

**THE FINDINGS**  
**IN THE OPEN HEART LETTER CAMPAIGN**  
**in January 2007**

March 2008



**88 GENERATION STUDENTS**

# Profiles of '88 Generation Students

The '88 Generation Students group is comprised of Burma's most prominent human rights activists after Nobel Peace Prize recipient Aung San Suu Kyi. After Burma's military regime drastically raised the price of fuel in August 2007, the '88 Generation Students organized a non-violent protest walk in which they were joined by hundreds of everyday Burmese people. The '88 students were immediately arrested and have been held ever since. Anger at the arrests and the Burmese regime's treatment of Buddhist monks spiraled into last September's "Saffron Revolution" that saw hundreds of thousands of Buddhist monks marching peacefully for change.

In late August 2008, in a blunt rejection of the United Nations Security Council and just days after two UN envoys traveled to Burma seeking democratic change and improvements in human rights, the country's military regime hauled dozens of the '88 Generation Students from prison cells into court in order to begin "sham" trials that will likely result in over 150 years of incarceration.

## List of '88 Generation Students

- |  |  |
|--|--|
| 1. Min Ko Naing                                | 21. Thet Thet Aung (F)                             |
| 2. Ko Ko Gyi                                   | 22. Ma Lay Mon (F)                                 |
| 3. Ko Pyone Cho                                | 23. Ma Hnin May Aung @ Nobel Aye (F)               |
| 4. Min Zeya                                    | 24. Daw San San Tin (F)                            |
| 5. Ko Mya Aye                                  | 25. Tharape Theint Theint Htun (F)                 |
| 6. Kyaw Min Yu @ Jimmy                         | 26. Ma Aye Thida (F)                               |
| 7. Zeya  | 27. Ma Nwe Hnin Yee @ Noe Noe (F)                  |
| 8. Kyaw Kyaw Htwe @ Markee                     | 28. Zaw Htet Ko Ko                                 |
| 9. Antbwe Kyaw                                 | 29. Chit Ko Linn                                   |
| 10. Pandeik Htun                               | 30. Thaw Zin Htun                                  |
| 11. Zaw Zaw Min                                | 31. Aung Htiak Soe                                 |
| 12. Thet Zaw                                   | 32. Kyi Than                                       |
| 13. Nyan Linn                                  | 33. Saw Myo Min Hlaing                             |
| 14. Than Tin @ Kyi Than                        | 34. Tin Htoo Aung                                  |
| 15. Ko Htay Kywe                               | 35. Thein Than Htun @ Ko Ko Gyi Ma Nilar Thein (F) |
| 16. Hla Myo Naung                              | Ma Khin Moe Aye (F)                                |
| 17. Aung Thu                                   |  |
| 18. Myo Aung Naing                             |  |
| 19. Ma Sanda Min @ Shwee (F)                   |  |
| 20. Ma Thin Thin @ Mee Mee (F)                 |  |
| Soe Tun (still at large evading arrest)        |  |
| Tun Myint Aung (still at large evading arrest) |  |

Min Ko Naing and 35, including 9 women, are facing trial at 2 District Courts and 5 Township Courts all of which are held inside Insein Jail.

Min Ko Naing and 21, including 3 women (1. Sanda Min @ Shwee, 2. Thinn Thinn @ Mee Mee, 3. Thet Thet Aung) are also facing trial on separate charges.

## Section and Charges

Electronic Transaction Law section 33 (a)

4 charges

Printer and Publishers Act section 17/20	3 charges
Foreign Exchange Regulation Act section 24 (1)	2 charges
Penal Code section 505 (b)	7 charges
Anti Subversion Law No. 5/96 section 4	1 charge
Unlawful Association Act 17 (1)	1 charge
Penal Code section 130 (b), Libel against Foreign Powers	1 charge
Video Act section 31 (b) 36	1 charge
Organization Law section 6	1 charge
<b>Total charges</b>	<b>21 Charges</b>

Fourteen members of the '88 Generation Students, Paw U Tun (also known as Min Ko Naing), Ko Ko Gyi, Pyone Cho (also known as Htay Win Aung), Min Zeya, Ko Mya Aye, Ko Jimmy (Kyaw Min Yu), Ant Bwe Kyaw, Zeya, Kyaw Kyaw Htwe (Markee), Pandeik Tun, Zaw Zaw Min, Thet Zaw, Nyan Lin Tun, Ko Yin Htun, were arrested by security officials and members of the state-backed Union Solidarity Development Association (USDA) on 22<sup>nd</sup> August 2007. The '88 Generation Students Group has been a prime mover and shaker of Burma's politics in 2006-2007.

The American Federation of Teachers has awarded its "2008 President's International Democracy Award" to the '88 Generation Students on October 22, 2008.

UK-based Burma Digest magazine awarded Ko Mya Aye and the '88-Generation Student leaders "Politicians of the year 2006 for Burma".



**NAME:** Min Ko Naing

**DATE OF BIRTH:** 18 October 1962

**Age:** 46

**PARENTS NAME:** U Thet Nyunt & Daw Hla Kyi

**EDUCATION:** Third Year Zoology (In 1988), Rangoon Arts & Science University

**OCCUPATION:** Chairperson of All Burma Federation of Student Unions, '88 Generation Students Group leader

**LAST ADDRESS:** 151, Wayzayanda Road, 16/2 Ward, Thingangyun Township, Rangoon.

**ARREST DATE:** 22 August 2007 (Third Time)

**SECTION OF LAW:** Penal Code Act 4 of 5/96 Law

**COURT HEARING:** Insein Prison

**NAME OF PRISON:** Insein Prison

**DETAILS OF IMPRISONMENT:** Under Trial

**ARREST DETAILS:** On 22 August 2007 Min Ko Naing was arrested in a late-night raid on his home, as were many other leaders and prominent members of the '88 Generation Students Group, including Ko Ko Gyi, Pyone Cho, Min Zeya, Mya Aye, Ko Jimmy, Ko Zeya, Kyaw Kyaw Htwe, Ant Bwe Kyaw, Pandeik Tun, Zaw Zaw Min, Thet Zaw and Nyan Lin Tun. The arrests came two days after the activists led more than 400 people in a Rangoon protest march against rising fuel prices.

Date of Arrest (First Time)

- 23 March 1989

Penal Code Section of Law

- Emergency Provision Act 5(J),

- State Protection Law 10(A), 12M 124(A)

Date of Release (First Time)

- 19 November 2004

Sentenced to

- 15 Years

Date of Arrest (Second Time)

- 27 September 2006

Date of Release (Second Time)

- 11 January 2007

Date of Arrest (Third Time)

- 22 August 2007

#### **CURRENT STATUS SUMMARY:**

Min Ko Naing is currently detained at Insein Prison, No. 1 cell block at Cell No. 10. He is charged under Penal Code Act 4 of 5/96 Law. According to that law, he may receive a long prison term from 5 years to up to 20 years.

#### **CAREER BACKGROUND:**

Min Ko Naing has been one of the most prominent and outspoken opponents of the military regime. He has spent 16 years in prison. Now, he is sent back to prison again. He is 46. His Original name is Paw Oo Tun. Min Ko Naing means "conqueror of kings." Its name comes from the 1988 people uprising. In the mid-1980s, Min Ko Naing began to express his political dissent through his poetry and satirical cartoons. During Than Gyat, (a performance festival as part of Thingyan, Burmese Buddhist New Year in April) he and his troupe would perform plays highlighting the lack of freedom and democracy in Burma and satirizing the country's corrupt officials and dictators. He and his fellow students formed a clandestine study group, which would meet to discuss current affairs and how to effect democratic change in Burma.

Min Ko Naing strongly believed in the power of peaceful and non-violent student movements, and went on to lead the “civil disobedience” movement in opposition to the regime’s oppressive laws banning gatherings of more than 4 people. His speeches, public pledges and poems caught the imagination of the people, and made him a leading light in the peaceful opposition movement to military rule.

His political activities and commitments were highest in August 1988 when a nationwide uprising of the people broke out in Burma. On August 28, 1988, he was elected as Chairperson of the All Burma Federation of Student Unions (ABFSU) by the first students' conference since 1962.

He became an inspirational figure for his fellow students and to the people of Burma. His speeches, public pledges and poems caught the spirit of the people, and made him a leading light in peaceful opposition to the military rule. After the military coup in September 1988, thousands of students and people escaped to the border and joined the ethnic resistance groups to start an armed struggle. But he refused to flee to safety across the Burmese/Thai border. Instead, he said that he would remain inside Burma where the students, student unions and people exist.

Min Ko Naing believed that the student movements are totally peaceful and non-violent. And as the leader of the ABFSU, he had decided to oppose the regime's unjust and oppressive Order 2/88 by organising a “civil disobedience” movement in protest against the prohibition of people gathering in numbers exceeding four persons.

He was detained in March 1989. He was in solitary confinement in prison without any trial and finally in December 1991, arbitrarily sentenced to 15 years' imprisonment. He was released in November 2004.

In a radio interview on Nov 22, 2004, he said, “While we were in prison, they gave their support and encouragement to us; they did their best for us. We felt like a person in a winter river that catches sight of a small light far away. We did not feel it directly; we partially felt it. However, it’s enough for us. We will never forget their support. Please give our thanks to all those who worked for us.”

In August 2007, he and other student activists were arrested for their role in organizing the demonstrations. After they were arrested, Jimmy, one of his comrades, mentioned about him, “He's not just a political being. He loves to play guitar and piano, he writes poetry and paints like his father, a respected artist.”

#### **IMMEDIATE HEALTH CONCERNS:**

Min Ko Naing has been suffering from a serious eye infection. Inside prison sources say that his eye condition is seriously deteriorating to the point that he is unable to sleep or eat because of the pain this infection has caused.

#### **International Prizes for Min Ko Naing**

1. 1991 – John Humphrey Freedom Award (Canada)
2. 2000 – Homo Homini Award (Czech Republic)
3. 2001 – Student Peace Prize (Norway)
4. 2002 – Honorary Citizenship (Italy)
5. 2005 – The Civil Courage Prize (US)



**NAME:** Htay Kywe

**DATE OF BIRTH:** 12 June 1968      **Age:** 40

**PARENTS NAME:** U Kywe & Daw Mi Mi Lay

**EDUCATION:** Geology (In 1988, Second Year at RC-2)

**OCCUPATION:** All Burma Federation of Student Unions, ABFSU

**LAST ADDRESS:** 138(C), University Avenue, Bahan Township, Rangoon

**ARREST DATE:** 13 October 2007

**COURT HEARING:** Insein Prison

**NAME OF PRISON:** Insein Prison

**DETAILS OF IMPRISONMENT:** Under Trial

**ARREST DETAILS:** Htay Kywe was arrested in the early hours of 13 October 2007, reportedly after visiting his mother in Shwegonedine Special Clinic when her health deteriorated. He was arrested along with his 88 Generation Student colleagues Mie Mie and Aung Thu in an overnight raid on the rubber plantation in Pegu division where they were hiding. The rubber plantation owner and workers were also arrested. According to a local source, the police chief Brigadier General Khin Yee paid arresting officer lieutenant Hla Moe Aung a reward of 2,500,000 kyat for the capture of the activists.

Date of Arrest (First time)    - 30 December 1991

Date of Release                - 26 October 2004

Sentence                        - 15 Years

Section of Law                - 5(J), 19(A)

Date of Arrest (Second Time)- 30 September 2006

Date of Arrest (Third Time) - 13 October 2007

**IMMEDIATE HEALTH CONCERNS:** Ko Htay Kywe suffers from high blood pressure.

**CAREER BACKGROUND:** Ko Htay Kywe was a prominent student leader during the 1988 pro-democracy protests in Burma. On 17 March 1988 riot squads raided the main campus of Rangoon University during student protests, and arrested Htay Kywe and other students. On that day, around 1,000 students were arrested altogether, from Rangoon University and also the Rangoon Institute of Technology. The majority of students were later released, but 141 students remained in detention, including Ko Htay Kywe. He was released on 7 July from Insein prison, and went on to play a leading role in the August uprising. He became the Vice-Chairperson of Ma-Ka-Tha, the All Burma Students Union Re-Establishment Committee, formed at the time of the uprising.

After the military coup on 18 September 1988, the regime offered to open a dialogue with student representatives. Ko Htay Kywe was one of the elected student representatives responsible for maintaining a dialogue between the regime and democratic forces, in order to seek national reconciliation. On December 28 1988, along with other student representatives, Ko Htay Kywe met with General Khin Nyunt.

In 1989 Ko Htay Kywe became Vice-Chairperson of the Student & Youth Front. Throughout 1989 and 1990 he carried on his pro-democracy work and campaigned hard to get the results of the 1990 democratic elections recognized.

Ko Htay Kywe was arrested again on June 15 1991. In December 1991 he was sentenced to 15 years' imprisonment, under sweeping national security provisions often used to criminalize peaceful dissent, including the 1950 Emergency Provisions Act. In 1995 he was transferred from Insein to Thayawaddy prison. His sentence was later commuted to 10 years.

However, under the 1975 State Protection Law, he continued to be held for more than three years beyond the expiry of his sentence in 2001. On 24 February 2004 he suffered severe stomach pain and underwent emergency surgery at Thayawaddy hospital. His conditioned worsened, so he was transferred to Rangoon hospital. On March 16 he was transferred to Insein prison, and then back to Tharawaddy prison. He was released from Tharawaddy prison in October 2004 after spending more than 13 years in prison.

On September 6 2005 he helped found the 88 Generation Students Group, together with other prominent activists from the 1988 uprising. On 27 September 2006, together with Min Ko Naing, Min Zaya, Ko Ko Gyi and Ko Pyone Cho, he was arrested by special police forces. They were arrested for their prodemocracy activities, including the “White Sunday” campaign, which began in early 2006. Every Sunday around 100 pro-democracy activists wore white clothing similar to that worn by political prisoners, and went to visit the families of political prisoners in an act of solidarity and protest. Ko Htay Kywe and the others were all released on 11 January 2007.

Htay Kywe was closely involved with the protest march against the sharp rise in fuel and commodity prices on 19 August 2007, but after the arrest of 13 key activists of the 88 Generation Students group in an overnight operation on 22 August, he was forced into hiding. The authorities launched a manhunt for him and other leading activists. Despite the risk to his own safety, he carried on his pro-democracy work whilst in hiding, encouraging other protestors through reports and interviews carried by the international media. This included an open letter to the UN, in which Htay Kywe said, “We, the 88 Generation Students leaders, initiated these peaceful marches not only to protest against the hike in fuel prices, but to bring attention to the immense suffering of the people of Burma. Our goal has always been, and will remain, peaceful transition to a democratic society and national reconciliation through substantive dialogue that is also the objective of the United Nations.” “Those of us in hiding are under constant threat of arrest and unlawful imprisonment. In addition, our families, friends and relatives are being harassed and threatened constantly. Many of our colleagues and fellow activists have been detained, and we are concerned for their well being. Lately, the Buddhist monks have also come under attack,” the letter said. Htay Kywe urged the UN to take urgent action in light of the early warning signs of further violence to come.

He was arrested on 13 October 2007, after visiting his mother in Shwegonedine Special Clinic when her health deteriorated. His mother died on 29 November 2007 after a long battle with cancer. He was allowed to briefly pay his respects to his mother at Yayway cemetery before the funeral, and the authorities documented this by photographing him. However the authorities refused him permission to attend her funeral.



**NAME:** Ko Ko Gyi

**DATE OF BIRTH:** 18 December 1961 **Age:** 47

**PARENTS NAME:** U Thaung Tun & Daw Myint Kyi

**EDUCATION:** Final Year, International Relations (In 1988)

**OCCUPATION:** ABFSU

**LAST ADDRESS:** 272, Thumingalar Street, 9 Ward, South Okkalapa Township, Rangoon

**ARREST DATE:** 22 August 2007

**COURT HEARING:** Insein Prison

**NAME OF PRISON:** Insein Prison

**DETAILS OF IMPRISONMENT:** Under Trial

**ARREST DETAILS:**

Date of Arrest (First Time) - 10 December 1991

Section of Law (First Time) - 10/A, 5(J)

Date of Release (First Time) - 17 March 2005

Sentence - Life (Commuted to 10 years in 1993 by 1/93)

Date of Arrest (Second Time)- 27 September 2006

Date of Arrest (Third Time) - 22 August 2007

**CAREER BACKGROUND:** Ko Ko Gyi has earned a reputation as a gifted strategist within the pro-democracy movement. He is one of the most prominent activists, second only to the poet-activist Min Ko Naing.

In 1988, Ko Ko Gyi was a few months away from his graduation as a final year student of International Relations at the University of Rangoon. On March 13 1988 a peaceful student protest at the Rangoon Institute of Technology (RIT) was brutally crushed by the authorities, and two students were shot dead by riot police. Many students from all over the country attended peaceful rallies on their school campuses, to protest at the heavy-handed treatment by authorities and to demand an independent investigation into the deaths of the two students. Ko Ko Gyi, together with fellow student leaders, led the peaceful rally on the campus of Rangoon University on March 15, 1988. On March 16 1988 he was among the students who were beaten by the police on the main street in front of the school, while they were attempting to march to the RIT.

Ko Ko Gyi was closely involved in the uprising on 8 August 1988 (known as the 8888 uprising). On 28 August 1988 he became the vice-chairperson of the All Burma Federation of Student Unions (ABFSU), led by Min Ko Naing as chairperson. He was arrested on 27 April 1989 and held in detention for 44 days. Following his release, he led the ABSFU from July 1989 to December 1991, while his friend and colleague Min Ko Naing remained in detention.

Ko Ko Gyi was arrested again on December 11 1991 for his involvement in a student protest at Rangoon University, held to honor imprisoned Daw Aung San Suu Kyi for receiving the Nobel Peace Prize. He was initially sentenced to 20 years imprisonment with hard labor, later reduced to 10. When he completed his prison term, the authorities continued to detain him under section 10(A) of the State Protection Act. He was eventually released in March 2005, after spending more than 13 years in jail. In an



interview with *Irrawaddy* magazine following his release, he said, “We paid the price with our families, our youth and our society. But we are satisfied with that sacrifice.”

Ko Ko Gyi resumed his peaceful pro-democracy activities following his release, and together with Min Ko Naing and other prominent activists, founded the '88 Generation Students Group. He was detained again on 27 September 2006 and released on 11 January 2007, for his role in forming the '88 Generation Students Group.

On 22 August 2007, he and other prominent student activists were arrested for their roles in organizing the August demonstrations against rising fuel and commodity prices.



**NAME:** Min Zeya @ Aung Myin @ Aung Par

**DATE OF BIRTH:** 16 June 1958 **Age:** 50

**PARENTS NAME:** U Ba Yin & Daw

**EDUCATION:** Law major, 5<sup>th</sup> year, Rangoon University

**OCCUPATION:** All Myanmar Federation of Student Unions  
Reconstruction Committee

**LAST ADDRESS:** 230, Ngu War Street, South Dagon  
Township, Rangoon

**ARREST DATE:** 22 August 2007

**COURT HEARING:** Insein Prison

**NAME OF PRISON:** Insein Prison

**DETAILS OF IMPRISONMENT:** Under Trial

**ARREST DETAILS:**

Date of Arrest (First time) - August 1989  
Date of Release (First time) - October 1995  
Sentence - 8 Years  
Date of Arrest (Third Time) - 22 August 2007



**NAME:** Pyone Cho @ Htay Win Aung

**PARENTS NAME:** U Win Maung & Daw Mya Aye

**EDUCATION:** Geology

**OCCUPATION:** University Students Union, ABFSU

**LAST ADDRESS:** 82, Sanpyamaung House, Tamwe Township,  
Rangoon

**ARREST DATE:** 22 August 2007

**COURT HEARING:** Insein Prison

**NAME OF PRISON:** Insein Prison

**DETAILS OF IMPRISONMENT:** Under Trial

**ARREST DETAILS:**

Date of Arrest (First Time) - 1989 to 1992 (10/A)  
Section of Law - 10/A, 5(J)  
Date of Conviction - 1992  
Sentence - 7 Years (Another 7 years extended in 1996 because prison  
conditions reported to UN)  
Date of Release (First Time) - 2005  
Date of Arrest (Second Time)- 30 September 2006  
Date of Arrest (Third Time) - 22 August 2007



Mya Aye

**NAME:** Mya Aye @ Thura

**DATE OF BIRTH:** 10 March 1966 **Age:** 42

**RELIGION:** Muslim **EDUCATION:** Graduated

**PARENTS NAME:** U Maung Maung

**OCCUPATION:** Vice-chairman of Graduated and Old Students League in 1989, a leader of '88 Generation Students Group

**LAST ADDRESS:** Mingala Taung Nyunt Township, Rangoon

**ARREST DATE:** 22 August 2007

**SECTION OF LAW:** 5/96

**SENTENCING HISTORY:** Under trial

**NAME OF PRISON:** Insein prison

#### **CAREER BACKGROUND:**

He is an activist involved in the democracy uprising of 1988. He was vice-chairman at Graduated and Old Students League in 1989 and met with Bransai, Chief of Kachin Independent Organization (KIO). He was arrested in 1989 and given 8 years imprisonment charging with 17/2, 5/j and then transferred from Insein to Taungoo prison. He was released on April 1996.

Speaking to the BBC, '88 Generation student leader Ko Mya Aye said they were seeking a peaceful political transformation in Burma and encouraging the people to participate. "We will continue with peaceful and legal means to help achieve national reconciliation in Burma", says Ko Mya Aye.

Student leaders have always been tortured by Dictator's men in Interrogation Center. The latest information stated that many Student leaders including Ko Mya Aye had been hospitalized in Insein prison sanatorium because of torture impacts. When Ko Mya Aye, a Muslim, was tortured in Interrogation Center, Dictator's lackeys used the word "Hey, Kalar (Nigger), you will never be released from prison alive." The word Kalar is a rude word and discrimination of Race.



**NAME:** Hla Myo Naung

**DATE OF BIRTH:** 1967

**Age at arrest:** 39

**LAST ADDRESS:** Rangoon

**ARREST DATE:** 10 October 2007

**SECTION OF LAW:** 5/J

**SENTENCING HISTORY:** Under trial

**NAME OF PRISON:** Insein prison

**IMMEDIATE HEALTH CONCERNS:**

According to his doctor, he was suffering from a ruptured cornea and required surgery to save his sight. A member of the 88 Generation Students' Group, Hla Myo Naung, suffered nerve damage during an unsuccessful operation while in detention, according to his colleague Soe Tun. Hla Myo Naung was arrested when he emerged from hiding to be treated in a Rangoon clinic.

**CAREER BACKGROUND:**

Hla Myo Naung, aged 39, played a leading role in the 1988 pro-democracy uprising and spent five years in prison during the early 1990s. Thirteen of his fellow activists, including the most prominent, Min Ko Naing, were arrested on August 21, 2007, following a peaceful march against the government's sharp increase in fuel prices. Hla Myo Naung is from Kyaukpadaung Township. He is the main spokesman for the '88 Generation Students, a group that takes its name from the 1988 uprising in which 3,000 protesters were killed. Hla Myo Naung and his wife, Aye Mar, have a 10-year-old son.

**ARREST DETAILS:**

'88 generation student leader Hla Myo Naung was arrested this afternoon by military and police intelligence officers. According to another '88 generation student leader, he was arrested while visiting an optician in Sanchaung Township. According to reports, Hla Myo Naung suffers from a serious eye problem and requires urgent medical attention. Hla Myo Naung has allegedly been on the list of persons sought by the authorities since the arrest of other members of the group on 21 August 2007. Photographs of a number of members of the '88 Generation Student Group, including Hla Myo Naung, were reportedly pasted around townships in Rangoon and it was alleged that township authorities had ordered police to "search for, and arrest, those persons."



Jimmy

Nilar Thein

Mee Mee



May 27, 2007 movement in front of NLD HQ, Rangoon





## Objectives for Writing This Report on Open Heart Letters

■ **To show that the documentation of any violation or abuse by the authorities in any situation through any means, is essential to seek justice and remedy for the victims and to stop such violations in the future.** {By doing this, such records will be valid and firm evidence of who is legally responsible for such violations, identifying who violated, conspired and abetted such offences and whom were violated and to what extent the damage they suffered from.}

■ **To prove wrong the assumption held by the authorities that they are not legally or morally liable for the violations they commit against the people.** {It means that: Most of the authorities who participate in human rights and other abuses against the people deceive themselves that they are safely condoned and shielded from any legal liability for such offences by their master, the government. They also justify their offences by asserting that they are only carrying out the duties of the state, accepting no personal liability for such acts. They often would like to mitigate their moral and legal liability, assuming that no one knows who committed the violations. These are their assumptions. Such assumptions must be proved wrong and so recording and documenting their violations are essential for that.}

■ **To let the world know that human rights violations, political, social and economic troubles are taking place inside Burma, and urgently needs to be addressed.** {They should pay attention to these human rights and humanitarian issues inside Burma and help us stop the violations through any possible means, including the means of using the instruments such as UN Security Council, Human Right Commission and International Criminal Court.}

■ **To show our respect to the people who boldly asserted political, social and economic grievances such as abuses of power, human rights violations and injustices done by the authorities.**

\*\*\*

### ***Request***

The above stated objectives are our expected benefits of recording, documenting and writing a report analyzing the reported violations by the military authorities against the people. We 88 Generation Students believe that these actions must be stopped to eliminate further human rights violations and power abuses in the future. We also do not think that there is a household or a person who has no access to a piece of paper, pencil, pen or any writing material if he tries to get it. So you all are urged: ***“Do record any human rights violations or offences by the authorities you see and hear around you and suffer from. Then, contact us at [hrhittaing@gmail.com](mailto:hrhittaing@gmail.com) or any other institution that is working on educating people about human rights. Such action will save you and your young generations from such oppressions and violations.”***

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## Preamble

'88 Generation Students waged the Open Heart letter Campaign from January, 2007 to March, 2007 in order that the people of Burma, who have been suffering from the political, social and economic crisis such as abuses of power by authorities, the war on the ethnics, mismanagement of national economy and other discrimination, can assert their woes to the relevant authorities.

The Open Heart Letters from every corner of the country reached us and we read each one carefully to learn more about the problems our people suffer. Our first statement to you was that each and every letter would be sent, uncensored, to the State Peace and Development Council (SPDC); but our concern, now, is that if we send them to SPDC, the people who asserted their grievances might face retaliation by the authorities. Therefore, we have compiled this report to give the people a safe outlet to express their grievances to SPDC and international community.

In the process of collecting the Open Heart Letters, NLD members, individual activists and other common men willingly cooperated and participated together with us. During this campaign, some collectors of the letters were threatened, detained and investigated by the authorities. Although under such intimidation, the Open Heart activists continued their collection. As a noticeable result of such efforts, many letters were obtained and have been safeguarded. However, we admit that many letters were confiscated by the authorities and that sometimes they were lost in the rush of hiding and in shifting from place to place. We are really sorry for that.

In our heart, the true thing we want to say is: "Thanks a lot to you, the people. You are brave enough to deserve democracy. We are proud of the collectors and also those who assert their grievances in the letters. We also stand for the ones who had no chance to reveal their grievances in the Open Heart Letter Campaign."

'88 Generation Students



Htun Myint Aung



Soe Htun



Nilar Thein



## I. Introduction

### a. Burma

Burma exists at the East of India, southwest of China and west of Thailand. It is a member of ASEAN. The population of Burma is approximately 54.3 millions [Country Assessment Report 1], which composes various races. It gained independence from Britain on Jan 4, 1948. For a decade the democratic civil government ruled it. Although independent, it faced civil war and political insurgence. In 1962, Nay Win took the power of the state removing the civil government in means of military coup. Nay Win deprived the people of the rights guaranteed by the 1947 constitution and replaced it with 1974 constitution. Many struggles took place against Nay Win's government. As a result of the 88 General Strike, the election was held and the National League for Democracy (NLD), led by Aung San Suu Kyi, won. However, the State Peace and Development Council (SPDC), previously known as SLORC, did not hand over power to the election winner and seized power. Most recently, monks led the famous Saffron Revolution in September 2007.



### b. Open Heart Letters Campaign

#### i. Definition

The Open Heart Letters Campaign was a campaign to encourage the people to express their sufferings due to severe political, economic and social situations. It was initiated by '88 Generation Students in January 2007 and lasted through March 2007. In its campaign the people from all walks of life willingly participated. During that three month period, '88 Generation leaders Min Ko Naing, Ko Ko Gyi, Ko Htay Kwaye, Ko Pyone Cho, Ko Mya Aye, Ko Jimmy and Ko Ahnt Bwe Kyaw shared the grievances with the rest of the country by discussing the contents of the letters with Democratic Voice of Burma (DVB), Voice of America (VOA), Radio Free Asia (RFA), British Broadcasting Corporation (BBC) and Irrawaddy Magazine. (At the time of writing this report, all of the above '88 Generation leaders have been in jail six months for leading the August protests against the fuel price hikes.)

#### ii. Its History

Burma suffers from severe political, economic and social crisis. The people of Burma daily face high costs of living, suffer from human rights violations by the authorities, see

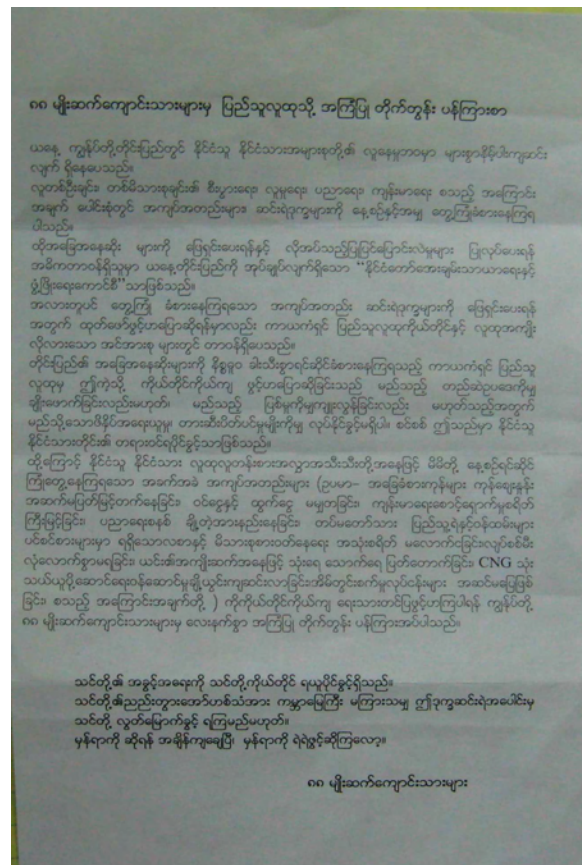
the brutal suppression of political activists and witness the war on ethnics. Under these conditions, they lose freedom of speech, expression and thought, including the freedom of press. Because of the lack of these rights, the sufferings and grievances of the people may be unnoticeable to the junta. On the other hand, the junta may know the people's woes, but neglect them. Even if they already know the plight of the people, surely the people have the right to assert their sufferings and beseech the authorities for remedies. For this end, we created an Open Heart Letter Campaign to allow the people to assert their grievances. '88 Generation Students started the campaign in January 2007 and collected thousands of letters from people of all walks of life. In addition to costing money, the campaign took a toll on the activists, many who faced intimidation, investigation, and detention.

## II. The Purpose of Open Heart Letters Campaign

The living standards of our citizens are on the decline. As an individual or a family, Burmese people are suffering from political, economic, social and educational crisis. It falls upon the incumbent military government to make the necessary changes. Similarly, the people themselves and the opposition forces, which stand for the interests of the people, are responsible to assert their sufferings or grievances in order that they are solved. Such assertions by the people of themselves worst conditions of the country do not amount to breaking any law or committing any crime. The military government has no right to hinder, prohibit or oppress such assertions because it is the legal right of a citizen. So we 88 Generation Students suggest that the people, from all walks of life, point out barriers to a reasonable standard of living: the price rise in basic foods; the gap between income and necessary expenditures; high health care costs; poor education; low salaries for soldiers, police, public servants and pensioners; blackouts of electricity and the subsequent shortage of drinking water; and underdeveloped public transportation.

You have the right to demand your rights.  
Not until the world hears your cries, will you be free from your sufferings.  
It is the right time to assert the truth. Assert the Truth!

88 Generation Students



### **III. Methodology**

#### **a. Collection**

88GS distributed the Open Heart Letter Forms in which the people, activists and ordinary people, could write down their grievances. The forms were disseminated to the people as much as best we could. The people, who received the forms, asserted their daily sufferings in relation to political, economic and social affairs. The letters were sent back to 88 Generation Students, and continue to be safeguarded by our members, although we are wanted by the authorities. Unfortunately, many letters did not reach us because they were confiscated by the authorities. However, the people who still managed to get their letters to us come from most parts of the country.

#### **b. Dealing with the Open Heart Letters**

We completed this report, “*Findings in the Open Heart Letters Campaign*,” through the united effort of 88 Generation Students. Without our personal bias, we tried to comprehend, and reflect in this report, the original and authentic cries of the people. However, this report does not include in its analysis those letters that did not state a grievance or in some way shed light on the present difficult situation in which many Burmese are currently living.

We carefully read each letter we received, and analyzed them to learn as much as we could about the people’s sufferings or grievances and their political aspirations. We categorized the letters according to their assertions: whether they emphasized politics, economy or health. Specifically, we created categories for the following: Politics, Economy, Education, Agriculture, Health, Tax and Tariff, Corruption, The Violation of Human Rights, Dismissal, Forced Labor, Forced Displacement, Confiscation of Property, Torture, Unlawful Detention, Forced Recruitment, Religious Discrimination, and Military Presence.

The main complaints of the letters with regard to *Cost of Living, Business, Education, Health and Others*, and the political aspirations as shared by the letter-writers is discussed in the *Executive Summary* of this report. However, the “*Cases in Detail*” section only includes those letters that report human rights violations.

*{We admit here that we avoid sharing specific details in how we collected and handled the Open Heart Letters to prevent retaliation by the regime of any kind, against any of the participating activists.}*

## IV. Executive Summary of Findings in Open Heart Letters

During the Open Heart Letter campaign, although we received a lot more letters, under various difficult circumstances, we could secure only a total of 2649 letters. Among them 54% of the letters expressed sufferings relating to the costs of living, business, education and health. 20% of the letters were concerned with politics and in many cases demanded that political prisoners be released, national reconciliation be secured and meaningful political dialogue between the oppositions and the government be made. 13% of the letters report severe forms of human rights violations. 8% of the letters highlighted cases of corruption. 6% of the letters shared an assortment of grievances and were placed in a category, '**OTHERS**'. [See Appendix]

It is found that:

The cost of living is too high for Burmese to afford. The prices of basic foods such as rice, oil, vegetables, bean, peanuts, meat and curry-ingredients increased, which struck all walks of life, including monks. As for housing, the rent and values of the house or flat is so unaffordable for the most people that many poor become homeless and beggars on streets. In relation to health care, it is too expensive for and unwelcome to the poor. Cruelty, unkindness and prejudice prevail there. Public hospitals have not enough doctors, nurses, medicines, and facilities. In some places, there is nothing except an empty building. The patients have to buy all medicine and required medical equipment at expensive rates from private and the doctors' pharmaceutical shops. Moreover, the poor patients were discriminated by the doctors, nurses, and the staffs based on money and power. In some hospitals, the patients and the wards do not match. The wards were overcrowded. In addition to it, people complained of private hospitals which are so expensive and serve only the rich.

With regard to education, its cost is high. Money donation is compulsory in public schools. Despite free primary education, unlawful fee collection for the school entrance and high cost of buying educational materials make the children of the poor drop out of schools or give up their education. Discrimination, forced labor, bribe and plagiarism are common features of public schools. In addition, schools have no sufficient and qualified teachers nor facilities or materials to properly teach arts and sciences.

Relating to economic sectors, there are various barriers. Only bribing, applying coercion and cronyism smooth the process of application for business licenses. Without these, no business start-ups are achievable. Moreover, because of the underdevelopment of the economy, the job opportunities were rare and the rate of unemployment is high. Under this situation, the employees were underpaid, which makes it difficult to survive. Similarly, despite the recent salary increase for public servants with post in hand, these public servants still cannot afford to meet the price increases of basic foods. Additionally, the pensioners, or former public servants, have not enjoyed a similar increase in their pension. That is why they fall victim to the high prices caused by salary increase.

Under this regime, corruption takes place in every corner of the country. In governmental departments such as Immigration, Economic, Education, Agricultural and Health departments, power and money play a key role to get favors and to smooth the process. Corruption and cronyism, which are necessary tools to overcome bureaucratic barriers to get identity cards, pass exams, get water into the fields and get business licenses, damage the society at its root. Moreover, the judicial system is not exempt from this pervasive culture of corruption. Bribes to judge and intervention by the authorities dictate the court's decision. Without a properly and honestly functioning judiciary, imprisonment of the innocent by the authorities, release of the offenders on bribe, and the withdrawal of the licenses of lawyers often occur.

In addition to the above stated human rights violations from the positive rights perspective, there are occurrences of various severe forms of human rights violation. First of all, forced labor took place in most parts of the countries. In one reported incident, the teachers, the staffs and the religious minister were forced to labor at planting castor oil plants and tea plants. In other places, farmers were forced to watch the railway to deter thieves from stealing railway track and ties and to prevent "terrorist attacks." In addition to not getting paid for their work, the farmers also lost their daily income while forced to work at the railroads. Additionally, persons were forced to clear land of bushes and other growth for the planting of teak and other hardwood plants. As a consequence, the residents, including the teachers and the students, were hurt.

Secondly, the rights to travel of the ethnic populations, despite holding identity cards, were limited. They sometime were refused access to identity cards and other documents proving Burmese nationality. Although they live in Burma, and many have for generations, they were accused of being foreigners.

Forced recruitment for Union of Solidarity and Development Association (USDA) and of children for the military, forced displacement, forced dismissal of public servants on the accusation of involvement in politics, refusal of visitor's sleep permission despite the holding of necessary identity cards, and the torture of civilians by local authorities are additional gross violations of rights. Moreover, discrimination based on religion and race and unfair jurisdiction and unlawful detention occur. As for religious and racial discrimination, the ethnic tribes were denied their rights and forbidden to travel because of being Muslim and their physical resemblance to foreigner populations such as Bangladeshi. Additionally, Buddhism is forced upon the Christian students in the public schools. Concerning unfair jurisdiction and unlawful detention, the licenses of the lawyers advocating for clients against the government have been withdrawn and sometime these lawyers were imprisoned on charges of political involvement. Female students were also imprisoned without proper proceedings on the false accusation of prostitution. Farmers also fall victim to unlawful detention.

Finally, confiscation of property happened throughout the country. The farmers experienced confiscation of their farmlands by the authorities and their related business groups. The farmers lost their lands but no compensation was given to them. Some companies, by using their money, power and kinship with the authorities, confiscated the

farms of the villagers without payments. The farmers who informed and filed a lawsuit to regain their lands faced retaliation by the companies, whose actions were condoned and supported by the authorities. The companies' men destroyed the fields and disturbed the farmers by ordering them not to sleep at the field at the harvest time. Sometime the farmers they disliked were imprisoned on trap-case charge.

The Burmese people face various other severe situations, including illegal taxes on street-side sellers by municipal authorities; high taxes; compulsory money donation to serve visiting officials; unprincipled tolls on transportation; and fines for various reasons. These hardships burden the people struggling for their survival. Drugs, forest depletion and military presence near the villages in the seven states double their trouble.

Many people want to stop such sufferings. They believe that such economic and social problems are rooted at the political crisis and that only political solution will abate such sufferings. They want Burma political crisis to be solved peacefully. They do not think that imprisonment of politicians is a proper solution to the political conflicts. So, they demanded that all political prisoners be released and national reconciliation be made starting with a meaningful dialogue with Aung San Suu Kyi, her party NLD, and ethnics. Some want the junta to keep its promise made before 1990 to handover the power to the election winner NLD. In reading these letters, it is clear that justice, freedom, democracy and human rights are the political aspirations of the Burmese people.

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## **V. Cases in Detail: Samples on reported Human Rights Violation**

### **1. Forced Labor**

#### **Case 1**

Among seven members of my family, one attends University of Distant Education and other three are tenth, eighth and fifth standards students. To meet the cost of the education which is worth 5 lakhs a year and high price of basic foods, I only depend on the earning from my own inn. However it is not enough to cover that expenditure. During this time, Forced Labor is every day for planting castor oil plants and cleaning. Monthly collection of money amounts to from K 2000 to K 3000. For selling beside the street, Municipal taxes K 3000 per a year.

#### **Case 2**

We, the people, are encountering high price in basic foods. The transportation is not good and there is no enough electricity. On the reason of safety, every household had to pay a thousand kyats for railway safety monthly. That money is the earning for the local authorities.

#### **Case 3**

I am the one who lives in a village, near Bago and works honestly as a daily worker. The money I earn for a day is K 900 that does not meet the cost of foods for my family. As to social affairs, we have to pay k 1000 monthly for safety of railway, so the daily workers like me are more difficult to survive than to die.

#### **Case 4**

I live in a village, near Bago. I inform sufferings the villagers face to you through this letter. The electric light is on for 12 days a month, only late night when we sleep. So students and the people have difficulties. I also have to watch the railway every day and night alternatively. I will have to pay K 1000 if I do not watch the railway. The one sixteenth of the bushel of the husked paddy is K 750 and the price of other foods is also high. So there is no balance between incomes and expenditures, I request you to deal with it fast.

#### **Case 5**

Today, Ya Ya Ka members (local authorities) came to every household. They collected K 1000 for two milk-tins of castor oil seeds. Every household must plant thirteen castor oil plants. If unable to plant them, they must pay K 3000 each. If K 3000 is given, it means having planted castor oil plants. If K 1000 is paid, it is registered for buying two milk-tins of castor oil seeds. In addition, to prevent burning or fire, K3000/ 4000 has to be spent for buying sands, water, a ladder and other material. We, the people, are in crisis in addition to which we are facing such unfairness.

#### **Case 6**

Revelation of forced labor: Although the government announced that there was no forced labor, forced labor is popular (took place) in Kalay town, Sagaing division. Forced labor for planting castor oil plants, allotment of castor oil plants to each household,

collection of money for that, happened, which was intended to public servants, Ministers (religious teachers) and civilians.

**Case 7**

I am the minister of a Christian Church. The ministers are not exempted from levying money for forced labor. All local offices borrow and use the belongings of the church without taking responsibilities for the damage although without rent.

**Case 8**

In our Teetain Township, there is no change in relation to forced labor. In addition, there is also arbitrary collection of money for that. When the senior officer (high-ranked officer) comes, forced labor and collection of money follow them. Is it allowed to happen by the superior officer?

**Case 9**

I am a mother of seven children and am struggling in dealing with the cost of living. At the time of suffering from it, I was forced to labor and asked to give money for that. On September 3, 2003, I was forced to labor three miles away from my quarter. I was then pregnant. So, on return from forced labor, I gave birth to a child. Because of the help of the people from near quarters, my child and I arrived home healthily. Such cruelty has not disappeared yet in my area. I cannot sponsor my children's education. I only earn K 700 a day. The price of foods increases and the rate of electricity charge are high.

**Case 10**

I run a shop. When the shop is usually opened, the customers come. However, now, I am forced to labor, so I cannot always open my shop. I also was forced to give the money for that. These hinder my works. The present situation is bad for the poor. There is no job for the one who want to work.

**Forced Labor**

**Case 11**

Generally, the Chins (Chin race) are poor. Although they try to educate their children, most of them cannot afford. In this difficult situation, the local authority summons us to forced labor and levies money. As to religion they suppress us by not allowing religious festival to be held and religious buildings to be built. The Cross posts were cut down and the religious belongings were borrowed with or without consent.

**Case 12**

The living status of the residents in Htonzan town becomes lower yearly. Few Parents can afford to educate their children. Local governance is worse than before. Forced labor and money- levying is imposed on the public servants, religious teacher (ministers) and the people. There is electricity blackout. There are also a lot of people who is difficult to survive.



**Case 13**

I am the headmaster of a Primary School in Teetain, Chin state. In my school, 5 acres to plant castor oil plants are allotted for the teachers by the local authorities. That is why the teachers have no time to teach the students. So it might hurt education of the coming generation.

**Case 14**

Forced labor and money collection in my quarter make our livelihood more difficult. Unless such forced labor is stopped, the problems might happen in the quarter.

**Case 15**

Since 1996, I denied forced labor. So I was forced to give money for that absence. Now the amount of money I have to pay is thirty-eight thousand (K 38000).

**Case 16**

The usual habit or action of the junta is forced labor, forceful money-levying and oppression on religion. I demand that such human right violation be stopped. If not, there will be problems between the local authorities and the ordinary people.

**Case 17**

As a daily worker, not a permanent employee, I have to go downtown to seek day-job but not always get. Such situation is difficult to meet the cost of living, health and education. In addition to this, I was forced to labor and asked to give money. When I did not pay, I was summoned and investigated. The poor who could not afford to pay the money has to struggle to deal with it at the quarter's authority office. Although we cannot pay our children tip money, we have to borrow money to pay the authorities.

**Case 18**

I would like to reveal the forced labor in Chin state. In my Teetain Township, forced labor and compulsory money collection is still imposed on the servants, religious teachers (ministers) and the people.

**Case 19**

In Teetain, the electricity blackout often takes place, so it bothers the study time for the students. On the side of parents, it is difficult to buy candles for them because they can't afford to buy. In addition to it, because of forced labor and arbitrary money collection, the poor people are facing difficulties for living. If the poor are forced to labor today, they have to be worry of foods to eat tomorrow.

**Case 20**

I request the authorities not to come to Chin state because, when they come, forced labor, compulsory collection of money for serving them and summoning the people to welcome them follow. The people are not allowed to summit what they want to the authority. Instead, the local president summits at their wills, regardless of the interest of the residents.

**Case 21**

In our town, the people, the servants and ministers are struggling hard for living. In this hard time, the forced labor and money collection happens. So I request that forced labor and arbitrary money collection be stopped and taxes on water and electricity be reduced. Which country imposes like this?

**Case 22**

In our frontier area, in addition to difficult livelihood, the people are suppressed imposing forced labor, compulsory money collection. The people come across shortage of water and electricity. Such oppression should not be practiced in the modern developing countries.

**Case 23**

Please, stop arbitrary actions in the frontier area, Senior General Than Shwe. I request that the salary be increased and the gap between the senior and junior servants be reduced because junior servants have to work more. It will not so long if the salary is only to cover a sack of rice. Because of imposing force labor and arbitrary money collection on us, the salary is less. I cannot stand such oppression.

**Case 24**

In our town, the electricity blackout takes seven days and generally happens three times in a week. The study time of the children and daily income are hurt because of blackout and buying candles. In addition, we are forced to labor by the local authorities and collected money, so we are deep in crisis. The shortage of water and electricity, my wage is gone for that.

**Case 25**

In every frontier area, forced labor and arbitrary money collection is imposed as allowed by government. I demand that such bullying acts or tyranny be ended as fast as possible to save prestige of the nation. If such acts are continued, I will inform the senior authority and relevant person who handle workers' affairs.

**Case 26**

I am the person who is in charge of a Church in Teetain. It takes 5 years since I applied for exemption from forced labor and compulsory money collection for all ministers. However there is no response. The forced labor and arbitrary money collection are still imposed on the ministers.

**Case 27**

I write this letter to claim that forced labor and arbitrary money collection be stopped. While the people suffer from high price in basic foods, forced labor and compulsory money collection is imposed on them.

**Case 28**

I am a farmer. It is hard and I am still struggling to educate my children. Since 2003, increase in price of basic foods, forced labor, arbitrary money collection and making us

plant castor oil plants has been taking place frequently. Since 2005, I have been made arbitrarily to place castor oil plants in my field. As a consequence, because of castor oil plants, the products of vegetable plants reduce. It is impossible to sow the vegetable plants next year because of the growth of castor oil plants. To move to new hill-side cultivation, it can be done only when it is registered and paid.

**Case 29**

I am a 9<sup>th</sup> standard student of the High School No. 1 in Teetain, Chin state. My family is struggling hard for living. As soon as the school is over, I have to work to help my family. In addition, I was forced to labor.

**Case 30**

In my township, forced labor is imposed on the people, minister and the public servants frequently. Because of this forced labor, the livelihood, sociality and marriage are hurt. Forced labor is heavy burden for the people.

**Case 31**

My tailoring shop earns seven hundreds kyat a day, which is only to meet the cost of family. However, when I was summoned for forced labor, there is nothing to meet the cost of a day. When I was absent for forced labor, I had to pay K 500, so only K 200 was left for my family. In addition, due to compulsory money collection, it is difficult to meet the cost of living and education.

**Case 32**

I am an eighth standard student of the High School in Teetain town, Chin state. My parents are the sick, so my livelihood is hard. Among them, forced labor, arbitrary money collection, allotment of planting tea plants and castor oil plants are imposed on us. I demand that such acts be stopped.

**Case 33**

In my Teetain Township, Chin state, I was summoned for forced labor. I demand that it be stopped because of troubles we are facing now.

**Case 34**

In my township, forced labor and arbitrary money collection still happen, so the town is not peaceful.

**Case 35**

In my quarter, forced labor is frequently imposed on the people, servants and ministers. Because of such forced labor, livelihood, sociality and marriage is hurt. Forced labor is heavy burden for the people.

**Case 36**

I am a worker at silk factory that cannot be run daily because of shortage of silkworm. Forced labor and frequently arbitrary money collection damage husbandry of silkworm. As a consequence, the salary of the workers of that factory decreases.

**Case 37**

For the cost of living and education of my family, I went to Mezo state in India to work. After I save the money to some extent, I would come back home to help my family. When I arrived home, fine and arbitrary money collection because of failure for forced labor was imposed on me. So no much money is left and I have to go and work there again.

**Case 38**

I would like to let you know that the brutal acts take place in rural area. In this area, according to the order of government, forced labor, arbitrary money collection, oppression on religion, rape and recruitment of child soldiers happens.

**Case 39**

We, people including the public servants, are facing forced labor, arbitrary money collection and oppression on religion, which was imposed by senior authorities. In addition, the taxes of water and electricity and the price of foods increase.

**Case 40**

I am 76 years old. I have a daughter. My daughter is a 50 years old widow. She is now ill. I was not exempted from forced labor and arbitrary money collection. Although I am 76 years old, I have to do forced labor. So only my daughter is responsible for family living. My livelihood is very hard. The tax rate of electricity and the price of foods are increasing. Also, I was taxed for the streetlight though there is no light on the street. Before I die, I would like to see good things instead of such troubles.

**Case 41**

The price of foods increases daily. However, the salary does not increase. As a consequence, I cannot afford to buy enough food, so I become weak. Although I have children, they are too young to help me. In addition to facing such troubles, forced labor and arbitrary money collection is imposed on me. The children become bony because of lack of nutrition. So I don't know how to live further.

**Case 42**

The teachers teach the students hard. However, the salary is not enough to meet the cost of living. When we obtain salary, it has easily gone because of the debt we have already owed. The teachers are also summoned for forced labor, planting castor oil plants and welcoming the senior authorities. We had to go to sport stadium to welcome the senior authorities at 5 a.m but they arrived at 3 p.m. Moreover, the money was collected compulsorily to serve them

**Case 43**

There was no police station in Kempte village before. Now the chickens, ducks and the belongings are lost. In addition, forced labor and arbitrary money collection are imposed on us by the police frequently. I would like the police to withdraw from the village.

**Case 44**

I live in Leilun quarter, Teetain Township, as a worker earning a bare living. So I cannot afford to educate my children. Moreover, I had to do forced labor and pay the arbitrarily collected money. I request that forced labor and money collection, which bothers the lives of the people, be stopped.

**Case 45**

The lives of the public services changed. Instead of working in the office by wearing good cloths, now we have to plant castor oil plants wearing torn cloths. Because of planting castor oil plants, the palms of the staffs are rough and torn. Although castor oil plants are plants hard, the salary is not enough to meet the daily cost. So stop forced labor, please.

**Case 46**

Forced labor, arbitrary money collection, four feet sticks for military practice, making us planting castor oil plants and tea plants compulsorily beside the roads took place in Teetain. If the castor oil plants and tea plants is hurt by the children, they are fined. One a family is compulsorily recruited for USDA (Union Solidarity and Development Association). We have to pay three hundred kyats of membership fee for USDA and 350 Kyats for Myanmar Women Affair Association. In addition, we have to give a milk-tin of soil to sow the caster oil seeds. We are also asked to have catapults and its stone pellets.

**Case 47**

I am a minister (Christian) and earned ten thousands Kyats a month that is not enough to meet the cost of living. Forced labor and arbitrary money collection are imposed on us. If I fail to do forced labor, I was fined. I request that it be solved through senior authorities.

**Case 48**

Forced Labor is taking place in our township. We are forced to plant castor oil plants and tea plants. Other kinds of forced labor and arbitrary money collection were imposed. Such compulsory labor hurts local peace and development.

**Case 49**

I am a servant in Basic Educational High School No.2. In our township, the servants are not exempted from forced labor and arbitrary money collection. So it hurts the livelihood of the staffs and education of the children. I request that it be solved out.

**Case 50**

I am a teacher working in a Basic Educational High School in Leilun quarter, Teetain, Chin state. Because of frequent forced labor and arbitrary money collection, teaching is hurt. I request that such oppression be stopped.

**Case 51**

I am a teacher of a middle school and have seven family members. One of my daughters attends eighth standard. My daughter and I have to do forced labor. Sometime, all my

family members are forced to labor. My salary is not enough to educate my daughter and to meet the cost of living. So my daughter has to work in the time of day-off.

**Case 52**

I would like you to know that if the junior public servants resign, it is not possible for the senior staffs to work. If there is no forced labor and arbitrary money collection and if two sacks of rice are given, it is satisfactory. How can I charge public service further in the situation in which forced labor and arbitrary money collection are imposed?

**Case 53**

The person who fails to pay for the Quarter fund is recorded in my quarter, Leilun, Teetain. They had to sign to pay monthly at the house of the head of Quarter and so did I. I did forced labor as much as I could, but I could not pay the money. The living of my family and the education of my children are difficult to meet. At school, the money for school fund is frequently asked to give.

**Case 54**

I am a peasant in a Phaten village, Teetain Township. The soldiers summoned us for forced labor away for a couple of nights. In addition, when the soldiers entered the villages, the meats and rice are collected from the villagers for the ration of the soldiers. I request that such violent acts be stopped.

**Case 55**

Although it is announced that Burma is a developing golden land, the roads constructed in era of World War II in Teetain at Chin state are still the same without improvement. The road to main land is not a tar one. In addition, there are unemployment, foods and housing problems. I request that tar roads in accordance with the status of the state be constructed and persuasion-hurting forced labor and arbitrary money collection be stopped.

**Case 56**

Teetain municipal increases tax of water one time than before. The people who have no water supply by the municipal were also taxed. To prepare breaks of water pipes because of wild fire and land slide, the residents were summoned for forced labor.

**Case 57**

I live as a peasant in Ngate village, Teetain Township but I cannot afford to educate my children. In my village, there are about 80 households. Basic education is sponsored by the government. The teachers in The Basic or Primary School come from towns. They often return to their native towns, so the teaching time for students is very little. Moreover, the armed student group across the border imposes money collection on us two times a year. If we fail to pay, we are threatened. After that, the military unit of government arrived at the village and levied money arbitrarily. In addition, we are summoned as a porter and to serve them with foods. So it is a big problem.

**Case 58**

I am a High School teacher. I had to do forced labor and pay the money for labor fund. I have never come across before. However, afraid of being kicked out, I have to do like that. I suggest that the lives of the teachers be cared.

**Case 59**

I am a Basic School teacher in Myoma, Teetain. My salary is not enough to meet the cost of my family of seven members. Although I am a servant, forced labor and arbitrary money collection is imposed on me. I cannot stand be oppressed by the servants like me. If nothing changes, I will have to go to India to work after I resign my teaching job.

**Case 60**

Although the government is proud of the development of the country, the people are suffering from poverty like in hell. I request that forced labor and oppression be stopped.

**Case 61**

In the age of computer, sciences, nuclear, industry, which is 21<sup>st</sup> century, making us plant castor oil plants and tea plants, forced labor, arbitrary money collection, Bridge opening ceremonies, announcing small scale bicycle-manufacturing industries, studying Torlary car and broadcasting their praise of China and Russia who used veto to prevent UN Security Council intervention to take place. It is very shameful to me.

**Case 62**

I would like to point out that the government discriminated Christian from Buddhism. Although the Buddhist monks are exempted from forced labor, we the Christian are not.

**Case 63**

I am a Baptist minister living in Teetain. Because I failed to do forced labor, I was summoned by the President of the Quarter authority (Ya.Wa.Ta). After investigated by the president, I had to sign that I was going to do forced labor and pay arbitrary money imposed by the authority. I request that such oppression on religion be stopped.

**Case 64**

I had to plant castor oil plants for two acres because I was afraid of the head of village. The outcome is not good. In addition, there is no one who buys castor oil seeds and castor oil. Now I am facing difficulties for living because I had to spend much time for planting castor oil plants.

**Case 65**

While the people are poor, the government makes them worse. Forced labor, arbitrary money collection, no exemption for religion, took place. Were these allowed? I request that the people be saved and are listened to.

**Case 66**

U La Nan, the president of Peace and Development Council of Mohnyin, Kachin state, U Kyaw Me, its member, Tin Nyunt the township deputy director (2<sup>nd</sup> person in charge of

Township, Forestry) and Khun Phu the chief forester of Kertube area summoned and made the villagers of Kertube do forced labor to clean the bushes for 20 acres to plant teaks and other plants (Thamalen) in the No.33 Forest Conservation and for the village fund. 217 households had to do for seven days. I submit that the persons who are engaged in imposing forced labor be punished.

#### **Case 67**

Chaw Wei, the member of Peace and Development Council of Nyaungkai village, Mohnyin, Kachin state and U Tin Nyunt, the township deputy director (2<sup>nd</sup> person in charge of Township, Forestry) forced forty-five farmers to labor in No.33 Forest Conservation for 30 acres to plant teaks and other plants (Thamalen): Two acres per farmer and it took seven days. It happened from 10<sup>th</sup> to 16<sup>th</sup> December 2006.

#### **Case 68**

Win Htoo, the president of Peace and Development of Theryerkone village, Mohnyin, Kachin state, forced 150 villagers, a person per a household, to labor at No.33 forest conservation for 20 acres to plant teaks and other plants (Thamalen) for the village fund. It took seven days from 20<sup>th</sup> to 26<sup>th</sup> December 2006. The villagers had to clean the bushes.

#### **Case 69**

I am forced to watch out daily along the Sittoung River for safety. I have to go there so far away from my village. We have no time to rest after our cultivation work because we had to watch it, so we felt more tired. The watch time is from 6 pm to 6p.m next day for 24 hours. We the farmers do not know why we have to watch for which safety. Another matter is sharp rise in prices of basic foods.

#### **Case 70**

In our country, there is a gap between the rich and the poor. In rural areas, the people suffer from troubles in education, health and social matters. Arbitrary money collection and forced labor takes place. In the hospital, there is no medicine. It happens because, I believe, of political problem. I request that the dialogue be started as soon as possible to release us from sufferings.

#### **Case 71**

We the people suffer from varieties of troubles. Five hundreds kyats we earned a day is not enough to meet the daily cost, 1000K a day. The price of rice and oil increases. We were scolded in the hospital if we could not pay money. Forced labor often takes place in our village. If we could not do forced labor, we would be fined for 500K. Our situations become worse and worse. So, we expected freedom and justice.

#### **Case 72**

U Min Thein, the president of Nanpoat village in Mohnyin Township forced 45 farmers to labor to plant teaks and other trees No.33 forest conservation around Kadu. So I request that a person involved in imposing forced labor be punished by the authority concerned.



**Case 73**

In NanPoat village, Mohnyin Township, Kachin state, farmers were forced to grow paddy in the summer by U Zaw Win, the president of the village Peace and Development Council. On 7<sup>th</sup> January 2007, U Zaw Min the president of Township Peace and Development Council and Aye Myint the manager of Agricultural Department arrived and forced the farmers to sow the summer paddy. So, the farmers suffer from these troubles.

**Case 74**

I am a minister. I was not exempted from being imposed of forced labor and arbitrary money collection. My wife is busy with the children and I had to do forced labor. I feel sorry for such labor as a religious minister. I would like to express that the minister should be free from forced labor.

**Case 75**

I would like to express about education. I have eight children and work as a general worker for family survival. Forced labor and arbitrary money collection are imposed on us by the authorities of villages. So I cannot afford to educate my children.

**Case 76**

I live in Khaikam village, Kalay Township as a worker earning a bare living. My children cannot attend the college even though it exists in the Khaikam village. I cannot afford to educate my children and we all sell fire-woods and works at any possible job. The authorities of the village do not help us solve our difficulties. Forced labor and arbitrary money collection are imposed on us. I request that such forced labor and money collection be stopped.

**Case 77**

I am ex-president of a village (Ra.Ya,Ka) in Kalay township. I served for one year for this post and then resigned. The reason that I resigned was that township authority forced the people of the village to labor and pay arbitrarily collected money. The authority threatened me by using gun and also strokes my chest and womb. The villagers protected me from it. After that I resigned from the presidency of the village at 1<sup>st</sup> January 2007.

**Case 78**

My husband passed away while he was forced to labor at railway construction in Sagaing Division. The dictator suppresses and kills the people.

**Case 79**

Our village is Pyitherya village where forced labor took place. If the villagers failed to do forced labor, they were fined. In our village, there is no peace and stability.

**Case 80**

The sufferings of the residents of Mawtate region are that we have to give stones for the Intaw-Banmauk road construction. It once happened in 1995 and till 2000 it has been tarred. Now, from January 18 in 2007, one group of villages had to lay down the 200 pits

of stone (one pit = 100 cubic feet). What we had to do is to pay the money for the truck borrowed for filling stones. It cost K 20000(\$17) for a stone-pit. We had to slash and burn farm for the area to grow teaks and kinds of ironwoods trees. Now, in 2007, we were also again made to slash and burn farm to plant teaks and kinds of ironwoods trees. If one failed to complete it, he had to pay K2000 (about \$2). So the general workers, the old and the handicapped suffered from such troubles.

#### **Case 81**

We have not had any supply, which was given after the hurricane devastated our villages. Those who received the supplies were mostly wealthy persons. The supplies included some rice, a blanket, and a shirt per family. In addition, we were forced to labor for helicopter-fields without payment. A family income was so little and the prices were so expensive that it was very difficult for a family to survive. I want the responsible person to deal with these problems.

#### **Case 82**

In Ayeyarwaddy division, the countryside people were forced to be employed in new road building. In the era of Japanese regime, the people were employed with rations. But, today, we had to spend (were forced to labor) for many days on building a new road with our own rations. Today, we eat the rice that costs about 700K (Under \$1), which was not eaten by the people but by animals in the era of Japanese regime. We have been forced into many kinds of labor ever since military coup in 1962. We had to pay a lot of money for bus fares even though we built the road. There were many tollgates along the road. Now we are suffering from various kinds of oppression.

#### **Case 83**

There are three members in our family. They are older people over 70 ages. I want to tell that the municipal authorities forced the other people to clean the ditches in front of the house. The authorities threatened them that they would be fined if they denied. It was inhuman action.

#### **Case 84**

I am a farmer. I have four acres of land for rice and 4 acres for vegetables. Annually, I have to pay tax for farming and sell the rice to the government in minimum price. In 2003 and 2006, the government forced farmers to sell them the rice with 1600 Kyats (\$1.3) per unit of rice. We do not get water from irrigation (Dam). So we have to rely on rain. The land is so dry in winter that we cannot grow any crop. But, we were forced to grow the paddy in the winter. If not, the authority would confiscate the land. We want our problems to be dealt with.

#### **Case 85**

I am from the suburb of Dawei Township. I want the prices to be decreased. We want to be exempted from payment for facilities and for forced labor every Saturday. We had to pay 2500 Kyats per month. We want to be free from those sufferings.

**Case 86**

We the people of Phyu, Taninthayi division, were forced to grow castor oil plants. A family cost 3000 kyats (about \$2.5) for it. We had to grow the plants along the roads and take care of them well. The authorities said that we had to pay money for damages. At the same time, we had to struggle for survival in the farms. So, there was a financial crisis in the families.

**Case 87**

In Mandalay the car fares was so expensive for the Store sale-men who had only 15,000 Kyats (About \$ 10) per month and the worker for a bare living like me went to work on foot and by bicycle. Besides, some university students were too poor to pay bus fare, the rent and the price of food. So they were not like university students. It was very dangerous to go to school by cars. It was inconvenient that there were a lot of students who died of accidents. When I went to Yangon, I have been delayed at the railway station several times. I had to queue up for the ticket since 2:00 a.m. And, the tickets were so few that my trips had to be postponed. I had to hire a Taxi by spending 2000 Kyats from home to the station. When I arrived at Yangon, it was about 10 PM and I felt insecure. There were many people so poor that they could not afford the fare and the food on the train.

**Case 88**

The small trucks (Torlargo) from Mogok had to carry in turn pebbles for resurfacing the Mandalay-Mogok road without any payment. Working hours is from 7 a.m to 5 p.m. It was 20 miles far from home. They gave only gas enough for work. It cost 270,000 Kyats (about \$250) for annual renewal of truck license. We do not get any gas from the government and we were forced to do free labor frequently. I assert that we are suffering from forced labor.

**Case 89**

We have a lot of troubles. Income is not enough for the family survival. There is a sharp rise in prices. We have been forced to grow castor oil plants. Otherwise, we have to pay money for it. If we disobeyed authorities, we would be prosecuted. We have to bribe the authorities whatever we do.

**Case 90**

Of the slogans of Myanmar, "People's Desires" is unsatisfying for pro-democracy. I am always upset whenever I think of people's sufferings. The people have no freedom. We are still suffering until we get democracy. I want to tell the circumstances when I visited my sister in the countryside. I saw two soldiers stealing vegetables from the people's fields. When I told the people about that, they replied that the soldiers were so cruel that they were afraid to say to them. We were forced to cut the fire-woods for their wives for cooking. Some students had to go to forced labor instead of school. There is a sharp rise of prices that we become worried about family survival. We are hopeless. However, there is no job deficiency for the wealthy persons as they are the partners of the authorities.

**Case 91**

I want to assert that the people bogged down in destitution. Around the countryside, the people had to pay dues to the authorities. The people were not allowed to cut down the trees whereas the authorities cut down freely. The authorities had the best food while the people had a hand-to-mouth (a bare living) existence. There was prevalence of corruption among the authorities from the rank of local to the top level in our countries. We have been employed in a new path building with 700 kyats (Under \$1) per day.

**Case 92**

I am from Kanma Township, Thayat district, Magway division. The main source of livelihood for the people of our township is farming. We have to grow rice and various kinds of beans. But, we earned very little by selling our crops in comparison to buying them from outside. There is a great disparity between income and expenditure. Consequently, we bogged down in dept and had hand-to-mouth existence. Besides, we were forced to grow castor oil plants. So we had to spend money on sacks and seeds. In my opinion, growing castor oil plants is to decrease the development of the country. And we need to have enough electricity so that we can perform a variety of functions. The decency of the electricity is the source of all the problems of the countries.

**Case 93**

The land of Panmaka village, part of the Padaukone village, Magway division, was allocated for farming from 2005 to 2006. It was a bout 1000 acres. The authorities forced the farmers of three villages, Panmaka, Padaukone and Innpauk to grow crops. So the farmers lost about 3 million kyats (About \$25000) In late 2006, the farmers were forced to cut down cotton trees and destroy the ablab beans field by sugar-cane project department and grow sugar cane. The villagers appealed to the authorities to grow it in late 2007 owing to the weather. But, the authority told the farmers that if they did not do, they would take action against the farmers. We assert that the authority threatened us.

**Case 94**

The people of Myantmar have been forced to labor as porters in the battlefields. In June 1997 when I took a trip from Kyung Duh to Kawkareit by a Hilux car, the number is la/1064; all the passengers were suspected at the entrance of Kawkareit by the authorities. They took Identity cards. At that time, I didn't have Identity card. So I showed them my student card. All the passengers were horrified by the authorities' order. He ordered, "Don't let anyone escape, shoot anyone who try to run away to death." Thus, we had a lot of troubles with porters. My brother Thet Kyaw Hein has been missing for 14 years. It happened ever since he had had a quarrel with his friends in Minglataungnyunt in 1993. After that, he was put to Insein jail and forced to carry things as a porter in the battlefield. There seems to be many missing people like my brother. That was because of lack of democracy. Tripartite is the only way to deal with the problems and develop democracy in our countries.

**Case 95**

As the government-planned castor oil project as national duty, all the bureaucrats were to implement the project. Some government workers involved in the project by means of

money. As most of government workers were busy, they had to hire other people to grow the plants. All the governmental departments have implemented the project since 2005. I'm a medical worker of Loilen General Hospital; want to mention my experience. A worker had to grow 120 plants. It took 10% of income. And, there was extra cost for hiring workers to grow and weeding and for fertilizer. In 2006, we cost 10 kyats per plant and had to grow 120 acres. But, it did not work. The total amount of money for castor oil plants in 2006 and 2007 was about 10 millions kyats (around \$9000). The government workers squeezed the people to have money for the castor oil plants. The authorities would take action if we did not implement the project. The project impoverished the people of the country. We, the staff of government, want to free from castor oil plants project as soon as possible.

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*{The open-heart letters in Burmese were only translated into English. Translation is very difficult because of tyranny of language, no clarity of handwritings and illiteracy. Although we put them in the category of forced labor, they consist of expression on various sufferings. See VI. 1. Forced Labor. Map-1, 1.A, 1.B}*

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## **2. Forced Displacement**

### **Case 96**

This happened in Nyawngkai village, Mohnyin Township. The commander of No. 204 Battalion, namely Myint Lwin together with 20 soldiers, came to the village and forced 26 households to leave. The reason was that the area belongs to armed force. It was terribly inconvenient for us to resettle in a new place they allocated away from the village. We had to move in trouble in the rain.

### **Case 97**

There was a dictate of the township officer that all the graveyards in Kalay must be moved to the outskirts. But the problem is that it will cost a lot of money to move it because those were made for long existence and some families have more than three graves. It will be very difficult for those people. Approximately it would cost over 100 thousand kyats (\$100) for one grave to rebuild. How can we get the money while in economic crisis?

### **Case 98**

I suffered from the increase in prices of basic foods, health care cost and the damage to my paddy fields because of flood caused by break of the bank of Dam. In 2006, we were forced to destroy our tents including cattle tents by the commander of Bago division so that when the paddy field was flooded, we could not prevent the flood, huge damage to us. We cannot do good deeds further.

**Case 99**

We live near San Pya village, Dalah Township. Now we are groping for direction as the local authorities made us leave arbitrarily, we do not know what to do now. We are in trouble. Please, give us a place to live.

**Case 100****Refugee (Dukkathae)**

We are homeless. So, we live on vacant ground of our town. We have also no career. The Chairman of San Pya village told us to move away. He always told us to remove our houses from that place. We all live in poverty. He said that if we didn't move, he would arrest us. On March 3, 2007, he called for us to his office at 1:00 AM and said that we are going to be sent to Yakhine state. If not moved, he would destroy our house. So, we complain to help our problems.

**Case 101**

Now we are in trouble. We are displaced and out of job. So we live in a small plot of land on the roadside. The head of San Pya village often came and made us destroy the house and leave. He said that we would be arrested if we did not. On March 3, we were summoned to the office at 1:00 a.m and forced to leave for Yakhine. They threatened us that our house would be bulldozed if we refused to do it. In addition we were arrested whenever they want money.

**Case 102**

I lived on the vacant land because I am homeless and have no job. The president of San Pya Quarter summoned us at his office at 1:00 a.m and told us we were going to be sent to Yakhine state. Unless we moved to Yakhine in 3 days, he threatened that our houses would be bulldozed. The MaWaTa the authority in charge of town said the same. They persuaded us that if we moved there, we would obtain a tricycle, 5 acres of land for farming and a wooden house with roof of corrugated iron sheets and the needs for a household as well. If the authority needs the criminal cases to meet their quota of reporting the specific number of cases they arrived and arrested us.

**Case 103**

I am homeless and live in bare land because I have no job. The president of San Pya quarter made me destroy my house. This is not the first time, but often. Then, he threatened that unless we destroyed, we would be arrested. On March 3, Saturday, we were summoned to be at his office at 1:00 a.m. The secretary of Mayaka(Township official) himself said that we are going to be sent to Yakhine state. He also told us that we are going to be given 50000K, 5 acres of land, a wooden house with roof of corrugated iron sheets, foods and clothing. Then although we gave these to us, if we did not move, our houses were going to be destroyed by bulldozer. If the criminal cases are needed to meet their quota of reporting the specific number of cases, they arrested us. Because of fear of arrest, my family could not sleep well every night.

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*{Although we put them in the category of Forced Displacement, they consist of expression on various sufferings. As for Forced Displacement, there are four cases where the victims named themselves and signed Dukkathae on the open-heart letter. See VI. 2. Forced Displacement, Recruitment, Dismissal, and Sleep-permission-slip (Aseryin) and Torture, Map-2, 2.A, 2.B, 2.C}*

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### **3. Forced Recruitment and Child Soldiers**

#### **Case 104**

In our dry area, dams are constructed. However, Seitnyan river water-reservation project failed. So we have damages and our livelihood become difficult. The farmers lost their crops. The one who is not trustworthy was appointed as the head of the village. In addition, the pillars of “Model village of Union Solidarity and Development Association (USDA)” were set up in every village. However, the villages are not developed. The authorities copied all the names in censuses of the villages and register them as the members of USDA without notice to villagers and without their consent. Although government announced that all the public servants must be free from involvement in political party, the one who apply for a government post is made to show the membership card of USDA. In the continuous education, there are no facilities for education. Although the Graduates are many, they are unemployed. Moreover, the national convention that people never show interest to and that do not represent the people’s desire has been held. The government media which is responsible to open the eyes and ears of the people neglects the needs of the people. Political dialogue and national reconciliation is the only way to facilitate democratic transition. The politicians should be treated in the spirit of brotherhood by not disturbing and arresting them. Democracy is for the rights of the people and sovereignty should be in the hands of people.

#### **Case 105**

We live in Kyeegone village of Kalay Township, growing sugar cane for our living. There are military troops in western part of our village. The military government denies that there are child soldiers in the troops. However, there are many child soldiers there. They stole sugar cane and vegetables planted in our yard at nights. I request that such theft be stopped.

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*{Although we put them in the category of Forced recruitment, they consist of expression on various sufferings and political aspiration. See VI. 2. Forced Displacement, Recruitment, Dismissal, and Sleep-permission-slip(Aseryin) and Torture, Map-2, 2.A, 2.B, 2.C}*

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#### **4. Forced Dismissal**

##### **Case 106**

If the Thanlyin Township administration is talked about, in 2005 U Nyein and his family who are the members of YaYaKa (Quarter Administration) trespassed and bit Ma Moe Wa who live in Thapyeikan village, Thalyin township. U Nyein was fined 1000 kyats only. However, Ma Moe War was dismissed from her public servant position. In this case, Tin Htay, the president of Mayaka (Township administration) encouraged him to file a lawsuit against her. In November 2005, U Win Htun who made verbal abuses to the women who is a member of Women Affair Association was not arrested but only fined because of the pressure by Tin Htay. Similar cases happened in the Letyetsan village. Such discriminations make people hate the government so I request that it be properly solved.

##### **Case 107**

I had been a public servant at ka pa (9) line of the land transportation since 1981. I worked for 19 years. I was dismissed permanently on January 21 because of my alleged contact with political parties. Before I was kicked out of the position, there was no tribunal, investigation, inquiry and remedy about it, so I suffered a huge loss. Like me, because of the threat and pressure of Military Intelligence, there are a lot of people forcefully dismissed from public service. Now they have troubles.

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*{Although we put them in the category of Forced Dismissal, they consist of expression on various sufferings. See VI. 2. Forced Displacement, Recruitment, Dismissal, and Sleep-permission-slip (Aseryin) and Torture, Map-2, 2.A, 2.B, 2.C}*

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#### **5. Visitor's Sleep-permission Slip (Aseryin)**

##### **Case 108**

I am a nationality of Burma. I hold Burma national Identity Card. However I had to inform the local authority for visitor's sleep-permission slip. Why? Although I hold the Identity Card, doing like this, the Identity Card is useless. Or, it is racism. Holding Identity Card is assumed being nationality of Burma. Now we are treated as visitors in our own country.

##### **Case 109**

The trouble I face daily is to go to local office to inform for Visitor's Sleep-permission Slip. In our national anthem, this is our land and heritage of our ancestors. There should be no need to inform because our country is not governed by foreigners. However, we had to inform the local office for Visitor's Sleep-permission Slip (Aseryin) which requires Identity Card and recommendation by the person in charge of 10 households. We now are afraid of them. We are denied to enjoy the advantage of independence and so its



essence is lost. Although state-laid down 4 social objectives are good, the young become the drunks and their morality ruins.

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*{Although we put them in the category of Visitor's Sleep-permission Slip (Aseryin), they consist different discontent. See VI. 2. Forced Displacement, Recruitment, Dismissal, and Sleep-permission-slip (Aseryin) and Torture, Map-2, 2.A, 2.B, 2.C}*

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## **6. Torture**

### **Case 110**

A football competition was held starting at 3:30 p.m on January 6, 2007. The competition was between Roby Team and Sinkwa( Elephant Hood) Team. It was a good and tight competition so the people went forward and watched. At that time, the police with long stick in hand pushed the crowd back and hit near the eyebrow of a sitting audience who wears glass. It tore the skin. The responsible officer was told about it. He responds that was old wound. The two police scold saying "if discontent, go other place and see the match." The one who was hit did not respond but the criticism and dislike of the audiences appeared. Such irresponsible action make the people hate the government. Instead of peacefully and pleasantly telling the people to move backward, they pushed the crowd back violently. The one who was hit is me.

### **Case 111**

#### ***South Dagon, Yangon***

On January 30 2007, the young were drunk and having fun at 8:30 p.m at Part 6 of No(17) quarter, South Dagon. U Than Htay the person in charge of 100 households accused the young of making noise and nuance and summoned them to be tamed. U Than Htwe bit them with the cut bamboo from a shop in the tax-free market. So it led to fight. Next day, U Than Htwe, U Than Htay from 54 quarter, U Pya kyi, Tayut Kyi, Poengo and Sein Win and another one, total 7, were looking for a boy among the young. Meanwhile, Poengo slapped a boy coming back after buying foods and he is 8th standard student.

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*{Although we put them in the category of Torture, they consist different discontent. See VI. 2. Forced Displacement, Recruitment, Dismissal, and Sleep-permission-slip (Aseryin) and Torture, Map-2, 2.A, 2.B, 2.C}*

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## **7. Denial of Nationality and Violation Of Freedom of Movement**

### **Case 112**

Although we hold Identity Card (form 4/), we are not allowed to go to all Burma. The Immigration (La.Wa.Ka) collected money on (form 4/) Identity Card in the frontier. Burma has varieties of races. The racial discrimination is made by this government. The Chins who participated together in the independence struggle should not be discriminated.

### **Case 113**

I have been living in Thandwe, Yakhine state since I was born. I am a Muslim. I was not allowed to travel for social, economic and religious affairs beyond Thandwe. There are a lot of people who died because they were not allowed to go to Yangon for health care. We felt the separation between mother and son. So I ask for freedom of movement.

### **Case 114**

The area of Thahtaytaik in the township of Thandwe and the downtown are the place where we most of the Kamen tribes live. However, since 1993 the rights to travel, education and medical care have been denied.

### **Case 115**

2005-2006 students are not allowed to further study although having passed 10<sup>th</sup> standard. We are not permitted to travel beyond Thandwe and to Yangon. So the students have no chances to realize their goals because they are Muslims. We Yakhine Muslim have no right to education like others. We lose chances to attend University. So we Yakhine Muslims suffered a big loss.

### **Case 116**

My family lives in Sintkai Township, Mandalay. My parents hold an identity card each. When we applied for Identity Card for the rest member of our family, the responsible from the Immigration office dismissed our case showing the reason that our ancestors are Muslims. Denial of nationality to the one who was born from parents who hold Burmese national Identity Card is a violation of human rights.

### **Case 117**

I am a student who passed matriculation exams held in 2004. Although I am a citizen of Burma, no Identity Card is issued to me. So I could not attend the University. As for me, I want the right to education.

### **Case 118**

Although it is said that transportation is good, because of poverty, the people looted and killed each other. This is the age of discrimination based on social status because the rich look down on the poor. In a quarter the rich are the dignitaries but the poor are the insulted. Although it is said that the military family made a donation to Malun rice-offering association for the refugees of fire and for other causes, it was we who were imposed a forced donation of money range from 500 Kyats to a thousand and the one sixteenth of the rice sack. Another matter I want to say is if we travel from one place to

another, it is costly. We cannot travel with only the Identity Card. We have to get recommendation from the authorities that cost 400 kyats for one time. When we reached the place we want, we cannot live only with ID so inform for Visitor's Sleep-permission that allows us for one night. When we went to the office for Visitor's Sleep-permission again, they inquired us and gave only three days' permission, which cost 200 Kyats. It burdens our family.

#### **Case 119**

I have applied for ID since 3 years ago. Whenever I go to the Immigration office for the issuance of the identity card, they often put it off. They made many appointments but I have not got it yet. My life is hard and I have no permanent job. The workers have to face the troubles caused by the employers. Our lives are too bad to hope for a good future.

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*{Although we put them in the category of Denial of Nationality and violation of Freedom of Movement, they consist various discontents. See VI. 3. Denial of Nationality and Violation of Freedom of Movement. Map-3}*

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### **8. Unfair Jurisdiction and Unlawful Detention**

#### **Case 120**

I am a lawyer (HGP) who suffered from the loss caused by Myint Aung the former commander of the Ayeyarwaddy Division (now dead) and Thar Aye then a Major and the president of the Mayaka (Hinthada Township administration) and now a Brigadier General and the commander of the Northwestern Division or Sagaing Division. They instructed to imprison me so I was sentenced, which was unlawful. I was an ex-soldier who served for 15 years. I got retired as a model of good morality and enjoyed a pension of 120 Kyats. The pension panel of the Army withdrew my pension. I voluntarily engaged in Golden Eagle and Rain Thunder military operation against the insurgents. When I was a lawyer, I advocate for the plaintiff who made a law-suit to Ni Toe the Township Municipal Administrator and member of Leitekwin quarter of Hinthada with the charges of widening the streets trespassing the land of the people. For this case, U Htun Myint the judge of Hinthada Township sentenced me to 5 years with Emergency Act 5(A) under the instruction of General Myint Aung (now dead) and Major Thar Aye. Inside jail, my pension book was confiscated. I did not get the pension for two months. When I was released, I applied for my pension. However the pension panel informed me that my pension was withdrawn. I applied for my lawyer license again but it was rejected by the Hinthada judge. In 2003, my lawyer license was withdrawn upon the reason that I was an ex-prisoner. I suffered a lot because I was imprisoned on charge of political section Emergency Act 5(A) although I only advocated for the client who hired me as his lawyer. Now I am facing various social sufferings as an unemployed. My rights were lost because of lack of reexamination or review of my case in detail but only brief review. I

request that my case be handled properly, my pension be given back and my lawyer license be conferred again. Although I have never revealed this, because of my present troubles, I petition for it.

#### **Case 121**

Without any offence and even paying income tax regularly, my right to serve as an advocate is prohibited without any right of defense since January 1, 1993 when I was advocating in a case. To annul such order of the High Court given beyond the law, I submitted more than 500 letters to Chief Justice of High Court U Aung Toe. However no proper action was taken. Is such action of the High Court which makes troubles to my family right? There are about 1000 lawyers like me. On these, the judges take bribes as opportunities so the lawyers are afraid of informing the responsible.

#### **Case 122**

I am a teacher of High School who serves for 22 years including working in the Night School of women affairs. A third year law student and my son were arrested in the yard of a monastery by the police on charges with the section 366 and 370. The Mandalay Division judge sentenced him to 10 years in prison. He was detained on July 24, 2005. My family was shocked by that. If he was guilty, it didn't matter he was sentenced to death penalty. However, this is different. He was sentenced without any evidences because it was a policy case. So I request that he be treated kindly.

#### **Case 123**

I live in Kamounseik village, letpanten Township, Bago. Although it was always announced by the government that no man is above the law the justice disappears in this country and the rich are above the law doing injustices. The rich always win but the poor always lose in the case. So I request that the courts be investigated to be in harmony with the slogan "No man above the law." On the process of judging a case, money from the plaintiff and the defendant are asked. If a large amount of money is bribed, the case is won unilaterally using the police who will stop the investigation of the offence by means of threat. In spite of imprisonment for small offences, the heavy and serious offences were overlooked because of the bribes.

#### **Case 124**

The one who wrote this letter to 88Generation Students is a 3<sup>rd</sup> year Botany student who lives in Sanpyakwetthit, Phayakone village, Thanlyin. On February 10, 2007, when the visitor sleep-permission slip was checked out by the police camp officer and the vice-officer, I told them that I was not a visitor but a student showing my student card. Kyaw Soe Moe, the vice-officer of police camp scolds me that there are a lot of prostitutes who have a student card. I was then arrested and detained. The judge sentenced me unfairly to 3 years in prison or 50 Kyats as a fine. This hurt me a lot as a student.

#### **Case 125**

One day at about 5 a.m I walked from my sisters' house near Ngarhtetkyi to Kyimyintai train station. About 2 furlong from the station, Si Thu Maung and other two polices from Kameryut Police Station arrested and detained me for 2 days without giving foods to me

because they needed the offense for a month. In addition, they confiscated my Identity Card, Census and about 8300 kyats. After 3 days later, I was prosecuted and I defended myself innocent. However, they said that if I denied that I was guilty, I would be imprisoned for three months and that unless I denied, I would be imprisoned for only one month. So I dare not complain. I was imprisoned for one month. Inside jail, I had to eat the foods appropriate for the pig. Because of this, my two children were absent in school for a year. My parents-in-law brought my children so that I was separated from my family. As a result, I felt like a fool. Se Thu Maung from Kameryut Police Station robbed me of good livelihood in the middle of the city. I would be satisfied that he suffered from like me. Robbing in the middle of the city took place like this in the golden land. What is the disciplined democracy?

#### **Case 126**

I am a farmer. I went to Mumaung town to buy a pair of ox used in cultivation. Then, I was arrested by the Mumaung policemen and sentenced to one year. A pair of ox was confiscated. Although my parents tried to release me using their belongings, it was a waste effort. I did not feel that there is a protection of rights by law. This discontent is the scar on my heart till death. The police secured the smugglers of the cows brought to Bangla for Kalar (Muslim) festival. The smugglers and the authorities of departments supported each other. However, the honest farmers have no protection of law and no security. I felt discontent.

#### **Case 127**

In the newspapers, there are phone and fax numbers to contact or inform when the staffs of the governmental departments, ministerial offices, and the servants of the jurisdiction abuse power, get bribe and bully the people and act unlawfully. However, when Generals of State Peace and Development Council commit those faults, there is no address or number described in the newspapers. So do we have to inform the United Nation?

#### **Case 128**

***Kyaungkone, Pathein, Ayeyarwaddy Division.***

***10.2.07***

There is an order proclaimed not to collect money from the people. However, the president of my village imposed arbitrary money on us for model show, cane-ball contest, and for not growing summer paddy. We had to pay because they threatened us. The fare of boat to cross the river is 50 kyats. After confiscating of the land of the villagers by the president, they replaced the paddy with castor oil plants. Most of current presidents of Local Peace and Development Council who only passed the Basic Education were appointed. There are unlawful actions. So I request that it be solved.

#### **Case 129**

On December 12<sup>th</sup> of 2006, Win Tin on the return from Pearl Restaurant took the wrong slippers instead of his. Maung Htwe working in that restaurant fought him so Win Tin fell on the platform. He was unconscious. The Chaungtha police camp officer and So Tun the president witnessed this event including the people on the way and the drivers of tri-cycles. Instead of being referred to the hospital, Win Tin was replaced unconscious in his

place Flower World Guest House. Next day, the friend of Win Tin took him to hospital. On 13<sup>th</sup> December, 2006, the doctor from the hospital hid reality of the injury by saying that the pain was not because of injuries. There were injuries on the temple and the back part of the head of Win Tin which were seen by bystanders. On December 13, he was dead. After funeral, I the wife of Win Tin knew that. So I informed to the Police Station and C.I.D of Patheingyi, Ayeyarwaddy Division. However, till today, there is no attempt to seek justice and truth. The responsible person who saw this event took no responsible action to the offender. The poor like me is treated unfairly.

### **Case 130**

More than a hundreds of households were constructed on the cattle fields, which has two wells, a monastery and a Primary School. Japan charity group offered medicine cups and chicken and had two toilets in the school built. East of that, I possessed the fields for decades but Infantry (Kalaya) 80, Khin Htwe from Land Registration Department, Lieutenant Kyaw Zaw Htoon (Army, 36684) and Captain (Army, 27782) set the military flag post on them. Some people paid money on January 1, 2000. Shwe Htay, Win Thein, Kyi Win, Colonel Bone Swe and Major Ye Myint demanded 40000 Kyats (\$33) per acre for 126 acres, so total is 5040000 Kyats (\$ 4200). Moreover, Then Htun, Aye Htun, Myin Htay, Aung Mya, Tin Thein, Then Naing, Ni Ni Win and Captain Myint Naing from Infantry 80 together with twelve soldiers threatened the villagers and destroyed the crops I grew. So my family living was in troubles and my injured right leg was cared by Japan medical group. My son cleaned the grass fields to plant. Then, U Then Htun, U Aung Mya and Captain Myint Naing (Army, 27782) made a lawsuit against him in the court of Thegong Township. It takes 6 months but not finished yet. Although I have never absent in court summon, the plaintiffs always fail to be present. So I request that the case be completely finished.

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*{Although we put them in the category of Unfair Jurisdiction and Unlawful Detention, they expressed varieties of their damages. See VI.4. Unfair Jurisdiction and Unlawful Detention, Map-4.}*

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## **9. Discrimination Based on Religion and Race**

### **Case 131**

I am a retired government employee. In spite of being residents, we are suffering from religious discrimination. Now, I am being prevented from traveling to Yangon for medical treatment.

**Case 132**

We have been living in Thandwe for over five decade's years. We did not have any serious obstacle to travel under any government before. We live in accordance with Myanmar culture and serve our country best. But, we are banned to leave our town. Therefore, I request that there be freedom to travel.

**Case 133**

We realize that the religious freedom is given to all people of Myanmar. However, we Muslims of Thandwe, have not had religious freedom for a long time. We are separated from Yakhine ethnic group; do not have the right to advanced study, the right to go to Yangon for medical treatment and the right to cooperate with other ethnic groups for the countries. Therefore I would like to let General Than Shwe know what we suffered.

**Case 134**

I am a middle school student. I want to mention an unfair event when the Immigration officials came to our school and made Identity Cards for all students. They denied making Identity Cards for Muslim students. They said that we had to go to the office for getting Identity Cards because we were Indian People (Foreigners). And, even we had to pay a lot of money to get Identity Cards; they said they had to report to Naypyidaw on these affairs as we are impure native people. Are we impure nationality? If so, it is questionable for us. How do we think about other religions? Are they pure nationality? I am very worried about posterity if they continued to circumscribe our rights. Therefore I appeal for resolution on our problems so that we may be able to achieve our rights.

**Case 135**

We, Muslims of Thandwe, are suffering from religious, social and economic discriminations. Therefore, I request that this problem be sorted out.

**Case 136**

The local government officials of Thandwe impose restrictions on local Islamic people without any reason. The Immigration Department does not recognize the local Muslims as citizens for being Muslims. They do not issue citizen cards to them even though they were born in Thandwe. We had to pay a lot of money to get Identity Cards. They marked impure nationality on our Identity Cards even if they issue Identity Cards for us. After high school, students cannot go to college or university, as they do not have Identity Card. The government oppressed people. They are worried about human resources. I appeal for solution on these problems.

**Case 137**

We the people living in Thandwe are like the dead people because we do not have any right to travel. Previously, we could travel wherever we wanted. Now we do not have such right any more because we do not have Identity Cards. The young have to stop schooling after local high school. It is deplorable that we lost such rights in spite of living in Myanmar. There were many people who died of illness and disease. I want to inform that we are prevented from traveling and I wonder why we lose such rights we used to enjoy before.

**Case 138**

With due respect, I want to present the trouble we Muslims are suffering from. I know that all people are facing sufferings now. But, we Muslims of Thandwe have been victims of human rights abuse for a long time. The major problem is that we are prevented from traveling. So we do not have any chance for advanced study. I appeal for giving us the right to travel, education and life.

**Case 139**

We, Muslims of Yakhine state have been suffering from serious discrimination for many years. In spite of legal religious freedom, Muslims of Yakhine state are forbidden to travel from one state to another. We are regarded as foreigners. Previously, we had to apply to immigration for traveling permission by a lot of money. But, today, we do not have this opportunity any more. As the results, there were many people who died of illness and diseases because they did not have any chance to travel for treatment in other places. And many students had to lose the opportunity for advanced study. We want General Than Shwe think of our sufferings and why we are being isolated from other people, ethnic groups. I always want the right to travel for health and advanced education, otherwise there will be a great loss for our development. This is a kind of violation of human rights. So it is informed that all the people of Yakhine state are suffering from.

**Case 140**

We are Khaman people, tribe of Yakhine people. In spite of carrying 1990-91 citizen cards, we have been banned to travel any place of Myanmar since 1995. Only if we had permission from district level officers, we could travel. But, it was sometimes delayed or denied. Their reason was that they had to apply to state level officers. So, we, students, older people, those who have health problems, are in difficulties. In October of 2005, a group came and put restriction on Bangali people and prevented Muslims from buying travel-tickets merely because of being Muslims. Khaman people are also Muslims resemble to Bangla people. We are just so-called people of Myanmar in spite of being on a list of 135 tribes of Myanmar. Therefore, Khaman people express our traveling problems and request for getting the right to travel.

**Case 141**

The Muslims of Thandwe Township have been living in Myanmar since the era of Myanmar kings. But, we have been restricted to travel with visa for over ten years. So we are experiencing health and economic problems now. Students cannot go to colleges and universities anymore because of restriction. The increase of the number of deaths is generally attributed to the restriction on traveling to Yangon in time for treatment. Economically, Thandwe is in need of communication with north of the land. Thandwe makes a trade with only south of the land. So the economic crisis takes place among many Muslim people.

**Case 142**

I am a Muslim living in Thandwe. We do not have Identity Cards. So, we do not have the right to travel. The increase of death rate is generally attributed to the restriction on



traveling. Despite being born in Myanmar, we are being circumscribed because we are Muslims. Previously, we were free to travel. I appeal to authorities to deal with our problem.

**Case 143**

I am a Muslim living in Thandwe, Rakhine state. My parents and grandparents were born in Thandwe. Previously, we were allowed to go wherever we wanted. But, now, we are being constrained from traveling. Consequently we are in need of advanced education and lost many people's lives. We could hardly travel when the local authorities or immigration allowed us. But, it took at least two months to get the permission. They overcharged us for the permission. There is not any Islamic rebellion against the state. We grew up in this place. But we are more restricted than before. We do not want to demand any other rights except the rights to travel, education and religious freedom.

**Case 144**

We the Muslims of Thandwe are being discriminated by the authorities. We do not have the rights to travel, education and treatment. There is particularly racial discrimination.

**Case 145**

We the Muslims suffer from economic crisis and health problem. Because of being banned to go to Yangon for treatment, there were many people who died of minor illness and disease. We suffer from these problems for being Islamists. We are not foreigners. We have been living in Thandwe ever since our ancestors were born.

**Case 146**

U Ra Zet, who tried to achieve the independence of Burma, was a Muslim. U Pe Khin (Taungyi) who tried to have the Pinlon agreement, was also a Burmese Muslim. We are also Muslims of Thandwe. But, we are discriminated. We have been banned to go to Yangon since 1994 for treatment and education.

**Case 147**

We the Islamists of Thandwe, have been experiencing a lot of problems such as health, social, and education since 1994 as we are not allowed to travel. Therefore, we appeal for dealing with these problems.

**Case 148**

We, Islamists from Thandwe Township, are the people of Myanmar. We never did any thing against the law and the people of Myanmar. But, We are discriminated for being Islamists. We Islamist do not have the right to Identity Cards. We Islamists do not have the right to travel. We Islamist do not have the right to treatment. We Islamists do not have the right to travel for the funeral of our relatives. We, Islamic students are banned to continue studying out our town. Therefore, we appeal for investigation of and dealing with these problems.

**Case 149**

I live in Thandwe Township in Yakhine state by birth. Religiously, I am an Islamist. I am a university student. We are now suffering from serious discrimination. We students are prohibited to continue studying in another place although we are intelligent. For examination of distant education, students have to apply to township officers for traveling permission and we have to pay a lot of money for it. But, sometimes we are not permitted. So many students have to give up their education early. Their ambitions are in vain. And there were many people who died of illness and disease, as they did not have any permission to travel to Yangon for treatment. Or it took two months to get permission. Therefore, we are in need of equality, justice and freedom. We want to be free from discrimination, inequality and injustices.

**Case 150**

I am a member of Kamam Tribe who live in 6<sup>th</sup> quarter, Ramree. I serve as a high school teacher in Ramree. For health or education or training, I can travel to Kyaukphe, Sittwe and Yangon only with the permission by the Ka.Ya.Ka (District Administration) supported with recommendation of Ma.Ya.Ka (Township Administration). Permission Form 4 of Immigration only allows 45 days. So, I lost my ethnic rights. From 1995 up to present time, I have been hindered from traveling showing the reason that my religion is similar to Bangali.

**Case 151**

I am a Kamam ethnic who live in quarter 5. U Chit Shwe and U Hla Htun (Directorate official) from Chief Immigration Office gave us Identity Cards without doubt after investigation. By this Identity Card, we could travel freely. Since 1995, our traveling has been limited and forbidden although we held Identity Cards. Instead of holding national Identity Cards, I lost human rights as regards of health, education and business because my traveling was banned. Therefore, I request that we the Kamam be allowed to travel like other Burmese.

**Case 152**

I am a Buddhist Kamam ethnic and my wife as well. My eldest son attends 10<sup>th</sup> standard. 1500 Kyats per a student was given to Immigration for Identity cards. However, the Immigration office informed me that they could not give my son Identity Card because I am a Kaman ethnic. I also do not have Identity Card. I know that Kamen tribe is one of Yankhine nations. So I suggest that the needs be completed to give Identity Cards to Kaman people.

**Case 153**

I and other five Kamen ethnics have not had Identity Cards yet. We gave 25000 Kyats (About \$21) and other necessary documents to Thein Lwin in charge of Immigration office who demanded for Identity Cards to confer on May 25 of 2005. U Thein Liwin moved to Myaung town in 2006. The agents to collect money are Hutn Aung Khai and Cho Cho Htun. Despite money spent, no Identity Card has been given to us. Those who had to pay were Khin Maung Then, Khin Maung Phyu, Khin Maung Soe, Win Tin Htun, and Ma Khin Shwe.

**Case 154**

The Muslim teachers do not enjoy the promotion and transfer because we are Muslim and so the State Education Instructor does not allow. Among them, Kamen ethnics are included.

**Case 155**

Ramree. In 1991, I could travel all over Burma with Identity Card I hold. However, now because I, a Kaman ethnic, was doubted resemble to Islamist Bangali, I was allowed to travel only with the Form 4 of District Immigration on recommendation of Ka.Ya.Ka (District Administration).

**Case 156**

Among 135 ethnicities, Kaman is one and I am a member of it. Kaman ethnics live in quarter 1, 5, 6 of Ramree. Although some believe in Buddhism, most of us are muslims. In the book of Kaman history, Kaman tribe derived from Yankhine king and his servants sacrificing their lives for the country. The Kamam ethnic loyal to the country has been forbidden to travel. Kaman ethnics-forbidden group consisting staffs of Immigration insulted us and hindered while on traveling. We are allowed travel only with Form 4. It is not easy to get it. Although we hold Identity Cards, we are not allowed to travel because we look like Bangali or our religion Islam is the same with Bangladeshi or sometimes because of the order from authorities above. However, we Kamam ethnic are very different from Bangali in language, culture and customs. Kamam tribe's ancestors were the soldiers of Yakhine King who fought to conquer twelve Bangal cities. I request that we be allowed to travel for health, education and funeral.

**Case 157**

I serve Thadaoo Baptist Church of Kalay township as a pastor. Our church is located near the military camp that the army commander ordered so often to use the loudspeaker with minimum volume and usually collect money from church at least 20,000 Kyats (\$20) per month. And we had been forced to labor as well. We want such religious harassment to be eradicated.

**Case 158**

I am a Christian minister. There is still religious discrimination in Myanmar such as forcing the minister to labor compulsorily and imposing arbitrary money collection on us and using the church's properties as their own. And we do not have the right to church construction and religious celebration. We have to pay a lot of money to the authorities for such rights.

**Case 159**

Despite the financial problem, we have to pay money to the authorities and have been forced to labor. It exacerbates people's suffering. All kinds of discrimination in Myanmar are undermining state peace and stability, which irritate people.

**Case 160**

There are Burmese residents around my church. First, could play loudspeaker loudly. Then we were made to turn down. Now we are forbidden to use loudspeakers with order. Although we the Christians are not allowed, the Burmese use loudspeakers all night. So I request that the religious discrimination be eliminated.

**Case 161**

There is religious discrimination against Christianity such as imposing forced labor and arbitrary money collection on minister, using church's properties and maltreatment. We are suffering from atrocity. I want the head of government to end such kind of violation.

**Case 162**

We are facing difficulties celebrating Buddhist festival and holding recitation of Buddha's discourses. The local administrative officials hindered and bothered donors and sponsors on personal discontent. So it weakens the growth of Sasana (Buddhism).

**Case 163**

I am a middle school teacher at No.1, Basic Educational High School, Teetain and my husband is a minister of S.D.A Seven Day church. We have a problem with going to school on Saturday. Saturday is a special holiday for S.D.A Christians to worship. So my husband sent our children to church school instead of sending government school. Our children have to abandon education. The source of the problem is that General Than Shwe made the people abandon education and it is shown that there is no toleration of religion.

**Case 164**

We assert that we, the poor, are suffering from oppression by the authorities. We suffered from religious discrimination imposing forced labor and arbitrary money collection on us. The minister should be exempted from such. I request that such oppression be eradicated.

**Case 165**

Despite the government announced that there is no religious discrimination in Myanmar, the authorities pressed Baptist ministers into forced labor and they collected the money from us arbitrarily in Teetain Township, Chin state. We Christians assert that we want the government resolution on religious discrimination effectively in Myanmar.

**Case 166**

I want to present religious affairs. Different people have different religion and no one can bear religious offences. I assert that local government officers destroyed many Christian sacrosanct values such as cross, signpost, demanded money from minister for forced labor and used Church's properties without permission. I say that General Than Shwe is responsible for all these.

**Case 167**

Despite announcement of government on television and in the newspaper that there was no discrimination against any religion in Myanmar, we have to apply to township

authorities for Christian celebrations in Chin state. It is obviously said in the newspaper of February 7, 2007 that there is no religious discrimination in Myanmar. But, since then, permission of Teetain township authorities for religious anniversaries of C.M.B.C, A.G, S.D.C Christian associations has been needed. Therefore, it is informed that we are religiously discriminated.

**Case 168**

Most of the students of Chin state are Christians. We the Christians students pursue only Christian practices and beliefs. My saying on behalf of all Chin Christians is that to keep Buddhist Sabbaths is proselytizing and offensive to Christians.

**Case 169**

We, S.D.A Christians, celebrated a religious anniversary for five days in Sakor lane ward, Teetain with agreement of the battalion commander. But, we had been ordered to turn down the loudspeaker. We assert that there is religious discrimination in Chin state.

**Case 170**

I want to mention about the circumstances in our area. We cry out to eradicate the forced labor, collecting money compulsorily and religious discrimination.

**Case 171**

We appealed to the authority responsible for northern Sagiang Division so as to emancipate ministers from forced labor because the ministers are venerable persons. But, heretofore, the authorities have not taken any action.

**Case 172**

We want the authority to emancipate the minister from forced labor and arbitrary money collection and the right to religious construction and celebration. In addition, we want them to stop using church's belongings.

**Case 173**

I am a head of Baptist association in leilwum quarter. Although application for permission to replace the old church with the new take three years, no permission is offered. Forced labor and money collection are imposed on the religious minister as religious oppression. I assert it in order that such oppression is properly sorted out.

**Case 174**

The anniversary of E.B.C Christians was not allowed to hold on from 14 to 18 in 2007. But, 30000 Kyats (\$25) was given. Despite announcement of no religious discrimination, it still occurs.

**Case 175**

I request that forced labor and arbitrary money collection on the religious ministers be stopped, that borrowing the Christian's religious materials for their own use be ended, that permission to construct Christian religious buildings be given and Christian festival be allowed to hold.

**Case 176**

I am religious minister. In Teetain, forced labor and money collection as religious oppression are imposed on us. I appeal for that the government do for peace for the people.

**Case 177**

In newspapers issued on 7.2.07, the government announced that there is no oppression based on religion. However, the religious oppression took place. The religious ministers were forced to labor and collected money from compulsorily. There is no permission to construct Christian buildings and to hold religious festival has not been given yet.

**Case 178**

Despite announcement of no religious oppression, our application to build Church takes 5 years but no permission has been given yet. It is informed that although the government do not allow, we are going to build it.

**Case 179**

I wrote difficulties we are facing on this latter. Forced labor and money collection as religious oppression are practiced in our area. It should be stopped in the developing country.

**Case 180**

Despite the official announcement of religious freedom in Myanmar, we do not have the right to build building in Laylume, Teetain.

**Case 181**

It is unfair that only Buddhist news is all the time broadcast on Myanmar television. Actually, all other religious issues should be on it. This is discrimination against other religion.

**Case 182**

I am a Christian minister of Sakore st. Church, Teetain in Chin state. Despite being a minister, I had to pay money and was forced to labor. We had to pay 50000 Kyats to each governmental department when we constructed Church. They use Church belongings without permission and taking care. We are not allowed to use loudspeaker when the committee meeting takes place. I want such religious discrimination be eliminated.

**Case 183**

It is disappointing that there is no separation of religion and education in Chin state. The Christian students were forced to practice Buddhist Sabbaths though no students were Buddhist in School. I want such proselytizing in Chin state.

**Case 184**

I am a Baptist minister of S.D.A church in Loi Bwa. I doubt that why we ministers are not exempted from forced labor. Do senior General know about it? The authorities took

pine trees and bamboo as much as they wanted without notification. And they use church properties as long as they want and they do not take responsibility for damages. I want that religious offence be stopped.

#### **Case 185**

First of all, I want to say our sufferings. It is difficult to get a place because of crowded transportation. We had to bribe for whatever we do. There is a sharp rise in price that caused starvation in many places. Clean water is deficient. We do not have the right to construct church either. It is impossible for a country to achieve development without God. The foremost thing for people is to know and do what God requires. This is livelihood of human being.

#### **Case 186**

We appreciate for that we have a house for orphans and free education in frontier area. But, it is worrying to forcing the children to pursue Buddhist practice and some children are not allowed to enter school unless they do not accept Buddhism. It reminded me M.3 policy of British. I assume that the government reuses British policy. We want to school without changing religion.

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*{Although we put them in the category of Discriminations based on Religion and Race, they expressed the related problems such as freedom of movement and Identity Card problems. See VI. 5. Discriminations based on Religion and Race Map-5, 5.A, 5.B}*

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### **10. Confiscation of Private Property and Land**

#### **Case 187**

Pyalinchaungyi village, Pantanaw, Ayeyarwaddy Division,

I am a farmer who lives in Pyalinchaungyi village, Pantanaw. Today, in Kanwebo village, Pantanaw, Moon Company ( Phoelamin Company) oppressed the farmers. It confiscated the lands of the farmers. It never allows the farmers to sleep in the field in the harvest of crops. It makes problem with resident farmers, arrests and imprison them something without reason. So I request that our lands be given back to us.

#### **Case 188**

I am a farmer who lives in Pyalin village, Pantanaw. Moon Company(Phoelamin Company) oppressed the farmer cruelly. It confiscated our lands and forced us to sign. Because of such confiscation of our fields, we are facing difficulties for our livelihood. I also hurt my children education. During the time of the price increases of foods, I appeal for giving back our lands.

**Case 189**

I am a farmer who lives on cultivation in Pyalin village, Pantanaw. Moon Company suppressed the farmers cruelly. It confiscated the lands of the farmers and ordered not to allow the farmers sleep at their field in the time of harvest. In the fields of the farmers, the company men did rowing and toeing a boat. In addition, they arrested and imprisoned the farmers without reasons. I appeal for that such oppression by the company be stopped and the confiscated lands be given back to us.

**Case 190**

I am a farmer in Pyalinchaungyi. Moon Company (Phoelamin Company) oppressed the farmers cruelly. It confiscated the lands of the farmers and blocked the water channel to the paddy fields. The farmers were banned not to sleep at the fields at the time of harvest of crops. The harpoons of the farmers used for catching the rats that destroyed the paddy fields were seized. By rowing and toeing boats in the fields of the farmers, they bothered the farmers. In addition, the company arrested and imprisoned the farmer they dislike. I want to live on free and fair livelihood.

**Case 191**

The president of Kansun confiscated the lands of the farmers of Tinngutgyi and Myintkakone villages through any means. They also tortured the farmers in person. They resell the confiscated lands to other. Because I cannot stand it any more, I inform that.

**Case 192**

I am a farmer and would like to the farmers' sufferings. Paddy Field 26 of 10 acres was confiscated by Theemit Company in April, 2000. Moon Company (Phoelamin Company) confiscated it again. My family consisting 13 members are suffering from social troubles. So I appeal for that the confiscated lands be given back to us.

**Case 193**

I am a farmer who lives in Pyalinchaungyi village. Moon Company (PhoeLaMin Company) confiscated the lands of the farmers and ordered the farmers not to sleep at the field at the time of harvest of paddy. The Company men rowed the boats in the fields of the farmers. Sometime they arrested and imprisoned the farmers. So I request that such oppression by the Moon Company (Phoelamin Company) be stopped and our confiscated lands be given back to us.

**Case 194**

Yuzana Company confiscated our farmlands that we, the people of village, were suffering from hardship. A sharp rise in prices exacerbated our suffering as well. The hardship was harmful to stability and relationship among the people.

**Case 195**

My father died in the Insein battle while serving in the army. He dedicated himself to the country. There were nine siblings in our family. We had to give up schooling as our father died and we had to struggle for family survival. I wish we had had some



opportunities by virtue of my father. But, we did not have any opportunity and our farmland in Zu Zang village, Teetain township of Chin State, was confiscated by the authorities. It was about 11 acres. I want the heads of the country to stop such inhuman actions.

#### **Case 196**

My freehold land about 20 acres was confiscated by the authorities and they grew some kinds of plants and trees that we lost our farm land and it is getting difficult for us to survive. We could grow vegetables on the spots. But we had to pay 2000 Kyats per acre to the authorities. In addition, sharp rise in prices exacerbated people's suffering.

#### **Case 197**

I am living in Taung Nyaungkone, Pyawbwe Township. I have 10 acres for land for farming. I used to cultivate my land for 50 years. But, in 2006, the land was confiscated by Forestry Department and grew some plants and trees. And the authorities collected money at least 1,000 Kyats from the people.

#### **Case 198**

I am living in southern Nyaung Kone. 25 acres of my land was confiscated by the authorities and grew some kinds of plants. The employees had to give a small truck of excretion for fertilizer. We have to pay 2000 Kyats per acre to grow vegetables on the spots.

#### **Case 199**

Years ago, our Jai Lay village was beautiful with irrigated farms made by ourselves with the help of government project. Consequently, the development of our village emerged. But, in 2000, the Yuzana Company confiscated our farmlands and used them for shrimp farming. We did not have any compensation. So, we became jobless and suffered from hardship. The children could not afford to school and had to help their parents in struggle. The environment was contaminated by wastage and dumping that the village was in need of sanitation program.

#### **Case 200**

I am living in Taung Nyaung Kone, 22 miles west of Pyaw Bwe. The population of the village is about 9,000. They are farmers. The authorities confiscated 25 acres of my land and grew some kinds of plants that we lost our land for farming. If we want to grow some vegetables, we have to pay 2000 Kyats per acre. And, there is a sharp rise in prices, so we are bogging down in destitution.

#### **Case 201**

I am living in southern Nyaung Kone village, 22 miles west of Pyawbwe. There are total 1500 households in our village. The people in the village are suffering from hardship as the officer of forestry department confiscated the land and grew some kinds of plants. Moreover, they collected 12000 Kyats from each household.

**Case 202**

I had 30 acres of the land near Pyawbwe, Nat Mauk Township, Mandalay division. The forestry department confiscated the land and grew the trees gapping 6 feet between one another. If I wanted to grow something in the land, I would have to pay 12,000 Kyats (\$10) to the authorities (Recipients: Ko Ngwe Phyu and Than Thaik). Besides, there was a sharp rise in prices. So, we are in difficulties. There are 18 people whose lands were confiscated.

**Case 203**

I had used my freehold land for farming since 1326[Burmese Year] (1964-65). But U Aung Kyaw Oo, son of Soe Myint, confiscated my land, built his house, and raised fish in my land. I complained to the authorities about it. But, the authorities did not take action against the land confiscation.

**Case 204**

I want to assert that the authorities committed illegal actions-

- The pasture west of Taya Kone highway was confiscated and sold by the authorities.
- The land between Baw Di Kone and football court was sold.
- The stadium of Than Loy was destroyed.
- All the water taps given by UNICEF to Ywa Ma school for constructing a well was lost.

**Case 205**

I am a farmer. I owned [16] acres of land. But, a half of the land was confiscated for drainage, ditch that there is shortage of land and difficulty in family survival. There are five in our family. A sharp rise in prices deteriorates our suffering as well. I want compensation for the confiscated land.

**Case 206**

2.6 And 1.7 acres of my farms were confiscated by U Kan Win (Chairman of Local administration (Ya Ya Ka)). He built a house and lived on it. Now, I am facing with big problems for my children and for their education. We have had many difficulties for our living. Therefore, we want to get back the farms from U Kan Win and the permission to rework on our farmers.

**Case 207**

I am a farmer. I have no careers else. Most of farms have been confiscated by the authorities for water pumping project from river. Eight acres of my farm also have been confiscated. But, nothing gets for compensation. So, our family is facing with big problems for our living. Our family has no farm left, and has been servants for others. There are many families like us. I want to tell the government to give me something for my living.

**Case 208**

Today, our military Regime is doing unequally for public properties. They have confiscated our paddy fields from SaLinGyi Township, Sagaing Division for building up Acid Factory. But, they don't pay compensation for us. So, we have many difficulties for our living. Therefore, we want to say to pay back a fair compensation.

**Case 209**

In 2000, PhoeLaMin Company Ltd confiscated 8 acres of my land. Therefore, there was serious financial crisis in our family. At harvest time, the authorities imposed some restrictions on us. We were delayed by that we applied to the authorities for permission for spending nights on the farm.

**Case 210**

In 2000, Phoe La Min Company Ltd confiscated 10 acres of my land. It deteriorated our hardship. And, the authorities imposed some restrictions on us during harvest time.

**Case 211**

I am a farmer in Tinggalar village. I owned 18 acres of land for farming for 19 years. The land was confiscated by Phoe La Min Company Ltd, without any compensation. Therefore, I bogged down in destitution.

**Case 212**

Even though I served for the country for a long time, I am suffering from land confiscation. We have to struggle for hand-to-mouth existence and our children had to give up schooling early.

**Case 213**

The authorities of agriculture department confiscated the land about 20 acres near Nat Mawk village, Pyawbwe township that the villagers do not have the place for agriculture. And, the authorities made the people give them 2000 Kyats (nearly \$2) for per acre, do forced labor and give the bull excretion of a small truck.

**Case 214**

We became hand - to- mouth people ever since Phoe La Min [Moon] Company. Ltd. confiscated our farmlands in 2000. And, we suffered from hardship.

**Case 215**

We were forced to sell our paddy fields and trees by YuZaNa U Htay Myint and authorities of local administration. (32000-/Kyats for one acre, 2500kyats for a coconut tree, 1500 Kyats for a Thiho tree). Now, the price of rice was growing unto 600 Kyats for one pyi [1.6 kg]

**Case 216**

We are bogging down in destitutions because the authorities confiscated 5-32 acres of our land without any compensation. So, we are suffering from hardship.

**Case 217**

In our village, many farmlands, apart from my farmland, were confiscated. But my farmland was later bulldozed without compensation and notification.

**Case 218**

Because of being prohibited by Phoe La Min Co, Ltd, our daily struggle for our living is so severe. Our living standard is getting lower and lower. Having confiscated the farmlands by Pho La Min Co. Ltd, We have no land to grow, and we are oppressed so that our living condition is very severe. Therefore, we present our troubles to the Head of State.

**Case 219**

I live in Jai Lay Village, NgweSaung Township. Our staple food prices are that rice is 800 Kyats per one pyi [1.6kg] and chilly is 800 Kyats per 10 ticals [0.16kg]. But our daily income is about 500 Kyats. So our living conditions are in very dangerous conditions. Our firms are confiscated by YuZaNa Company. Therefore we present our troubles to the Head of State.

**Case 220**

Kann Bay, Ma Kyi Chaung Groups, Minbu (Sa Ku) Township, Magway Division, Our farms and pasture Lands are confiscated by Htoo Company since 1999. We are now no land to grow paddy and to feed our cattle. We present our all troubles to the Head of State.

**Case 221**

We survive by farming. But, because of irrigation plan, many farms were confiscated. We are not compensated for the loss of our farming Lands. At present our daily income is about 800ks. So many families are in trouble. Therefore we wish the Head of State to solve our problems.

**Case 222**

We are now in big trouble because our farms are confiscated to build road. And we are coerced to grow winter crops knowing that these crops can't be produced. Another problem is about the law. What is the meaning of the Law? Isn't it to protect the innocent? We present our lawless conditions to the Head of the State.

**Case 223**

Our farm Lands are confiscated by Phoe La Min Company. We are oppressed .We farmers have no firms to grow paddy. We present our troubles to the Head of State.

**Case 224**

We present the Peasants trouble in ZeeTaw Village, Ma Gway Division.

There are people who are in uniform who damage the Cane fields, rob and blackmail money from villagers. We don't know who they are soldiers or not. Therefore we present our troubles to the Head of State.

**Case 225**

Some people from Natta Linn Town confiscated the Pastures near Thet Kay Phin Village and built Golf field. We the villagers want to get these fields for our cattle. Please solve our problems.

**Case 226**

Our freehold lands were confiscated. So we the people of the village became jobless and were worried about survival and suffered from hardship.

**Case 227**

Our freehold lands were confiscated. So, we became jobless and we were worried about our survival.

**Case 228**

Our freehold lands were confiscated. So, we became jobless and were worried about our posterity.

**Case 229**

Our freehold lands were confiscated. So, we the people of the village became jobless and were worried about our future generation posterity.

**Case 230**

Many farmlands of our village were confiscated. So the farmers became jobless and suffered from hardship.

**Case 231**

Our village farmlands were confiscated 15 years ago. They confiscated 10,000 acres of fertile lands. Consequently, people bogged down in destitution and struggled for hand-to-mouth existence.

**Case 232**

Local authorities led by U Soe Thein confiscated my farmland. How can I survive without farming?

**Case 233**

Our farmlands were confiscated. So we suffered from jobless problems, contamination, deficiency of clean water and health. A sharp rise in prices also exacerbated people's sufferings and undermined moral integrity of people.

**Case 234**

Three acres of my lands was confiscated for the ditch. So, we are in shortage of foods.

**Case 235**

In 1999 and 2000, pasturelands and farmlands of ten villages of Hlegu Township were confiscated and they sold them to the wealthy people and the relatives of authorities. So, the people of the villages are suffering from hardship.

**Case 236**

Phoe La Min [Moon] Company Ltd confiscated our farmlands that we bogged down in hardship and had to struggle for hand-to-mouth existence.

**Case 237**

In 2006 and 2007, Aye Yar Shwe Wah Company Ltd confiscated a lot of acres of land between Sin Chaung village and Kone Sape Yung village.

**Case 238**

In 2002, Phoe La Min [Moon] Company Ltd. Confiscated 10 acres of my land. So, we bogged down in destitution. In addition, they always find fault with everything and send people to jail and imposed some restrictions on us.

**Case 239**

I am 80 years old. The local authorities and wealthy persons confiscated our freehold land. They used it for fish and shrimp farming. So, we are suffering from hardship.

**Case 240**

In 2000, Yuzana Company Ltd confiscated the farmlands of Jai lay village, Pathein Township, by force of the local authorities. We did not have any compensation. Consequently, we are suffering from hardship, contamination, epidemic diseases and illness. There was prevalence of corruption among authorities.

**Case 241**

Highway road was built through our village and lands. So we lost our farms. We are told that the rest farms would be confiscated if necessary. The responsible authorities never try to stop the wild elephants that destroy our farm for 4 years. Also, we had to do forced labor in road construction and give the woods and bamboos. The proportion of vets and the ill cows do not match. So the people suffered from shortage of foods. One Tin in Burmese [25.6 kg] of Kaukaley rice was 9000 Kyats.

**Case 242**

We live on cultivation of 318 farms watered from the Misalin dam. Then, on February 15, 2000, Fishery departments ordered that the farmers had to abandon the farms, if not, would be prosecuted according to the existing laws and confiscated them for the fish farming of Ever-light Company without any compensation. The farmers become landless.

**Case 243**

We are the farmers who are in general crisis. (Kha.Ya.Ka), (Ma.Ya.Ka), local administration and Land Registration Department dictate selling sandy plain in the river as if these are their lands. The private Companies confiscated the farms of the villagers of Palanpin, Oakpo, Thanetwa, Kyitkai, Kane, Kede, Htein ai, Yepukalei, Yepukkyi villages. The people have no protection of laws because the rich are above the law. There is no technology to increase the yield of crops and no freedom of cultivation. 16% of the farmers can keep their crops till high price. 8% of them had to sell the crops as soon as harvested. 76% of them sell the crops in advance before its harvest because of poverty. So, most of the people make themselves slaves in Malaysia, Thai and Singapore. We reach the last stage that we cannot bear such sufferings any further.

**Case 244**

It was evident that there was no rule of law in Burma. The wealthy people together with the local authorities confiscated the farmlands with or without minimum compensation. So there is no local product any longer. The farmers became jobless and suffered from hardship. A sharp rise in prices deteriorated people's suffering in Burma as well.

**Case 245**

Pho La Min Company Ltd confiscated 21 acres of my farmlands 15 year ago. In 1999 the Company rented me 10 acres of land. But, I did not grow the crops they dictated. For this reason, the ten acres of the land were confiscated again. So, the Company impoverished us and we could not afford the school for our children.

**Case 246**

The Phoe La Min [Moon] Company Ltd did the following wicked things in our area.

- 1) Confiscation of many farms
- 2) Destroying the crops
- 3) Imposing some restrictions on local farmers
- 4) Burning the bushes so often that it was dangerous to the village.
- 5) Making a trap-case to jail farmers and imprisoned them

We become the victims of atrocity.

**Case 247**

The authorities confiscated 2 acres of my farmlands. I have eleven children. I could not afford the school for my children. Only two acres of farmlands was the main source of livelihood for our family. They used our land for growing trees.

**Case 248**

In 2006, Myint Naing, the commander of battalion 80, threatened the farmers to give 15,000 Kyats (\$12) per acre. The farmlands, for which the farmers could not afford, were destroyed by tractor and used them for growing sesame for their own profit.

**Case 249**

The authorities and wealthy people confiscated our fertile farmlands. So, some people hardly survived. We did not have any other job for earning. Therefore we bogged down in destitution.

**Case 250**

Most of our farmlands were confiscated and shared to battalion 14 of the police. But, the farmlands of members of Union of Solidarity and Development Association were not confiscated. Some lands were used for fish and shrimp farming. Consequently, it created a gap between the rich and the poor.

**Case 251**

The Yu Za Na Company Ltd and the authorities confiscated our farmlands that we are suffering from the jobless problem, deficiency of clean water diseases and illness. Thus, the people became corrupt and the society became chaotic.

**Case 252**

I was previously a farmer. My Farmlands was confiscated that I became jobless and impoverished. I have to buy clean water. Economic crisis worsened impoverishment. So, the people suffered from cholera so often.

**Case 253**

We present the general sufferings of the Pyalinchangyi residents. Since Poelamin Company confiscated our farms, it has been disturbing us in our field work in our farm 719 such as prohibiting us to sleep in our farms, and searching of our body in person and investigation of us. So I request that it be solved.

**Case 254**

We are the farmers of Twante, Korkmu, and Kwumchankone townships, southern Yangon. In our area fish farming are done. Recently, over 1000 acres were confiscated by Shwetha Htay , the police labor camp for fish farming. The Shwe Ya Min Company followed. Over 900 acres were in possession of Alliance (Tappaunsu) and more than 500 acres in possession of the governmental departments. Because our farms were confiscated, we become general workers and suffered from shortage of foods.

\*\*\*

*{The open-heart letters in Burmese were translated into English. We did only translation. Translation is very difficult because of tyranny of language, no clarity of handwritings and illiteracy. Although we put them in the category of Confiscation of Property and Land, they expressed varieties of their damages. See VI. 6. Confiscation of Property and Land, Map-6, 6.A, 6.B}*

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## VI. Conclusion

The letters show that the grievances suffered by the Burmese from all walks of life need to be sorted out urgently and attentively. In this, public expectations on social and economic matters, as well as expressions of support for political change are clearly seen. Among these, severe forms of human rights violations occur in most parts of the country. If these basic political, social and economic problems are not dealt with properly, peace and stability will remain a distant future for Burma.

The truth revealed from the Open Heart Letters is severity of the sufferings of the people in every sector. The problems rooted since a long time ago become worse today. There is no attempt to solve it properly and peacefully under the dictatorships. Rather, the junta has been trying to deal with these problems by gun power (muzzle power). During this period of reluctance to resort to peaceful political solution, the people from all walks of life rose many times against the junta for democracy and freedom. If having a look at other sectors such as economic and social status, it can be seen that all these sectors are collapsing. We 88 Generation Students believe that the sufferings can be alleviated only through political solution because most of the problems the people face now originate in the political conflicts. High cost of living, human rights violation, abuse of power, corruption, injustice, collapse of economy and education are directly or indirectly caused by the political crisis. To solve these economic and social problems is to deal with current political crisis. If current political conflicts are not touched, the troubles do not seem to abate. The Saffron Revolution proves it. Here, the deadly truth of the open-heart letters is that the public discontent on their living situation and political deadlock was enough force to challenge the regime any time.

Internationally, the international community led by UN or US and its alliance should prepare for taking effective measures, if another demonstration takes place, to stop the junta's crackdown on the civilians. The UNSC should make binding resolutions to force the government to implement peaceful national reconciliation and to intervene in the future crackdown building resolution-realization instruments. In addition, UN Human Rights Council should found a mechanism to dig up human rights violations inside Burma and to prevent further violations. It should consider and officially demand to open a sub-Human Rights Commission department inside Burma. Among the problems raised in this report, the worst are human rights abuses carried out by the authorities against their own people. Our people have been suffering from those abuses without the protection of the law. So, we are trying to bring these sufferings to light for the world to know. On International Human Rights Day, Dec 10, 2007, we created an e-mail, [hrhittaing@gmail.com](mailto:hrhittaing@gmail.com) for our people to tell us, by using e-mail, how their human rights were violated by the authorities and their thugs. We do want the world to know what is happening in our country by revealing those abuses. We hope we get as strong a response to our email "Hittaing Campaign" and can share further with our people and the international community the difficulties and atrocities many Burmese face on a regular basis.

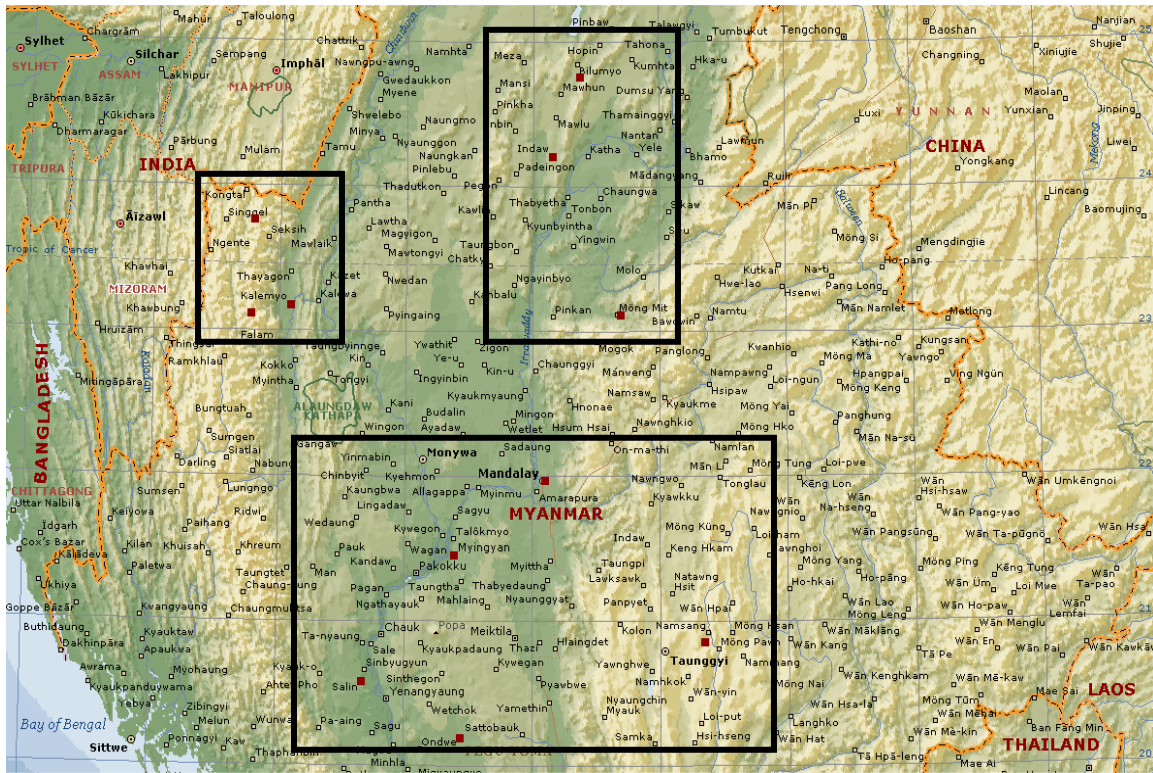
## VII. Maps of the reported Human Rights Violation or Citizenship

### 1. Forced Labor



■ The areas where Forced Labor took place.(Map-1)



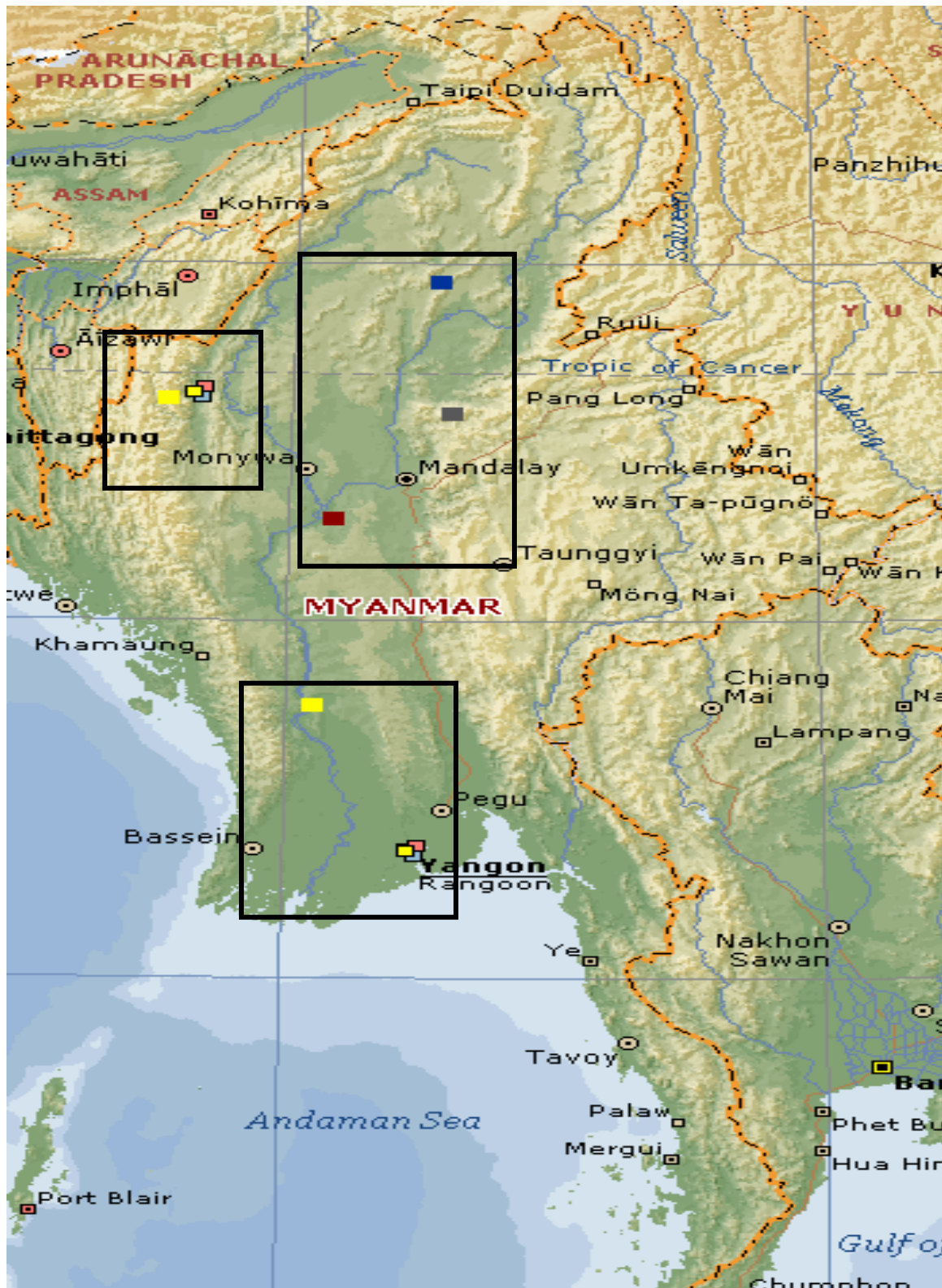


Map-1.A



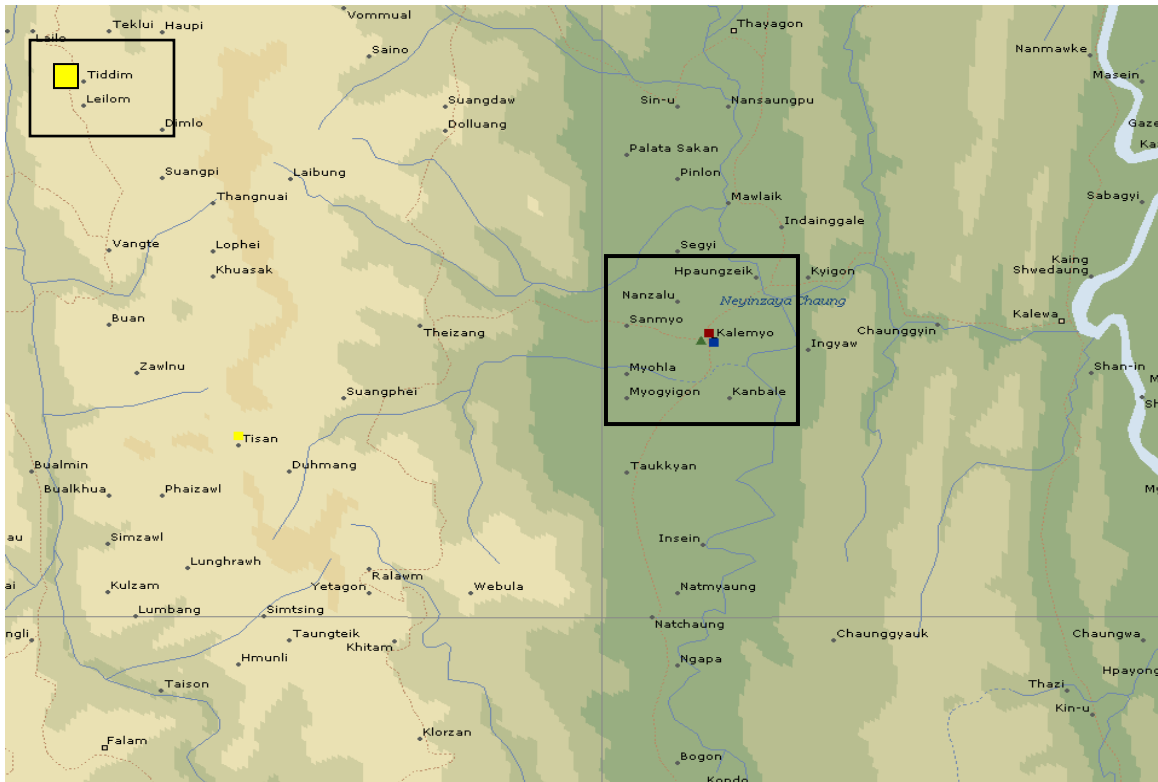
Map-1.B

## 2. Forced Displacements, Recruitment, Dismissal, Sleep-permission Slip (Asiryin) and Torture

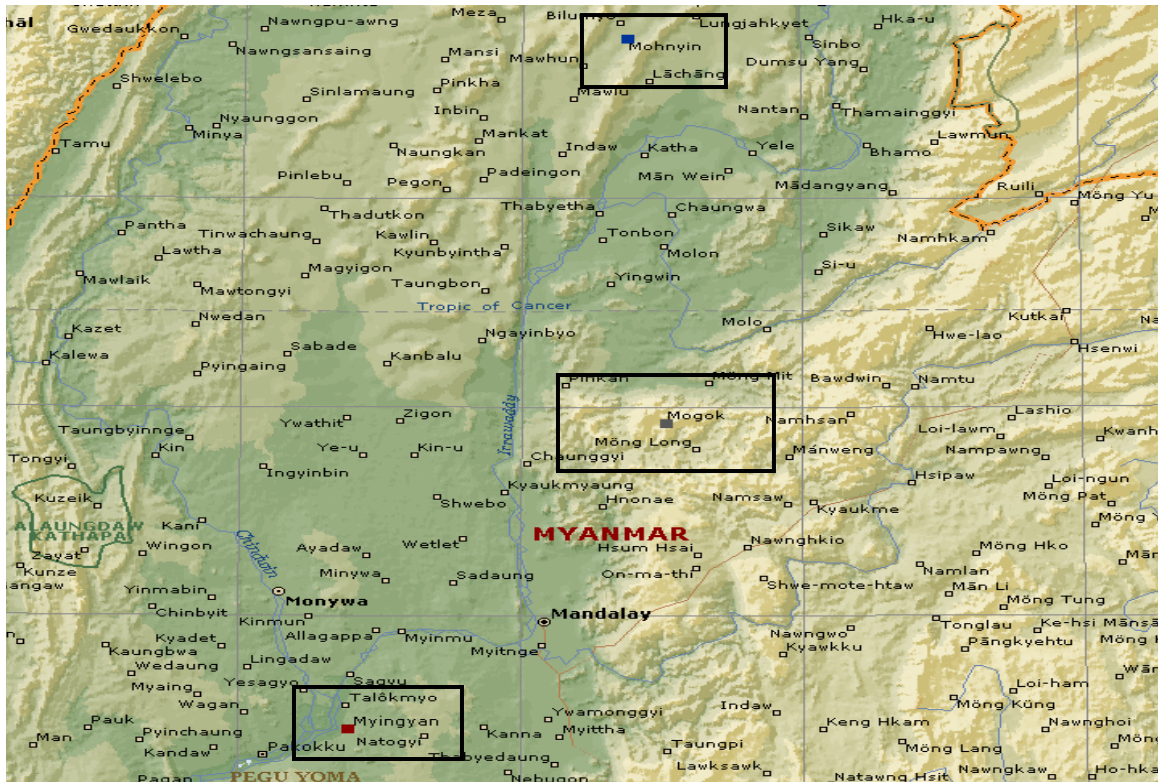


Map.2





Map.2.A

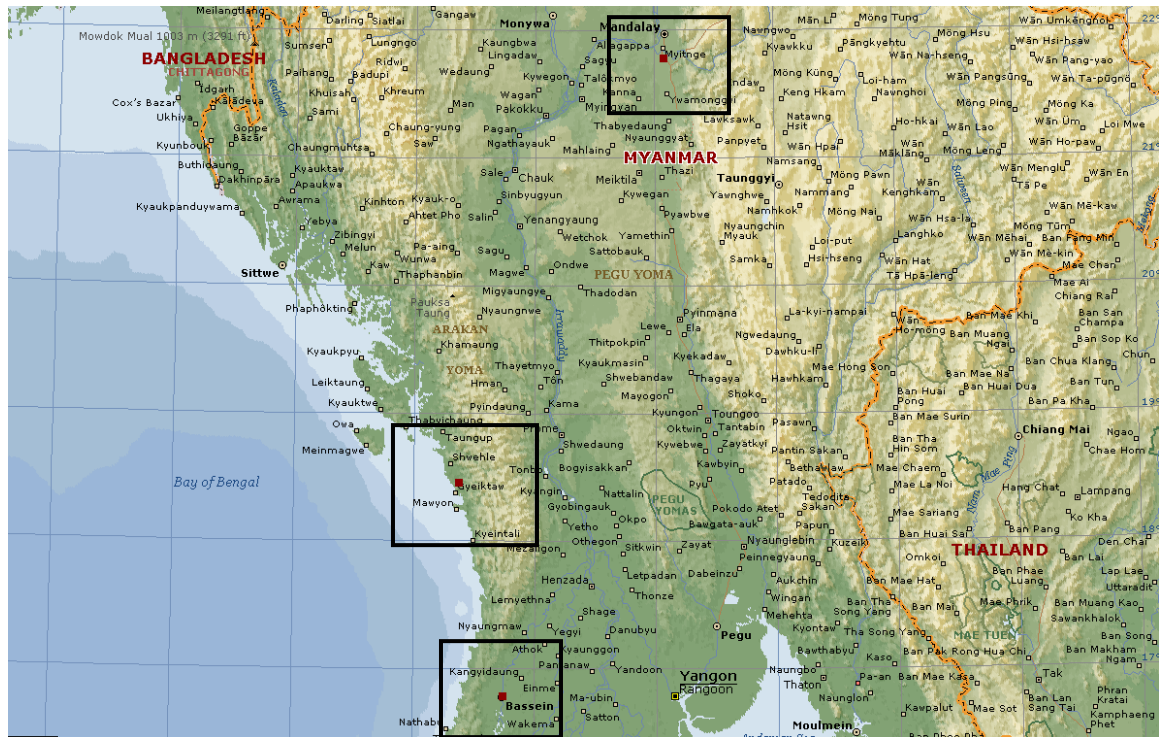


Map.2.B



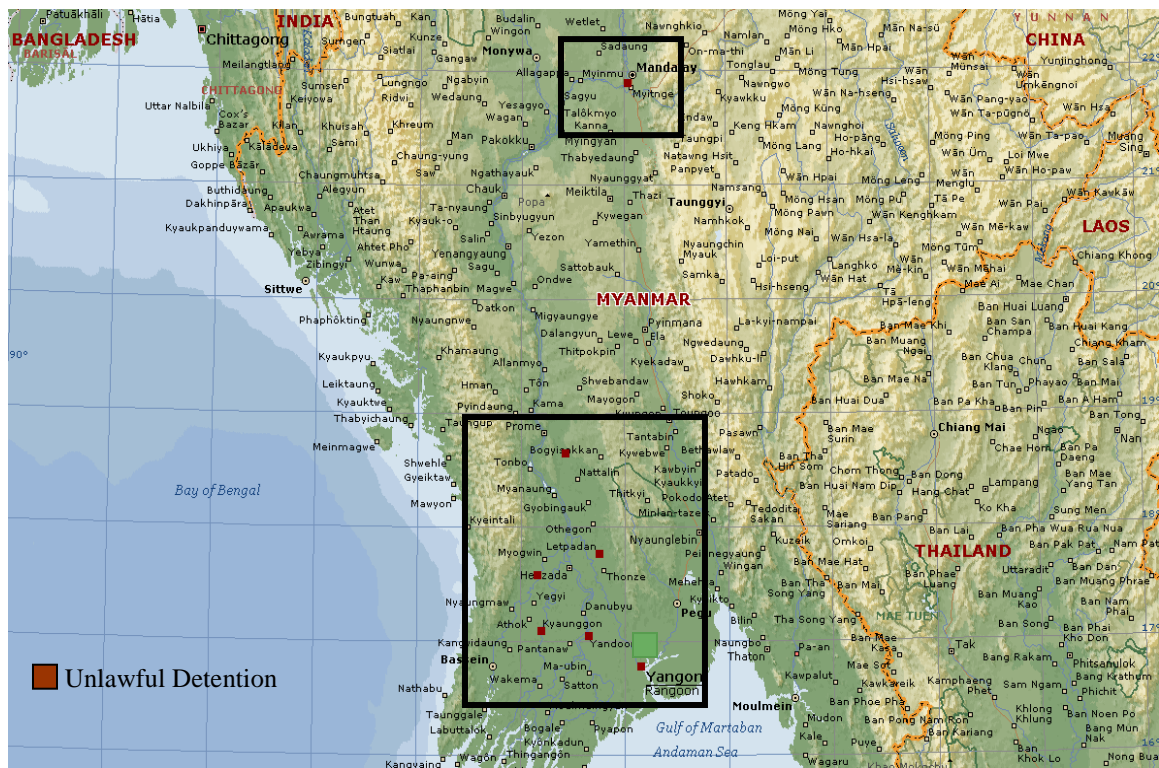


### 3. Denial of Nationality and Violation of Freedom of Movement



The areas of Denial of Nationality and freedom of movement, not issuing the Identity Cards (Map-3)

### 4. Unfair Jurisdiction and Unlawful Detention



The Areas where unlawful detention and failure of fair jurisdiction took place (Map.4)



## 5. Discrimination Based on Religion and Race



Map 5





Map 5.A



Map 5.B

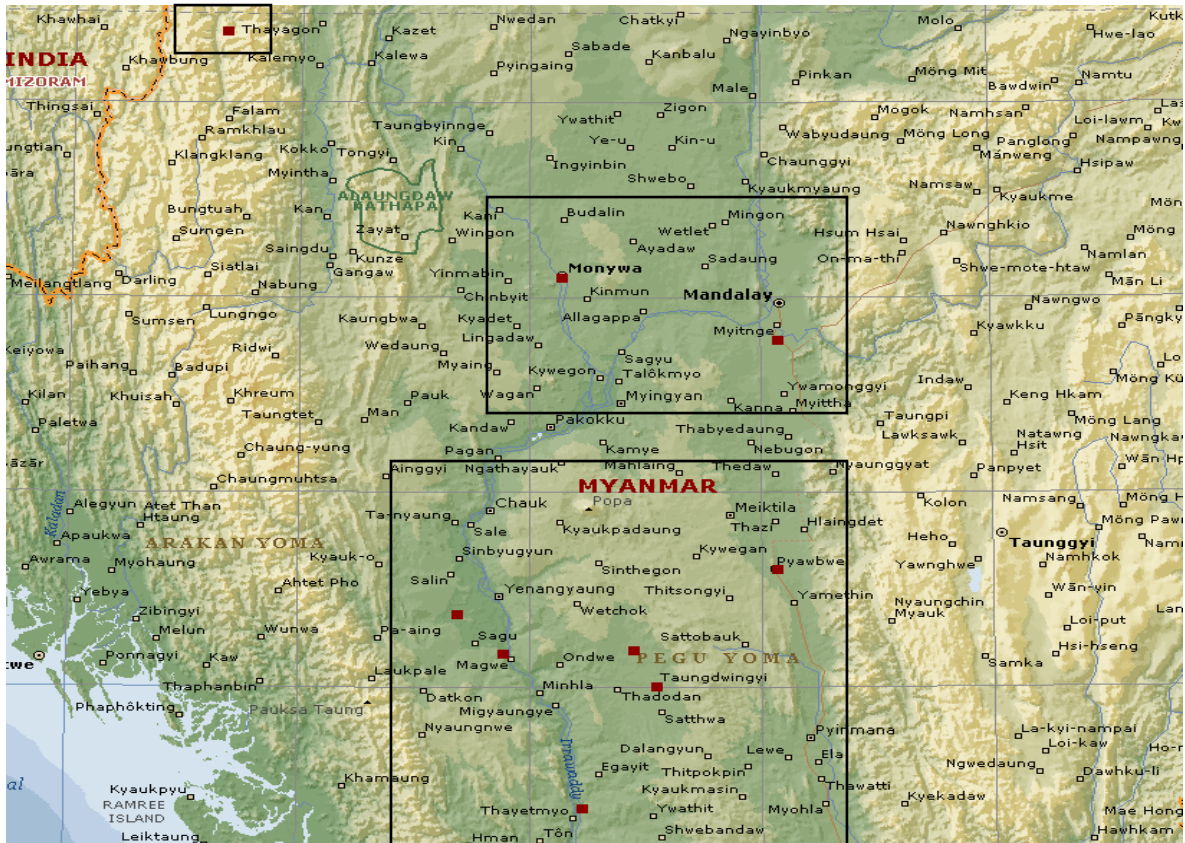


The areas where discrimination based on religion and race took place.

## 6. Confiscation of Property and Land







Map-6.A



Confiscation of properties and land [Map-6.B]

Appendix											
Grievances Found in Open Heart Letters of the People											
Date	23.2.07	16.3.07	19.5.07	29.5.07	30.5.07	20.6.07	29.6.07	27.7.07	4.8.07	23.9.07	Total
High Cost of Living											
Basic food price increase	18	43	33	24	36	47	19	69	43	299	631
Business	1	3		3	3		3	3	5	4	25
Job/Employment	1	1		1			1	3	4	3	14
Transportation	1			1	2	4	1	3	3	17	32
Electricity	2	1	1	1	3	2		3	8	27	48
Pension	1	1		4		2		31	5	67	111
Fuel oil price		1									1
Poverty(gap bet; have&h-not)			3	9	2	4	2	2	44	16	82
Development/not			1			1	1			4	7
High Rent				1				1	1		3
General woes( crisis)					14	14	8	39	87	55	217
Prostitution						2	1			1	4
Salary						1		5	4	6	16
Education	3	3	2	2	1	1	1	1	132	25	171
Collapse of morality		1						1		2	4
Teaching Curriculum						2					2
Health	2	4	3		1		1	2	3	25	41
Drinking water		2							1	3	6
Sanitary(enviro-pollution)				1				2		1	4
Drug									2	2	4
<b>54%</b>											<b>1423</b>
Corruption	3	5	2	9	3	4	9	6	13	63	117
ID card		2						1		5	8
Football competition		1	1							1	3
Gambling(lottery)			1			2	3	1		4	11
Road construction				1				1	2	1	5
Tax/Tariff	3	2	2	10	8	6	4	3	3	15	56
<b>8%</b>											<b>200</b>
OTHERS											
Animal Rights				1	1						2
Religion persuasion		1	2	2	2	9	2	5	2	23	48
Monastery						1	1				2

Agriculture ( Oil & ferti;)					6	8	25	10	6	17	72
Forestry						1	3	2	3	4	13
Propaganda of government										1	1
Military presence								3		3	6
Fire-Brigade								3			3
China Threat										1	1
<b>6%</b>											<b>148</b>
<b>Severe Forms of Human Rights Violations</b>											
Denial of Nationality											
Violation of free movement			3		2			2		1	8
Dismissal	1									1	2
Forced Labor	1	4		1	1	4	7	6	25	61	110
Railways watch	3								1		4
Displacement	1								1	6	8
Confiscation of property									3	2	5
Seizure of land		3	7	11	4	4	10	11		66	116
Torture		1								1	2
Forced-recruitment/ USDA		1									1
Child Soldier										1	1
Jurisdiction/forced-detention	1					1	2		4	3	11
Vistor's sleep-slip							1			1	2
Religious Discrimination						13	43	2	2	2	62
Cemetery( Grave yard)						2	1		1	1	5
<b>13%</b>											<b>337</b>
<b>Politics</b>	<b>20%</b>	8	7	22	18	11	10	9	21	136	299
<b>541</b>											
<b>Total</b>											<b>2649</b>



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The Burma Fund published this report on 22 November, 2008 — the 88th Anniversary of the first historic boycott against British colonial rule by Rangoon University students (The day is now designated as the National Day of Burma). This report honors all members of the 88 Generation Students Group who had already served long prison terms but are once again being detained by the Burmese military regime since August 2007. It salutes these modern heroines and heroes for their selfless struggle for democracy and human rights and for their courage in upholding the legacy of those who had staged the historic University Boycott of 1920 as well as the “Spirit of the Fighting Peacock” to bring an end to the unjust military rule in Burma.

The Burma Fund thanks the Assistance Association for Political Prisoners (Burma) for its kind permission to use the profiles of imprisoned ‘88 Generation Students.