwegyin townships, Nyaunglebin District (Received in March 2013)</p>
--	--

Source document #371

Internal log#:	12-38-M1-PS1
Published:	"Toungoo Photo Notes: Thandaunggyi Township, January 2012," KHRG, (first publication)
Location:	Thandaunggyi Township, Toungoo District
Issues:	Land confiscation; Access to health and education
Full text:	This photo, taken in February 2012, shows A--- villager Saw B---, whose lands in Hlaing Thoh village were confiscated by the Myanmar

¹¹³⁷ The community member is likely referring to gold cyanidation. This process involves placing crushed ore into piles where a cyanide solution is poured over it to dissolve the gold and allow it to "leach" out of the pile and also into the ground. This process risks contaminating the surrounding area and is heavily regulated by many nations.

¹¹³⁸ The community member means that any animal, fish or person that drinks the contaminated water or eats an animal that drank the contaminated water will be killed. "Four lives" refers to the dangerous chain effect of the poison on the water, environment, local animals and people living in the area.

	<p>government in 2004, including his father's land. He is originally from Hlaing Thoh but now he lives with his wife in A--- village.</p> <p>These photos taken in February, 2012 in Hlaing Thoh village, Than Daung [Thandaunggyi] Township, Toungoo District show villagers' land and plantation fields that were confiscated in 2004 in order for Light Infantry Battalion [LIB] #603 to build an army camp. The villagers who once occupied the land now face many problems after the land confiscation took place, as no compensation has been offered to villagers for the stolen land.</p> <p>These photos were taken in February 2012 in Than Daung Township, Toungoo District. The left-hand photo shows the Peh Leh Wah river where a dam is going to be constructed by the government. The right-hand photo shows a road from Hsah Soh Hkoh village to Hlaing Thoh village built by villagers for them to trade freely with each other</p> <p>These photos, taken in February 2012, show two schools in Than Daung Township, Toungoo District. These are designated Government schools, which although were once funded and built with iron roofs as permanent structures, have since lost Government support. According to one villager, teachers have failed to come and provide educational services to children despite having salaries set aside for such. Due to this neglect, children in Than Daung Township do not have educational access.</p> <p>These photos, taken in February 2012 in Than Daung Township, Toungoo District, show school-aged children passing time because there are no teachers in their village. The schools are recognized as Government schools, but the Government teachers have not come to teach in the village. Therefore, they have to help their parents with farm work and according to the community member this is a problem for their future.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Thandaunggyi Township, Toungoo District (Taken in January 2012)</p>
--	---

Source document #372

Internal log#:	12-13-02
Published:	"Toungoo Order Letter: Bawgali Sub-township, August 2011," KHRG, (first publication)
Location:	Bawgali Sub-township, Toungoo District
Issues:	Forced labour
Full text:	Stamp Sub-township general administrative directorate

	<p>Bawgali Sub-township¹¹³⁹</p> <p>Letter No -----</p> <p>Date -----</p> <p>To Sub-township general administrative directorate</p> <p>Village Administrator</p> <p>A--- Village</p> <p>Bawgali Sub-township</p> <p>Subject: Meeting Invitation</p> <p>We invite you to attend the meeting in Bawgali Sub-township general administrative directorate office at 8am on August 14th 2011 without fail as we have to discuss about the following case.</p> <p>(1) The Commander from TOC [Tactical Operations Command] #1 wants to meet [with the village leaders]</p> <p style="text-align: right;">Sd</p> <p style="text-align: right;">Sub-township administrator</p> <p>-The Copy</p> <p>-Office receipt</p> <p style="text-align: right;">Order letter collected by a KHRG researcher, Bawgali Sub-township, Toungoo District (Order letter received in February 2012)</p>
--	--

Source document #373

Internal log#:	12-13-D2
Published:	"Toungoo Order Notes: Thandaunggyi Township, February 2012," KHRG, (first publication)
Location:	Thandaunggyi Township, Toungoo District
Issues:	Forced labour
Full text:	The second order letter that the Myanmar Military wrote was that they called the village leaders to a meeting. They wrote the letter to the village

¹¹³⁹ As this is an official Myanmar government document, government district and township names are used, as opposed to the Karen demarcations used by KHRG in other reports.

	<p>leaders and they asked [the leaders] to meet them in the Kler La location. The reason that they called the villager meeting was to ask the villagers to go and do <i>Loh Ah Pay</i> [forced labour]. The ones who wanted to meet with them [the villagers] were the leaders of TOC [Tactical Operation Command] #1 of MOC [Military Operation Command] #9. The Myanmar military called a meeting and met with us, the village leaders, on August 14th 2011. They said, "You have to go and send the things, which are the rations." We would have to porter and send them to Koh Der camp. They asked ten people from our A--- village. These are the things that we know because the A--- village leader reported to us.</p> <p style="text-align: right;">Order Notes written by a KHRG researcher, Thandaunggyi Township, Toungoo District (Received in February 2012)</p>
--	---

Source document #374

Internal log#:	13-6-NB1
Published:	<p>"Persistent forced labour demands stop in six villages in Bilin Township as of September 2012," KHRG, July 2013, http://www.khrq.org/2013/07/13-6-nb1/persistent-forced-labour-demands-stop-six-villages-bilin-township-september-2012</p>
Location:	Bilin Township, Thaton District
Issues:	Forced Labour
Full text:	<p>KHRG continued to receive reports of demands for forced labour by Tatmadaw soldiers in the Lay Kay area in Bilin Township, Thaton District throughout the first half of 2012, however, as of September 2012, the forced labour is reported to have ceased altogether.</p> <p>During April 2012, residents of B---, D---, G---, H---, R--- and K--- villages in Bilin Township faced demands from Tatmadaw Light Infantry Division (LID) #44 for building materials, including 5,000 bamboo poles and more than 20,000 thatch shingles. LID #44 soldiers also used villagers to perform unpaid <i>set tha</i>¹¹⁴⁰ (messenger) service at Lay Kay army camp in April 2012. According to the community member who submitted this information, the incidents affected approximately 721 villagers from these six villages. Thirty-three representatives from the afflicted villages submitted accounts of abuse committed by LID #44 to the International Labour Organization (ILO) on July 11th 2012 through a community member trained by KHRG.</p> <p>Tatmadaw soldiers again ordered villagers from D--- village to provide thatches for barracks repair at Lay Kay army camp during a period of heavy rain in September 2012.</p>

¹¹⁴⁰ *Set tha* is a Burmese term for forced labour duty, such as with messengers stationed at army camps or bases, serving as an intermediary to deliver orders from army officers to village heads, but also involving other menial tasks when no messages are in need of delivery.

	<p>On April 29th 2013, the same community member trained from Bilin Township reported that the demands for forced labour from Lay Kay army camp had ceased and shares villagers' views regarding what had brought about this change:</p> <p><i>"After we submitted forced labour information to the International Labour Organization in July 2012, the forced labour happened only one time, when the Tatmadaw ordered D--- villagers to provide thatch for repairing their camp in September 2012. Since then (September 2012), the forced labour has not happened again up until now. Based on villagers' views, the forced labour has stopped because of three possible reasons: (1) forced (labour) has stopped after we submitted the forced labour incident to ILO; (2) forced labour has stopped after the Karen National Union [KNU] and Burma government signed the ceasefire agreement;¹¹⁴¹ and (3) forced labour has stopped for the reason that Burmese soldiers now dare to go and cut down trees and bamboo from the forest by themselves [because soldiers are no longer afraid of possible Karen National Liberation Army ambushes]."</i></p> <p>KHRG has not received any reports from community members of forced labour occurring in Lay Kay area, Bilin Township, Thaton District, since the end of September 2012.</p> <p style="text-align: right;">News Bulletin written by KHRG staff (Written in July 2013)</p>
--	---

Source document #375

Internal log#:	12-73-14	
Published:	"Mergui-Tavoy District Incident Report: Ler Muh Lah Township, October 2012," KHRG, (first publication)	
Location:	Ler Muh Lah Township, Mergui-Tavoy District	
Issues:	Torture and violent abuse	
Full text:	<u>Part 1 – Incident Details</u>	
	Type of Incident	Tortured by foe [soldiers] without fault.
	Date of Incident(s)	10/01/2012

¹¹⁴¹ On January 12th 2012 a ceasefire agreement was signed between the KNU and Burma government officials in Hpa-an Town. The preliminary agreement was based on '11 key points' and was due to be followed by more in-depth talks after 45 days. Negotiators from the two parties met for a 2nd round of talks beginning on 4th April, see "KNU and the Burmese Government Continued State-level Ceasefire Talks," *Karen National Union*, 4th April 2012 and held a 3rd round of negotiations from 3rd-4th September 2012, see "KNU Delegations Departs for the Third Round Negotiation of Ceasefire with the Burmese Government," *Karen National Union*, 1st September 2012. For more information on the ceasefire and how it has affected local villagers, see "Safeguarding human rights in a post-ceasefire eastern Burma," KHRG, January 2012 and "Steps towards peace: Local participation in the Karen ceasefire process," KHRG, November 2012.

Incident Location (Village, Township and District)		A--- village/ Ler Muh Lah Township, [Mergui-Tavoy District]		
Victim Information				
Name	Saw B---			
Age	42			
Sex	Male			
Nationality	Karen			
Family	Yes			
Occupation	C--- Coordinator			
Religion	Christian			
Position	Help with traveling			
Village	C---			
Perpetrator Information				
Name(s)	Rank	Unit	Base	Commander's Name
	Sergeant	LID MOC #33- Ler Pa Doh		Sa Htu Kyaw Myo Th'khin
		Name of LID Commander Hset Than		
<u>Part 2 - Information Quality</u>				
1. Explain the specific manner in which you collected this information.				
<p>On January 10th 2012, the thing happened to Saw B--- by going around with revolutionaries to show them the way. After that, the commander asked him to bring back a letter to the chairman and the chairman and other people who were in charge gathered and talked [discussed about something]. He sent the letter on January 6th 2012. The information in the letter was about the help. On that issue, [they] did not arrange [the request in the letter] and reported to LID# 33, military operations commander Hset Than by information in Saw B---'s letter.</p>				
2. Explain how the source verified information accuracy.				
<p></p>				
<u>Part 3 – Incident Details</u>				

	<p>Describe the Incident(s) in complete detail. For each incident, be sure to include 1) <u>when</u> the incident happened, 2) <u>where</u> it happened, 3) <u>what</u> happened, 4) <u>how</u> it happened, 5) <u>who</u> was involved, and 6) <u>why</u> it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.</p> <p>He [Saw B---] was arrested on January 10th 2012, in D--- village including his wife. Because of bringing back the letter, [they] said that [he] caused trouble. People have never asked [for things] because of being brave and [not wanting] to cause trouble for the village. And the soldiers arrested immediately, and checked on him three times per day. They beat him every time when they checked on him. Every time they beat him, they hooded him with [plastic] and a blanket. He was arrested for six days. They fed him once a day. The rice that they fed him once a day was as big as an egg and [they] fed him nothing more except that. And they accused him of [being a] Karen spy. They asked for a gun and a walkie-talkie [that spies usually use]. They asked for a gun and walkie-talkie every time they asked and beat him. And every time they beat him, he answered that, <i>"I don't have a gun and walkie talkie."</i> Because the Myanmar soldiers did not release him, he fled [by himself] from the enemies when they were drunk. After he fled he had to go and hide in the jungle every day including with his children and wife altogether. After he fled, [he had to go to hospital] he had to pay fifty thousand kyat¹¹⁴² (US \$50.66) for medical treatment. Family [livelihood] problems followed such as [problems with] housing, disease [pain], food and not daring to go do work [in that area]. So he sold his two farms. And he had to move to the source of the river and work [earn money] by carting the canes and manila [tree from which people make ropes]. People have to go and take things [bring food] for him secretly. And he had to live for one year at the source of the river. Because of the LID commander has left, he [Saw B--- has] come back and lives in the side of the village called E--- village's side.</p> <p style="text-align: right;">Incident Report written by a KHRG researcher, Ler Muh Lah Township, Mergui-Tavoy District (Received in June 2012)</p>
--	--

Source document #376

Internal log#:	13-16-A8-I1
Published:	"Hpapun Interview: Saw B---, February 2013," KHRG, February 2014, http://www.khrq.org/2014/02/13-16-a8-i1/hpapun-interview-transcript-saw-b-february-2013
Location:	Bu Tho Township, Hpapun District
Issues:	Forced labour

¹¹⁴² As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1

Full text:	<p>Ethnicity: Karen Marital Status: Married Position: Village secretary</p> <p>I would like to [know some things] about building the bridge. Where and when [are they building it]?</p> <p>The Htee Lah Eh Hta [bridge]? What is the name of the pagoda? I can't remember.</p> <p>Will they build the bridge in Htee Lah Eh Hta? When did they begin building the bridge? How many days [ago]?</p> <p>[They started] around one month [ago].</p> <p>Is it almost finished?</p> <p>Yes, but they haven't begun [to construct the bridge on] the other side of the river yet. And they first started on the east side.</p> <p>Where and in which village tract is the bridge located?</p> <p>In Htee Tha Daw Hta [village tract].</p> <p>Near which village?</p> <p>Near Noh Hta village, called Htee Lah Eh Hta.</p> <p>How about the other side? Where does that road lead [to]?</p> <p>It leads to the main road.</p> <p>Which road?</p> <p>The Hpapun main road.</p> <p>K'Ma Moh to Hpapun main road?</p> <p>Yes, correct.</p> <p>Can you guess how long it [the bridge] is?</p> <p>To the other side of the river.</p> <p>That is [how far]?</p> <p>Um, how could I know? It is hard to guess.</p> <p>One furlong?¹¹⁴³</p>
-------------------	--

¹¹⁴³ A furlong is a unit of distance equivalent to 0.125 of a mile or 0.2 of a km.

	<p>Yes, one furlong, he [another villager] said.</p> <p>Who built it?</p> <p>Who built it? The monk.</p> <p>Which monk?</p> <p><i>Hpuh Hkaw Taw</i>, [Karen name for] U Thuzana.¹¹⁴⁴</p> <p>What is his goal for building that bridge?</p> <p>If the bridge is built we hope that he [the monk] will [oversee] the development and livelihood of the people in the country, that [our village] will be connected to Meh Pree, Meh Hta [villages] and so on. He hopes that people will be able to travel smoothly.</p> <p>The monk has a lot of money and builds bridges. Does he do any business?</p> <p>We don't know if he does any business or not. Donations? I don't know where the money is from.</p> <p>Do you know, if he does not do business, who helps him [building the bridge]?</p> <p>I don't know. I guess he maybe has a contract with companies or rich [business] people who wish to help him.</p> <p>Do you know any of them?</p> <p>I don't know. I just guess. Many people would think that.</p> <p>When they worked [constructed the bridge], did the monks themselves help?</p> <p>The villagers [alone] built it.</p> <p>How many villages were asked to help build the bridge?</p> <p>All villages from A--- to D---, including from the Meh Pree village tract and</p>
--	---

¹¹⁴⁴ U Thuzana is an influential Buddhist monk based in Myaing Gyi Ngu who was instrumental in the formation of the DKBA in 1994; see "Inside the DKBA," KHRG, March 1996. In 1995, KHRG reported that U Thuzana had collaborated with the Tatmadaw, and met with then-Southeastern Commander Major General Maung Hla to obtain weapons and supplies for 4,000 soldiers in his monastery. As a result of the agreement, U Thuzana's monastery in Myaing Gyi Ngu, in northern Hpa-an District, reportedly developed a reputation as a mystical safe haven for villagers avoiding Tatmadaw abuses. See "Karen Human Rights Group commentary," KHRG, February 1995.

Kyaw Hpah.

From A--- to D---, all [the villagers] were asked? The village tracts are A---, W---, T---, S---, G---. So five village tracts altogether? How many villagers have to work?

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

How about your village?

Ten people [villagers] for five days. Ten people rotated every five days. And [after] another five days, another ten people.

Until when?

Until it's finished; until the bridge will be finished.

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

They set a six-month limit for finishing it.

So, ten people [villagers] go every five days [for] six months? Oh, [that is] many people. That should be thousands of villagers that are cooperating?

Yes, more than a thousand.

Let's see how far it is from your village to the Htee Lah Eh Hta [bridge]. How many furlongs [is] that? [Are you] going by motorboat or by car?

By boat.

Is there any problem for you whenever you go there? I mean, if you go by boat?

They said that we have to be volunteers, as in free labour. The problem is, that we have to volunteer and we have to use our own expenses. We have to pay the boat rate by ourselves [since] the boat driver cannot take us there for free every five days. We should help too.

Doesn't the monk make a plan to arrange [the payment] for the boat?

No, not yet.

It hasn't been arranged yet? And [the monk] doesn't pay for that?

No.

Is there any payment for the ten people that work in rotation every five days?

No.

What did the monk say about that?

He didn't say [call it] labour, but he said [the work is] for merit.

Like labour merit in religion [Buddhism]. Now the monks are there on the bridge speaking [reciting the Buddhist script].

They are the monks who recite the Buddhist script, but the one [the head of the monks] who leads them [is not among them on the bridge].

Do you think everybody wants to do the labour [for] merit?

In reality, whether they can or cannot, many people do not wish to do it. But the religious leaders in the village decided that we should follow [work on the bridge]. People go and we should also go.

Have you heard anything from your village about [villagers] facing a problem working on it [the bridge]?

They felt that even if they are busy, they have to do that [work on the bridge], because it is for merit, and that's why they do not have any problem [working on the bridge].

What if they are absent from it [work]? If they're busy or if they can't go, is there any punishment for that?

If they are in that situation, we do not force them to go. There is no punishment for them. Because it is for merit, we do not force them to work if they can't.

Let's say the order is that ten people should go every five days. If they don't go, will they be punished?

If they are busy or ill it is fine for them to be absent. We understand them.

Among the workers, how many kinds of workers [different professions] are there? Do people from away [a different village] work there; people from near that area and people who are hired by the monks?

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

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

Yes, I did.

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

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

Some villagers are busy and are not able to do that [work for the monk]. They may be busy because they have their own work to do, isn't it? Are they forced to work?

Yes, as you say, some people are not free, but they feel like they have to go when other people go. And 'times were over like that.'¹¹⁴⁵

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

For food, a lot of vegetables come from the lower parts [of the village]. Mustard, marrow, watermelon, cucumbers, so many...

Are villagers able to eat enough food?

Yes, they are able to eat enough.

What happens when [the villagers are] feeling ill? Do they [the monks] take care of them? Do they give them medicines?

Yes they do. They help with that.

Are there DKBA [Democratic Karen Benevolent Army]¹¹⁴⁶ soldiers [who are] assisting him [Monk U Thuzana]?

No.

Are there any armed soldiers around while building the bridge?

No. There are only the leaders, who are responsible for managing that [the construction of the bridge]. There are many people that lead [each part of the construction process], depending on their responsibility.

Where are the leaders from?

¹¹⁴⁵ This is the direct translation of a Karen-language idiom and roughly means "such is life".

¹¹⁴⁶ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "Inside the DKBA," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

	<p>They are from Taw Hkoh Law Kyoh.</p> <p>Which section?</p> <p>From the big city.</p> <p>What is the name of the city?</p> <p>Myaing Gyi Ngu.</p> <p>The Taw Hkoh Law Kyoh section should have its own name [in Burmese]?</p> <p>I can't remember.</p> <p>There are many other names like Nhin His Myaing, Sonnantha Myaing P'Tauk Myaing.</p> <p>I am not sure whether it is called P'Tauk Myaing or not.</p> <p>Ok, I will mention each of the names to you. They are Nhin Hsi Myaing, Zi Z'wa Myaing, In Gyin Myaing and P'Tauk Myaing.</p> <p>Is it P'Tauk Myaing or In Gyin Myaing? Maybe it should be P'Tauk Myiaing.</p> <p>People from P'Tauk Myaing managed that?</p> <p>Yes.</p> <p>Are there any other things that you want to mention regarding the building of the bridge? Like any sort of problems that you have whether it is good or bad [or other questions] that I haven't asked you?</p> <p>I can't say it is bad, because leaders have organised us to work on it and we followed that [their leadership]. Let's say that the next generation will be able to see [it] and cross over it easily in future. Yes, that is all.</p> <p>Is that all?</p> <p>Yes, it is.</p> <p style="text-align: right;">Saw B--- (male), Bu Tho Township, Hpapun District (Interviewed in February 2013)</p>
--	---

Source document #377

Internal	13-90-S1
-----------------	----------

log#:	
Published:	"Dooplaya Situation Update: Kyonedoe Township, January to August 2013," KHRG, (first publication)
Location:	Kyonedoe Township, Dooplaya District
Issues:	Arbitrary taxation and demands; Land confiscation; Peacebuilding efforts; Access to health and education
Full text:	<p>I am reporting about the politics, campaign, health, education and the human rights situation of the villagers in Kyonedoe Township where many groups such as the Thein Sein government, BGF [Border Guard Force],¹¹⁴⁷ DKBA,¹¹⁴⁸ KPF¹¹⁴⁹ and KPC [KNU-KNLA Peace Council] are operating while I went there from January to August 2013.</p> <p>Government and the BGF</p> <p>Sometimes, the operation column arrived in A---, B---, C---, D---, E--- villages. When they arrived [at the villages], they ordered the village administrator to come to them and when the village administrator arrived, they [village administrator] provided them with 1 to 2 viss¹¹⁵⁰ (3.52 to 7.04 lb.) of chicken. When the other groups come, he also provides for them as he provides food for guests. The column commander asked whether the DKBA or KNU soldiers come to the village and they [village administrator] answered to him that sometimes they come but sometimes they do not. He [column commander] asked what they [DKBA or KNU] come and do and they [village administrator] replied that they come for community development such as for education and health. He said that in ceasefire period, we [Tatmadaw] do not need to be afraid of gunfire. He slept [column commander] in some villages but in some villages, he just asked questions and left.</p>

¹¹⁴⁷ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

¹¹⁴⁸ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "[Inside the DKBA](#)," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

¹¹⁴⁹ Karen Peace Force was formed in February 1997 after splitting from the KNU/KNLA and surrendering to and signing a ceasefire with the Burmese military government. The KPF controls some administrative areas in Three Pagodas Pass and operates a number of road and river checkpoints in the area of Three Pagodas Pass. Following repeated rejections of Burmese government proposals to reform KPF into the Tatmadaw Border Guard, substantial elements have since reformed in the Tatmadaw Border Guard in 2010 while others remain independent.

¹¹⁵⁰ A viss is a unit of weight equivalent to 1.6 kg. or 3.52 lb.

Among some members of the BGF, they cooperate with the rich people from other areas and they sell out Dali forest reserve with [for] 270,000 kyat¹¹⁵¹ (US \$273.56) for one acre and nearly all of the land from the forest reserve is to be sold out. Since November 30th 2012, they sold 100 acres of the forest reserve near Moo Wah [village] and the rest of the forest became a new rubber plantation.

KPF and KPC

The groups cooperate with the rich stone miners and some of their members get involved in selling the forest land.

DKBA

Lieutenant Aung Yin Company set up their office in F--- village and they collect taxes for rubber plantations, phones and logging machines from the villages to which they can reach out.

Civilians' situation

The villagers mainly do hill field farming, flat field farming and plantation for their livelihood. Now, the forest lands for hill field farming have reduced year by year and we have known that the amount of the farms that are not being worked on has also increased. The reason is because of the deforestation and the amount of the rubber plantations has increased. Because of that reason, the degree of heat is increasing and the places have dried up and the climate has changed seriously so that some of the villagers are suffering from difficulties.

The KNU, Thein Sein Government, BGF, DKBA, KPF and KPC armed groups are controlling the area and the villages need to give [fulfill] the demands from all groups for taxes, donations for the special days, religion, health and education. When the villagers face difficulties, they are not sure which group they have to report to or which group they have to rely on. The culprit usually becomes [joining] BGF or DKBA or KPC or KPF so that [the problem] is difficult to solve and the one who reports about the abuse [to the group] would also be in trouble.

On July 11th 2013, about at 9:00 am, BGF Battalion #1012 held [a meeting] led by Battalion Commander Saw P'Loo in Kon Doh Township Monastery chapel and there was over 150 people from two villages who attended the ceremony. The people who attended the ceremony [included]:

- (1) Kyonedoe Township KNU Campaign in charge [director] Saw Kyaw Kaw, Kyonedoe Township KNU Campaign Committee Saw

¹¹⁵¹ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

Hsa Yoo Moo

(2) KNDO [Karen National Defence Organization] Battalion #6
Battalion commander Saw Hpah Ni and KNDO Battalion #6
Battalion Deputy Commander Mahn Nyunt Maung

(3) DKBA Klo Htoo Baw Lt. Colonel Saw Moo Say

(4) BGF Battalion #1012 Battalion Commander Saw P'Loo and

(5) KPC Company Commander Mahn Hkin Lin.

In that public conference, they discussed and explained about health, education, land and religious issues.

From DKBA, Moo Say said that even though our [military] structures, clothes and logos are not the same, we are still human beings and we also hold the four principles of Saw Ba U Gyi firmly.

From BGF, Saw P'Loo said that we do not want to be BGF but we have to be members because of the situation. If you take out my blood, it is still Karen blood.

In the meeting, as the villagers were facing difficulties, in order to benefit something [from the meeting], they reported [asked the groups] to help in building the school from Tha Main Doot, as it is not finished yet and the groups [could] provide 1,000,000 kyat (US \$1,013.17) to each village. Some of the civilians said that the public conference led by the BGF battalion commander and the support for the schools were done so that the civilians would trust them [the groups] and also to show that the divided groups are united. In 2011, they met and held a public conference with the SPDC government but nothing has happened. Would it be fine for the villagers only if there is the ceasefire process? The villagers reported to them that now, the only better situation is that there is no fighting but the villagers have to provide rations and the patrol fee for cars and motorbikes for many groups and it costs more.

Health

There is no special information related with education [health].

Education

In our region, the Norway NGO and UNICEF cooperate and are building three schools with no consultation [from the residents].

Conclusion

I would like to report that in the campaign area of Kyonedoe Township, because the armed groups have taken control, I predict that there will be land issues, no rule of law and the civilians might face many difficulties.

	Situation Update written by a KHRG researcher, Kyonedoe Township, Dooplaya District (Received in September 2013)
--	--

Source document #378

Internal log#:	12-146-D2
Published:	"Hpapun Order Notes: Bu Tho Township, October 2012," KHRG (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Arbitrary taxation and demands
Full text:	<p>Order letters from villagers Date: October 12th 2012</p> <ol style="list-style-type: none"> 1. The order letter #1 is about: Border Guard #1013 Battalion Commander Saw Hla Kyaing ordering village heads who lived close to A--- village to attend the meeting that they held at Border Guard's K'Ter Tee camp. During the meeting, he [Saw Hla Kyaing] told the village heads to fulfil his needs, which are; thatched shingles, bamboo poles or money. Villagers had to help him. We learned about it [BGF meeting] [and the demands] from B--- village head. 2. The order letters #2, #3, #4, and #5 are about: in the past, we knew that the problems were as the information mentioned in the letters. [I] do not know how to explain them in detail. <p style="text-align: right;">Order Notes written by a KHRG researcher, Bu Tho Township, Hpapun District (Received in November 2012)</p>

Source document #379

Internal log#:	13-16-A2-I1
Published:	"Hpapun Interview: Saw A---, Received February 2013," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Anti-personnel and other mines; Forced labour; Arbitrary taxation and demands
Full text:	<p>Name: Saw A--- Gender: Male Age: 32 Religion: Buddhist Ethnicity: Karen Family Status: Married Occupation: Flat farms and hill fields</p>

	<p>Position: Village head</p> <p>How many thatched shingles that they have ordered from you?</p> <p>500 thatched shingles.</p> <p>How much [does it] cost for one hundred thatched shingles for selling to each other?</p> <p>5,000 kyat¹¹⁵² (US \$5.07) for 100 thatched shingles.</p> <p>What about for 500 thatched shingles?</p> <p>25,000 kyat (US \$25.33).</p> <p>They ordered from B--- 500 thatched shingles, what about other villages?</p> <p>C--- for 500 thatched shingles. D--- for 500 thatched shingles. Altogether 2,000 thatched shingles.</p> <p>Did it include Mae Lah?</p> <p>No. Mae La is in Htee Tha Daw Hta village tract.</p> <p>Were there any [other] villages that they ordered thatched shingles? Only these three villages?</p> <p>No, there were four villages. They were E---, D---, B--- and F---.</p> <p>How many thatched shingles?</p> <p>Each village had to give 500 thatched shingles so there were 2,000 thatched shingles.</p> <p>Who ordered [thatched shingles]?</p> <p>Maung Nyo Thaing.</p> <p>Is Maung Nyo Thaing KNU, DKBA¹¹⁵³ or SPDC?¹¹⁵⁴</p>
--	--

¹¹⁵² As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

¹¹⁵³ The Democratic Karen Benevolent Army (DKBA), formerly the Democratic Karen Buddhist Army, was formed in December 1994 and was originally a breakaway group from the KNU/KNLA that signed a ceasefire agreement with the Burma government and directly cooperated at times with Tatmadaw forces. The formation of the DKBA was led by monk U Thuzana with the help and support of the State Law and Order Restoration Council (SLORC), the name of the military government in Burma at that time. For more information on the formation of the DKBA, see "[Inside the DKBA](#)," KHRG, 1996. The DKBA now refers to a splinter group from those DKBA forces reformed as Tatmadaw Border Guard Forces, also remaining

	<p>He is BGF [Border Guard Force].¹¹⁵⁵</p> <p>Do you know his Battalion? Is he from Battalion #1014 or 1013?</p> <p>He is company #4, but I don't know which Battalion. Maybe, it is Battalion #1014.</p> <p>Where are they based?</p> <p>They base in Meh Pree Pa Doh.</p> <p>Which village tract are the four villages in that had to give thatched shingles?</p> <p>In Meh Pree village tract.</p> <p>Meh Pree village tract is from which township?</p> <p>Bu Tho Township.</p> <p>Have [they] already order [this] for a long time?</p> <p>No, just last month.</p> <p>Do they still order now?</p> <p>We have to give every year.</p> <p>Is the case finished?</p> <p>I cannot say. Last year, we have to give them a tax for hill field and flat farm.</p> <p>When did they order you for the 2,000 thatched shingles?</p>
--	--

independent of the KNLA. As of April 2012, the DKBA changed its name from "Buddhist" to "Benevolent" to reflect its secularity.

¹¹⁵⁴ In Karen, the Burmese phrases *Na Ah Pa* (SPDC) and *Na Wa Ta* (SLORC) are commonly used to refer to the Burma government or to Burma's state army, the Tatmadaw. Many older Karen villagers who were accustomed to using the phrase *Na Wa Ta* (SLORC) before 1997 continue to use that phrase, even though the SLORC has not officially existed since 1997. Similarly, despite the official dissolution of the SPDC in March 2011, many Karen villagers continue to use the phrase *Na Ah Pa* (SPDC) to refer to the Burmese government or to the Tatmadaw; see: "[Mission Accomplished as SPDC 'dissolved'](#)," *Myanmar Times*, April 4-10th 2011.

¹¹⁵⁵ Border Guard Force (BGF) battalions of the Tatmadaw were established in 2010, and they are composed mostly of soldiers from former non-state armed groups, such as older constellations of the DKBA, which have formalised ceasefire agreements with the Burmese government and agreed to transform into battalions within the Tatmadaw. BGF battalions are assigned four digit battalion numbers, whereas regular Tatmadaw infantry or light infantry battalions are identified by two or three-digit battalion numbers. For more information, see "[DKBA officially becomes Border Guard Force](#)" *Democratic Voice of Burma*, August 2010, and, "Exploitation and recruitment under the DKBA in Pa'an District," KHRG, June 2009.

Already for a few days.

Now, do they still order [thatched shingles]?

Yes, I just went [to BGF #1014 army base] this morning.

What did they tell you this morning?

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

What are things?

Maw Ko [people who sell cow and buffalo or black market items].

What about thatched shingles?

They order. They also order other things. For the thatched shingles, they order every year.

In this year 2,000 right?

Yes.

Did they buy them [thatched shingles]?

No, they [just] took them like that.

Do you know Maung Nyo Thaing Commander's name?

Commander Bo Maung Gyi. He is company commander. Maung Nyo Thaing is under Bo Maung Gyi's control.

Is Maung Nyo Thaing an officer or teacher?

He is an officer.

Is there any other forced labour?

No, we only have to provide the thatched shingles.

Do the villagers have to sentry?

No.

What about A--- villagers?

Yes, they have to do sentry and each person has to [work] for three days.

A--- villagers always have to do that?

Yes, one time for two people.

Until now?

Yes.

Can you give me the name of A--- villagers who have to be sentries?

I cannot say because they always change every three days.

Do you know anyone and who they are?

Yes, Saw G---.

Any other?

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

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

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

Do they [BGF] travel?

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

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

Yes, because they [BGF] got strong orders from their leaders that they must not fight with the black scarves [KNLA]. They stay in [their camp during the] daytime but they leave at night time.

Did they tell you that they must not fight KNLA?

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

They cannot fight and also cannot stay [in the village] so who told you about that?

Bo Nyo Thaing told me. He also told me they cannot go to villages with guns because the KNLA doesn't allow them.

They order thatched shingles only from the four villages? What about other villages?

Only the four villages and they order every year. In the past in Hkaw Taw Poo [Myaing Gyi Ngu], sometimes, they ordered thatched shingles for a million for one year. We had to do 50 to 100 thatched shingles for each

house and I was so tired.

What about in this year? How did you divide?

For big house, they have to pay more and for small house, they have to pay less. At least 200 or 300 [of thatched shingles] for each house.

Do the BGF, DKBA and KNU use landmines to protect themselves?

In the past, people stepped on landmines in the Htee Htaw Hkee path, but they not dare to take [them] out.

Can you estimate how many landmines left?

I don't know but it [they] exploded one or two times and it hit two villagers. How many left, I don't know.

Where were the two villagers from?

They were from B---

Where were they sent?

They were sent to Taung K'Lay hospital.

Did they get a fake leg?

Yes.

Do you know their name?

[One of them,] his house is near here. His name is Saw H---

How old is he?

Over 50 years.

Do you know his father's name?

I don't know his father's name but he stays in Meh C---. I know he is called Saw I---

Saw H---'s father is called Saw I---?

Yes, but not his real name. He is called Saw I--- because he is from I---

How old is Saw H---?

Over 50 years. At about 56 year old.

What about the other one who stepped on a landmine?

His name is Saw J---. His real name is Saw K---.

How old is his he?

He is over 40 years old. Nearly 50 years old.

Do you know his father's name?

I nearly remember but I'm not [able to].

How long ago had they stepped on the landmines?

In the last year.

How many months?

Already 12 months.

In 2012?

Yes.

Whose landmines?

BGF.

Did they tell villagers when they planted the landmine?

No, they didn't say.

So how do the villagers know?

They know because they stepped on it. One is while he went to cut bamboo and another one is when he was drunk. People told him not to go to that way but he went. Bo Lwah came and cooked there and they have *ler chaw* [three stones that serve as stove for cooking]. He walked on the Ler Chaw way so he stepped on a landmine.

Have they already come back from Taung K'Lay Hospital?

Yes, now, they went to Meh La Moo.

Do you still have anything to say to us?

There are many problems but I don't [know] what to say. If you help the black scarves, they [BGF] say we love the black scarves. So, we have to work for them too. We have to show that we love them the same because we are all Karen.

So, you have to be friends with them, every group?

I drink wine a lot so I talk to them.

Can we use your information to report to others?

Yes.

What is your name?

My name is Saw A---

How old are you?

32 years old.

Are you single or married?

I'm married.

How many children do you have?

Two boys and one girl.

How old is your oldest child?

19 years old.

What about the youngest one?

Over 10 years old.

Which ethnicity are you?

I'm E--- villager.

I mean which ethnicity such Karen, Thai or Burmese?

I'm Karen.

What is your religion?

Buddhist.

What do you work?

I do flat farms and hill field.

Do you have any other responsibilities?

No, I only climb for betelnut leaves.

	<p>You are village head, right?</p> <p>Yes, but I can still climb for betelnut leaves. If I don't do that I don't have money.</p> <p style="text-align: right;">Saw A---, (male, 32), Bu Tho Township, Hpapun District (Received in February 2013)</p>
--	---

Source document #380

Internal log#:	13-16-A3-I1
Published:	"Hpapun Interview: Saw A---, Received February 2013," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Arbitrary taxation and demands
Full text:	<p>Name: Saw A--- Gender: Male Age: 48 Village: B--- village, Meh Pree village tract, Bu Tho Township, Hpapun Township. Religion: Buddhist Family Status: Married Occupation: Farmer</p> <p>Did you say that Major Nyunt Thein ordered 500 thatched shingles from each village?</p> <p>Yes, they did. Even though they ordered, we haven't collected the thatches and sent them yet.</p> <p>But they already ordered right?</p> <p>Yes.</p> <p>How many villages did you say they ordered the thatches from?</p> <p>They ordered them from four villages.</p> <p>What are those villages' names?</p> <p>The name of those villages are A---, B---, C--- and D---.</p> <p>They ordered 500 thatched shingles from each of those villages?</p> <p>Yes, they ordered 500 thatched shingles from each village and it's 2,000 thatches.</p> <p>Did they also order from other village tracts?</p>

No, only four villages.

Do you think they will also order it from Pgeh Kay and Kyaw K'Loh?

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

Do you also have to buy the thatches in your village? Or do you make it yourself?

We make it ourselves.

Where do you have to send it?

We have to send it to Meh Pree Pah Doh. They are going to base their camp there.

Did they order only thatches or did they also order bamboo poles?

They only ordered thatches for now.

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

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

You said Major Nyunt Thein ordered it right?

Yes.

What is the battalion number of Major Nyunt Thein?

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

Who is their battalion commander?

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

Thank you so much and what's your name?

My name is Saw A---.

Where do you live?

I live in B---.

How old are you?

I'm 48 years old.

Are you married?

	<p>Yes.</p> <p>What is your religion?</p> <p>I'm a Buddhist.</p> <p>What do you do for your livelihood?</p> <p>I'm farming the flat field.</p> <p>Will you accept me reporting the information that you provided for me to the information centre? For example, if other people want to know, can I share with them?</p> <p>It's ok, you can share.</p> <p style="text-align: right;">Saw A---, (male, 48), Bu Tho Township, Hpapun District (Received in February 2013)</p>
--	---

Source document #381

Internal log#:	13-16-03
Published:	"Hpapun Order Letter: Bu Tho Township, December 2012," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Forced labour
Full text:	<p>Stamp:</p> <p>Border Guard #1013</p> <p>Letter: ____</p> <p>Date: ____</p> <p style="text-align: right;">Date: December 9th 2012</p> <p>To</p> <p>Village leader</p> <p>A--- village leader</p> <p>[The reason] I wrote to you is as the following issue. If you receive my letter, do come and meet me at Hpah Htee Hkuh camp on December 16th 2012, at 9 AM. Don't delay.</p> <p style="text-align: right;">Sd December 9th 2012 Commander Saw Ku Loo</p>

	<p>Battalion #1013 High Level Advisor</p> <p>Order Letter collected by a KHRG researcher, Bu Tho Township, Hpapun District (Received in February 20013)</p>
--	---

Source document #382

Internal log#:	13-36-01
Published:	“Thaton Order Letter: February 2012,” KHRG (first publication)
Location:	Thaton District
Issues:	Forced labour
Full text:	<p>Stamp</p> <p>Border Guard Force #1013</p> <p>Battalion Office</p> <p style="text-align: right;">Date: February 11th 2013</p> <p>Village head</p> <p>Come and meet us at the camp without absence on February 11th 2013 at 3:00 PM as soon as you receive this letter.</p> <p style="text-align: right;">Sd</p> <p style="text-align: right;">Warrant Officer (2) [behalf] Security duty February 11th 2013 Deputy Commander Border Guard Force #1013</p> <p style="text-align: right;">Order Letter collected by a KHRG researcher, Thaton District (Received in March 2013)</p>

Source document #383

Internal log#:	13-74-12
Published:	“Hpapun Incident Report, Bu Tho Township, February 2013,” KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Forced labour; Arbitrary taxation and demands; Impact of infrastructure and commercial development
Full text:	<u>Part 1 – Incident Details</u>

	Type of Incident	Village condition and dam problems		
	Date of Incident(s)			
	Incident Location (Village, Township and District)	A--- village, Htee Tha Daw Hta village tract, Bu Tho [Township], Mutraw [Hpapun District]		
	Victim Information			
	Name	Saw B---		
	Age	53		
	Sex	Male		
	Nationality	Karen		
	Family	Yes		
	Occupation	Hill farming		
Religion	Buddhist			
Position	Villager			
Village				
Perpetrator Information				
Name(s)	Rank	Unit	Base	Commander's Name
Myo Myint Shwe	Project director	Unknown	Yangon	Unknown
Hpah Tha Beh	Platoon commander	Battalion #1014	New place close to Tha A'Aw P'lee village	Maung Chit
<u>Part 2 - Information Quality</u>				
1. Explain the specific manner in which you collected this information.				
Regarding this accident I took the [information] from A--- village head in last December 2012, [The information is about] when he went to the meeting in Hkaw Taw regarding about the dam issue and the director was Myo Myint Shwe. And another thing is in April [someone] went and built a BGF camp in at Meh Say [village]. Ten people for one time they went and they had to bring 200 bamboo poles with them and it was in 2012.				
2. Explain how the source verified information accuracy.				
The person who provided this information knew about it because he himself went and planned [arranged the bamboo poles according to the				

order]. And regarding to the dam issue, he himself went to the dam meeting.

Part 3 – Incident Details

Describe the Incident(s) in complete detail. For each incident, be sure to include 1) when the incident happened, 2) where it happened, 3) what happened, 4) how it happened, 5) who was involved, and 6) why it happened. Also describe any villager response(s) to the incident, the aftermath and the current living situation of the victims. Please use the space prepared below, and create an attachment if needed.

Regarding to the incident date, [we] can't state exactly because the village head could not recall the incident date. But it happened in July 2012, ten villagers from A--- village had to go and help [with repairing or building] BGF battalion #1014 and #1013 camps in Meh Say village and they had to bring 200 bamboo poles along with them. And the [villager] also mentioned that there is a BGF gate [check point] that asked 1,000 kyat¹¹⁵⁶ (US \$1.01) from each boat that travels along the river. Sometimes, if they [boat drivers] load many things, they ask differently [for more money]. BGF camp commander at Meh Say is not stable [this means rotates]. Sometimes, the camp commander is Hpah Yuh Khay, sometimes the camp commander is Ba Yoh and sometimes the camp commander is Hpah Tha Beh [in rotation]. And sometimes, the position is changed between them [three people above]. The incident happened in A--- village, C--- village in Htee Tha Daw Hta village tract, Bu Tho Township. The victims were C--- and A--- villagers and the actors were BGF soldiers. The things that happened mostly were forced labour, demands and threatening [the villagers].

And another thing is in 2012 December regarding the dam issue in Taw Kyah, because it is close to A--- and C---, they [company in-charge] demanded the villages close to [the dam] go and attend the meeting in Hkaw Taw Poo and the person who conducted the plan was called Myo Myint Shwe. He lives in Yangon and he said that the dam is related to headquarters and we met with brigade seven [leaders] and they [Brigade seven leaders] have agreed [to build the dam]. Only brigade seven left [to get the official permission to build the dam]. [They said,] if the dam is constructed, they will provide the electricity and moreover you will gain improvement [development] and the area that will be flooded by the water, they will compensate. Moreover, they said that the people who will lose their houses, they will relocate them to Bago. So, it is a big problem for the villagers to be relocated. For these things because they have not happened, the civilians suffer and just let it be as it is.

Incident Report written by a KHRG researcher,

¹¹⁵⁶ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.

Bu Tho Township, Hpapun District
(Received November 2012)

Source document #384

Internal log#:	13-124-P1
Published:	"Hpapun Photo Notes: Bu Tho Township, July to November 2013," KHRG, (first publication)
Location:	Bu Tho Township, Hpapun District
Issues:	Forced labour; Land confiscation; Access to health and education
Full text:	<p>(The Photo was taken during 2013) Start from July 26/7/13 to November 4 (List) and report</p> <p>Date-August 21st 2013, 10:41 am Place- in the Baw Hta Primary school Village tract- A--- village, Bu Tho Township Mu Traw [Hpapun] District</p> <p>This photo shows a meeting to resolve a problem of rubber plantations and breeding of cattle and buffalo. The problem is that the people who are in section #3 plant rubber fields at Traw Day, which is close to the area and road for the animals to go around [to graze]. Mostly the buffalo from Baw Hta village enter into the compound of the section #3 people's rubber fields and the eat rubber plants. All of the buffalo are tied by the owner of the rubber plantation fields. And the name of the person who ties the buffalo is Saw A---, who is from section #3, B--- village. And the buffalo's owner says that the buffalo enter into the compound of the rubber plantation field because they [the owners] do not fence their field's compound strongly enough. The owner of the buffalo is named Saw C---, who is from D--- village. Additionally, another one [rubber plantation owner] is not only tying the buffalos but also shooting and blinding of the buffalos eyes with a catapult. For this reason, it causes a problem between the two sides. Because of this problem, [they] report it to the village leader. The village leaders come and call a meeting with both sides—the owners of the rubber plantation fields and the owner of the buffalos. They include the villagers as well. And they meet together in the primary school of the Baw Hta village and [the village leader] solves the problem for them. This photo is taken by myself.</p> <p>Time – September 7th 2013, 7:19 AM Place- Mae T' Roh (or) [LIB] #340 Village tract- E--- village- Bu Tho Township, Mu Traw District</p> <p>These photos are the Burmese soldiers who are from LIB #340 asking the villagers, who are from A--- and B--- villages, to plough for them on their farm. The farms are not Myanmar military [Tatmadaw] farms. The owner of the farm is (Saw F---) and now he goes back to G--- village. The Myanmar soldiers confiscated his land a long time ago. It is over twenty years. The Myanmar soldiers work on [the farm] but when it is the time to plough and plant the paddy, [they] always ask the villagers</p>

from A--- to work for them. In the last one or two months, on September 17th 2013, 7:19 am, [they] still asked the villagers from A--- and B--- to go and plough their farm. There are all together ten people who go and plough for the Myanmar soldiers; there are four villagers from A--- village and three villagers from B--- village, including two village head leaders and one community member. They are [the people] to work for them from 8 am in the morning to over 10:30 am. After the villagers plough for them, they ask to go back. However, the Myanmar soldiers still ask the villagers to help them pull out the small paddy. Nevertheless, the villagers reply to the Myanmar soldiers that *"it is getting hot and our buffalo are getting hungry and we are not free to help you pull out the small paddy."* And they [soldiers] do not force them to work. The villagers from the LIB #340 [controlled area] cook the rice for the other villagers and ask them to eat the rice and [they also] give them [the other villagers] four bottles of Burmese alcohol to drink. The name of the leader who works on the farm is Ohn Than. This photo is also taken by myself.

Time – September 7th 2013, 9:52 am
Place- Mae T' Roh (or) [LIB] #340 (*sa sa na*)
Village tract- Mae Klaw
Township- Bu Tho Township
District- Mu Traw District

This photo is about the Myanmar soldiers building and repairing the locations of breeding [grounds] in the people's [former] paddy fields that they [soldiers] confiscated in the past. They do not do farming in all of paddy fields. They [soldiers] do breeding in duck coops, (chicken coops) and pig pens. These paddy fields have become the places for breeding. And *hkaw boh* [the borders of the paddy fields] are destroyed more and more as a result of breeding. If we look at the paddy fields, we can only see the chicken coops, duck coops, and pig pens. The pig pens are built with bricks. The places where they do the breeding are also LIB #340 (*sa sa na*) in the Mae Roe area. The owner of the paddy field is A---. Therefore, we can see that the paddy fields and *hkaw boh* [the borders of the paddy fields] are destroyed more and more because the Myanmar soldiers are doing the work.

We do not dare to take the photos clearly of the coops for breeding pigs and ducks. The soldiers are around us. We do not dare to take photos. As for the photos of the chickens, I can take the three photos while he [the soldier] does not see me because I have a good chance when a soldier who raises the chicken enters the coop of the chicken and [he] asks me to help him collect the chicken eggs. This photo is taken by myself.

Time – September 7th 2013, 7:29 am
Place- Mae T' Roh LIB [Light Infantry Battalion] #642
Village tract- Mae Klaw village, Bu Tho township, Mu Traw district.

This photo is of the Myanmar soldiers at [LIB] #642 who dig [up the soil

	<p>to make] bricks in the people's paddy field. These paddy fields were confiscated by them [the soldiers] in the past. The owner of the paddy field is Saw H--- and he lives in I--- village, Mae Klaw village tract, Bu Tho township, Mu Traw District. The Myanmar soldiers from (642) ask [the people] to dig [the soil] for the brick. The [the soldiers] purpose is to fence their place [land] and their battalion army camp and they will build [it so] their location will be better [fortified]. Furthermore, if there are some extra bricks, for example, they will sell them to the villagers who are in Hpapun. And we know that the paddy fields are destroyed as we see that these Myanmar soldiers ask the people to [dig the soil] for the bricks. We can see that there are a lot of their [Tatmadaw] places where they make the bricks in Mae T'Roh village tract. This photo is taken by myself.</p> <p>Time- September 9th, 7:34 pm Place-Baw Hta village Village tract- Mae Klaw village, Bu Tho township, Mu Traw District</p> <p>This photo is about treating the people [with] medicine [for a disease] that is called elephantiasis. The person who goes and treats the people [with] medicine is Lwin Kyaw and he teaches at Baw Hta school. When he goes and treats [with] the medicine for the villagers in Baw Hta, he also goes together with an interpreter. He calls [on] one interpreter because most of the villagers do not understand Burmese in Baw Hta village. And the interpreter's name is Hpah Po Kay and he lives in Baw Hta village. There are also some of the villagers in the village who do not take the medicine that he treats them [with]. However, most [of the villagers] take the medicine. And after he has treated people the medicine, he says that <i>"after you have taken the medicine and if something happens, come to me and I will communicate with the big hospital in Hpapun."</i> Lwin Kyaw is not a health worker. The health workers in Hpapun ask him to treat the people in Baw Hta village. The person who asks him is from Hpapun Hospital [and] is related to the health care department and his name is (Saw Than Aung). The reason why he goes and treats the villagers [with] medicine is [so] that, the disease that is called elephantiasis does not occur in the village. Therefore, they give him knowledge and [he] treats the villagers [with] medicine. This photo is taken by myself.</p> <p style="text-align: right;">Photo Notes written by a KHRG researcher, Bu Tho Township, Hpapun District. (Received in November 2013)</p>
--	--

Source document #385

Internal log#:	13-1-NB1
Published:	"Landmine explosion and death of villagers in Papun District," KHRG, May 2013, http://www.khrq.org/2013/05/13-1-nb1/landmine-explosion-and-death-villagers-papun-district
Location:	Dwe Lo Township, Hpapun District

Issues:	Anti-personnel and other mines; Impact of infrastructure and commercial development
Full text:	<p>On February 11th 2013 at 8:00 am there was a landmine explosion beside the Yone S'Lin River, between K--- village and T--- village in K'Ter Tee village tract, Dwe Lo Township, Papun district. Five villagers were hit by the landmine explosion while transporting sand in a car, having been hired to do this by the Green Hill Company¹¹⁵⁷ manager <i>Ko Myo</i>.¹¹⁵⁸ Specifically, the villagers were paid by the company to carry sand from a sand bank¹¹⁵⁹ in H--- village to a Green Hill Company building using villager U M---'s car.¹¹⁶⁰</p> <p>Initially, the company is reported to have claimed that the sand would be used for the building of a school, but later it became clear that the sand was being used for company business, with no benefit to the school. Saw L---, a sand bank owner living in T--- village reported: <i>"Before asking the villagers to carry the sand for them, they [Green Hill company] went to talk with the vice village tract leader and the vice village tract leader told them to stop¹¹⁶¹ but they didn't, so I think that was how the problems started."</i>¹¹⁶² Likewise, T--- village administrator, Saw P---, said, <i>"Before the landmine explosion, Ko Myo, who was a former K'Ter Tee village administrator, went to talk to the KNU [KNLA] who is controlling the area about the carrying of the sand. The KNU leader told Ko Myo to stop it on the day before the explosion [happened], however, Ko Myo didn't [do anything to] stop it."</i>¹¹⁶³</p> <p>Of the five casualties, including the driver, G---, <i>"Three of them were under 18. One was 13 years old while the other two were 14 and 18 respectively,"</i> reported K--- villager, Maung S---. The villager also reported to the community member that three of the victims died immediately in the explosion while one injured villager died on the way to hospital; the fifth victim died in the hospital. Until now, it has not been determined who planted the landmine or the reason why it was planted. A special security unit linked to the government military, the <i>Sa Ah Pa</i>, based in K'Ma</p>

¹¹⁵⁷ Green Hill Company is affiliated with both BGF #1013 and #1014, and also comes under Burma government control.

¹¹⁵⁸ Ko Myo is a former administrator of K'Ter Tee village and is currently in charge of transporting the sand supplied by the villagers to the Green Hill Company base.

¹¹⁵⁹ A sand bank is a naturally occurring deposit of sand, often found close to rivers.

¹¹⁶⁰ This information was included in three unpublished interviews, one incident report and one situation update submitted to KHRG by a community member in Papun District.

¹¹⁶¹ The KNU leader is reported to have asked the company to bring a stop to their work because of concerns about its' effect on villagers' livelihoods.

¹¹⁶² This information was included in an unpublished interview submitted to KHRG by a community member in Papun District.

¹¹⁶³ This information was included in an unpublished incident report submitted to KHRG by a community member in Papun District.

	<p>Maung village, stated that it was the KNLA that planted the landmine, though villagers interviewed remain unsure about who planted it.¹¹⁶⁴</p> <p>None of armed groups are taking measures to provide assistance to the families after the deaths. The Green Hill Company provided 300,000 kyat (US \$341)¹¹⁶⁵ in compensation to the family of each villager who died. The manager of the company, Ko Myo is also reported to have personally paid 200,000 kyat (US \$227) in compensation to the family of each victim.¹¹⁶⁶</p> <p style="text-align: right;">News Bulletin written by KHRG staff, Dwe Lo Township, Hpapun District (May 2013)</p>
--	--

Source document #386

Internal log#:	13-2-NB1
Published :	“Demands for labour and money by religious leaders in Papun District, January 2013,” KHRG, June 2013, http://www.khrg.org/2013/06/13-2-nb1/demands-labour-and-money-religious-leaders-papun-district-january-2013
Location:	Bu Tho Township, Hpapun District
Issues:	Forced labour; Arbitrary taxation and demands
Full text:	<p>During January 2013, there were instances of abuse that were perpetrated by religious leaders in Papun District. Villagers reported that they were forced to provide both labour and money for two local projects.</p> <p>On January 1st 2013, construction began on the new Htee Lah Eh Hta Bridge, which will cross the Yunzalin River, near Noh Hta village in Papun District. The project is led by U Thuzana¹¹⁶⁷ who is the head monk at Myaing Gyi Ngu Monastery.¹¹⁶⁸ The project leaders demanded 184</p>

¹¹⁶⁴ This information was included in an unpublished incident report submitted to KHRG by a community member in Papun District.

¹¹⁶⁵ As of April 12th 2013, all conversion estimates for the Kyat in this report are based on the official market rate of 881 kyat to the US \$1. This reflects new measures taken by Burma's central bank on April 2nd 2012 to initiate a managed float of the Kyat, thus replacing the previous fixed rate of 6.5 kyat to US \$1.

¹¹⁶⁶ This information was included in one unpublished incident report and one interview submitted to KHRG by a community member in Papun District.

¹¹⁶⁷ U Thuzana is an influential Buddhist monk based in Myaing Gyi Ngu who was instrumental in the formation of the DKBA in 1994; see "Inside the DKBA," KHRG, March 1996. In 1995, KHRG reported that U Thuzana had collaborated with the Tatmadaw, and met with then-Southeastern Commander Major General Maung Hla to obtain weapons and supplies for 4,000 soldiers in his monastery. As a result of the agreement, U Thuzana's monastery in Myaing Gyi Ngu, in northern Hpa-an District, reportedly developed a reputation as a mystical safe haven for villagers avoiding Tatmadaw abuses. See "Karen Human Rights Group commentary," KHRG, February 1995.

¹¹⁶⁸ This information was included in three unpublished interviews and one incident report submitted to KHRG by a community member in Papun District.

villagers from 30 villages in five different village tracts¹¹⁶⁹ to work every day.

Villagers Sent	Village Names
10	Pc--- village
5	D--- village
5	R--- village
10	H--- and P--- village
10	E--- village
10	Pr--- village
7	St--- village
3	Dr--- village
10	B--- village
4	L--- village
5	Y--- and Z--- village
10	U--- village
5	B--- village
10	C--- and S--- village
10	Ph--- village
6	Kh---- village
10	J--- village
10	Ng--- village East and West
6	Hp--- vehicle road
9	Hp---- village monastery and Ny--- village
7	Di---- village
10	Bo--- and Bc--- village
5	N--- village
7	M--- village
184 villagers	30 villages ¹¹⁷⁰

Villagers reported that every village must provide workers, including children.¹¹⁷¹ Anyone who does not attend must ensure that a replacement is sent or they cannot avoid working. Based on the KHRG community member's research, the civilians have been told by the monk that the construction of the bridge is a religious donation, ever since the project began, and are not compensated for their labour except for the provision of three meals per day. In order for the civilians to not complain about the work and that the project moves forward, security is provided by the local

¹¹⁶⁹ The village tracts are Meh Mweh, Day Wah, Kyaw Pah, Meh P'Ree and Htee Th'Daw Hta village tracts, which are all in Bu Tho Township, Papun District.

¹¹⁷⁰ This table and the one below were derived from a radio message submitted to KHRG in March 2013 by a community member from Papun District.

¹¹⁷¹ During a phone conversation on June 7th 2013, the community member informed KHRG that he witnessed four or five children performing labour per day during the two days he spent in the village, but that the construction project had been ongoing for one year and would continue for at least another two years.

Tatmadaw Border Guard Force (BGF) lieutenants from Battalion #1014, which is based in Meh Pree.¹¹⁷²

One village head from K--- village, named Saw G---, said, “*If it is the donation work, it would be okay even if we do not go. But now, it is like you can’t stay [home] if you don’t go, so it is not donation [work] anymore.*” The community member reported that the bridge construction is expected to be finished within three years, with the villagers being ordered to do labour for the entire time. Originally, villagers were told that the project would only require six months. Although the civilians complain about being forced to labour for the bridge construction, they will likely have to continue until the project is completed.

On January 12nd 2013, an anonymous T--- villager told the KHRG community member that one monk, named Hkay Maung Win,¹¹⁷³ based in Meh Pree village tract, Bu Tho Township, planned a New Year celebration in Htoo Wah place, which is known for its rubber plantation. He demanded that villagers from Htee Th’Daw Hta and Kyaw Pah village tracts send a total of 1,150,000 kyat (US \$1,223)¹¹⁷⁴ by January 13th. Each village was expected to provide a specified amount:¹¹⁷⁵

Amount demanded (kyat)	Village
250,000 (US \$266)	Hk--- village
150,000 (US \$160)	T--- village
150,000	Hp---- village
150,000	Ch--- village
150,000	St--- village
150,000	Cr--- village
150,000	Hd---- and Sp--- village

In the past, KHRG has encountered difficulties when following up on similar abuses by religious leaders, where villagers later tell the community member that the work was donation work, despite earlier complaints. A comment from one villager from Bu Tho Township, Papun District, highlights the difficulty in collecting information about demands made by religious leaders; “*They [villagers] felt like, even if they are busy, they have*

¹¹⁷² In April and May of 2013, fighting broke out between BGF and DKBA units located in and around Myaing Gyi Ngu; see, “Myaing Gyi Ngu residents flee from DKBA and Govt militia fighting,” Karen News, May 2nd 2013; see also “DKBA and Govt militia fighting kills one and wounds one,” Karen News, April 30th 2013.

¹¹⁷³ Hkay Maung Win, also known as Hkay Mee Ka, lives between Meh Pree and Kyoh K’Loh with his 30 soldiers, where he has built rubber plantations, one monastery and a school. KHRG reported that, as of January 2012, Hkay Maung Win was planning to build a new village between Meh Pree and Kyoh K’Loh villages. See “Papun Situation Update: Bu Tho Township, received April 2012,” KHRG, June 2012.

¹¹⁷⁴ As of June 4th 2013, all conversion estimates for the Kyat in this report are based on the official market rate of 940 Kyat to the US \$1.

¹¹⁷⁵ This information was included in an unpublished short update submitted to KHRG by a community member in Papun District.

	<p><i>to do that [labour] because it is for [Buddhist] merit.”</i></p> <p>News Bulletin written by KHRG staff, Bu Tho Township, Hpapun District (June 2013)</p>
--	---

Source document #387

Internal log#:	13-16-NB1
Published:	“ Tatmadaw soldiers pilfer villagers’ livestock in Dooplaya District, ” KHRG, November 2013, http://www.khrg.org/sites/default/files/13-16-nb1_wb.pdf
Location:	Kawkareik Township, Dooplaya District
Issues:	
Full text:	<p>In the beginning of 2013, the Light Infantry Division #231 moved to the army camp located on the K--- Mountain, west of Meh K’Lah Kloh. Some of the battalion rotates every three months and some rotates every six months. They rotate to several different army camps such as K--- army camp, Maw Tu army camp, Oo Kree Hta army camp and many others. The battalion that is based in K--- army camp is Light Infantry Division #231.</p> <p>On May 10th 2013, Battalion #231 soldiers based in K--- army camp, shot a buffalo owned by a 27 year-old, K--- villager called Saw P---. Saw P--- grazed his buffalo in the forest of western K--- village. On May 10th, 2013, Saw P--- could not find his buffalo and went to look for it. He found the footsteps of the Tatmadaw leading to the place where they killed and ate his buffalo. He also saw the pieces of the Tatmadaw clothes that were left and footprints of their boots on the ground. He did not see them [the Tatmadaw soldiers] in person.¹¹⁷⁶</p> <p>Likewise, on July 20th 2013, the same Tatmadaw battalion killed and ate two buffalos belonging to Saw H---, a 44 year-old K--- villager. He also only saw the place where the Tatmadaw killed and ate his buffalo. Saw H--- said, “<i>When I went there, I saw that my buffalos were already killed. One of my buffalos was torn into two parts while the other was already completely eaten and only the intestines and bones were left.</i>” Saw H--- gazed his buffalo at the intersection of the entrance of the village and the old road to L--- village. He has been grazing there for many years but has never had problems with anyone stealing his buffalo before this. Only when the Tatmadaw started to operate in the area, have many villagers lost and had their livestock eaten. His buffalo was killed between K--- and L--- Mountain.¹¹⁷⁷</p>

¹¹⁷⁶ This information was included in an interview received by KHRG in September 2013 from a KHRG community member from Dooplaya District.

¹¹⁷⁷ This information was included in an interview received by KHRG in September 2013 from a KHRG community member from Dooplaya District.

	<p>Again on August 5th 2013, they [the Tatmadaw] killed and ate a buffalo belonging to a 40 year-old, K--- villager called Saw T---. When he was looking for his buffalo, he found out that Battalion #231 soldiers already killed and ate his buffalo. Saw T---said, <i>"I didn't see with my own eyes but my friends witnessed it. They saw seven soldiers with their gun kill my buffalo and grill its meat. If they asked me about it, I would have considered giving it to them but now they just stole it. I do not need to get back the full compensation but at least I want them to compensate me half of the cost."</i> Saw T--- told the village head about it and the village head went to tell the battalion commander, Zaw Min. The commander denied that it was his soldiers who stole and ate the villager's buffalo. He also told Saw T---to show him which one of his soldiers did it. But, he [Saw T---] could not identify which one of the soldiers actually did it.¹¹⁷⁸</p> <p>Most of the K--- villagers graze their buffalo at the western [edge] of the village because there are landmines in the eastern part. And also, currently, it is the time for villagers to plant the paddy so they worry that the buffalo will eat their paddy. The soldiers killed and ate the villagers' livestock not because they thought they [the buffalo] were wild but because they knew that they belonged to the villagers. Very rarely do the soldiers buy meat with their own money which means that most of them steal the villagers' livestock.</p> <p>News Bulletin written by KHRG staff, Kawkareik Township, Dooplaya District (November 2013)</p>
--	---

Source document #388

Internal log#:	13-15-NB1
Published:	"Land confiscation and food shortages from the Toh Boh Dam in Toungoo District," KHRG, (first publication)
Location:	Htantabin Township, Toungoo District
Issues:	
Full text:	<p>In 2012, a KHRG community member documented many reports that described the consequences of the Toh Boh Dam. The villagers complain about the dam construction as it has caused many problems related to their livelihoods. The Toh Boh Dam was planned to be built in 2005 but later it changed to 2007 by the Shwe Swan Yin Company and was to be completed by 2010. However, the construction process was delayed and was reported to be completed by late 2012. The opening ceremony of the dam was held in early 2013. Two villagers, Saw A--- and Saw B---from Toh Boh area reported that there were many villagers who lost their land because of the hydro-power project.</p> <p>Saw B--- also reported that the Kyaw Lwan Moe Nyi A'Ko Company came</p>

¹¹⁷⁸ This information was included in an interview received by KHRG in September 2013 from a KHRG community member from Dooplaya District.

and did gold mining. He also described that *“they [the company] said that we have to go to their place [house] and they will pay compensation for lands that we have lost. However, when we went, they never opened the door for us so we haven’t gotten anything until now. We lost our lands so it causes a big problem for us to do our livelihood.”* As far as both of them know, there were more than 285 acres of land in the village that were confiscated for the hydro-power project and the gold mining project without being compensated.

When one villager was asked whether he got his land back or not he said *“they [the company] would never return our land to us since they confiscated it. When they started the project, the person in charge of the project called a meeting with me. He told me that he is trying his best for the villagers and he also told me to inform the KNLA [Karen National Liberation Army] that he only has positive intentions to develop the local area. He also claimed that Toh Boh dam and the other villages around it are owned by him”.* One of the villagers lost 25 acres of his land while another person lost 15 acres of his land. Likewise, there are also many other villagers who lost their land and never received compensation for it.

The villagers who live by the dam site in Toh Boh area are reported to have relocated to other villages and the relocation site. The reason they left their village is mainly because they were afraid that the dam would collapse and cause flooding in their area. When the KHRG community member asked the villagers if they had any problems because of the relocation and losing their land, Saw A--- explained that *“there were many villagers who lost their lands like me so, they also lost their jobs. We have to work on other people’s lands and get daily payment. But the payment is too low, 1400 kyat or 1500 kyat¹¹⁷⁹ (US \$1.42 or \$1.52) a day, it doesn’t even cover our daily food needs.”* Overall, the dam has caused the villagers problems by depriving them of their land, leading to the loss of their livelihood, which, in turn has caused the production of inadequate amounts of food, leading to food shortages for the Internally Displaced People (IDP) Moreover, the villagers who lost their lands still have not received a cent of money for compensation for their land.

News Bulletin written by KHRG staff,
Htantabin Township, Toungoo District
(September 2013)

¹¹⁷⁹ As of January 13th 2014, all conversion estimates for the Kyat in this report are based on the official market rate of 987 kyat to the US \$1.