

Uyghur Transitional Justice Database Annual Report 2021

The Uyghur Transitional Justice Database (UTJD) is an ongoing project that focuses on the registration of the disappeared and extrajudicially interned Uyghurs in East Turkistan. The present report presents various sets of data collected by the UTJD, aiming to serve the information needs of the growing community of organizations, UN and government officials, and other concerned individuals who are devoted to seeking accountability for human rights violations against the Uyghurs and other Turkic peoples in East Turkistan.



Where are they? - Demonstration in Oslo arranged by the Norwegian Uyghur Committee.

The Persecution of Uyghurs in East Turkistan

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About The Uyghur Transitional Justice Database

Uyghur Transitional Justice Database (UTJD) is an ongoing project that focuses on the registration of the disappeared and extrajudicially interned Uyghurs in East Turkistan. We are building a comprehensive database to document the ongoing atrocities being committed by the Chinese Communist Party toward the Uyghurs and other turkic population since the revision of its legislation in 2017 (amended Oct. 9, 2018) to “allow” local governments to “educate and transform” people influenced by extremism at so-called “vocational training centers”, also effectively known as concentration camps by their extrajudicial nature in East Turkistan (aka. Xinjiang Uyghur Autonomous Region (XUAR)). The present report contains various analyses made possible by the data gathered by the UTJD team.

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Credit: Ibrahim Orkash.

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The Persecution of Uyghurs in East Turkistan

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Abstract

The Chinese regime has been upholding total control of East Turkistan over decades, the regime has been actively executing its coercive ethnocentric sinicization policies to erase Uyghurs' Turkic identity. Since 2017, more than a million Uyghurs and members of other Turkic muslim minorities have disappeared into a vast network of 're-education camps' in East Turkistan. Uyghur Transitional Justice Database (UTJD) is an ongoing project that focuses on the registration of the disappeared and extrajudicially interned Uyghurs in East Turkistan. This study aims to shed light on the urgent reality of East Turkistan by presenting a number of analyses based on data gathered by the UTJD team.

Our research draws on open-source information, leaked Chinese government records, UTJD online registration forms, face-to-face interviews, telecommunications with the witnesses and satellite imagery analysis. The current report analysis the politics and policies behind the new phase of the Chinese government's ongoing repression of the Uyghurs, by looking in to the historical background of East Turkistan and China's various assimilation policies applied towards the Uyghurs. The current report provides evidence on the Chinese regimes genocidal policies mainly targeting the Uyghur population, including China's camp systems, marginalisation policies targeting the Uyghur language, exploitation of Uyghur forced labour, and birth control policies such as forced contraception, sterilisation and abortion.

The UTJD team has collected more than 5000 testimonies of missing people, but in this report, our dataset is composed of 2476 testimonies. The team has conducted detailed studies on the detainee's educational background, profession, place of residence, religiosity, etc. Overall, the dataset broadly confirms our existing knowledge that the camps do not primarily or only hold young people with little education or no jobs, but also substantial shares of people who are some or all of the following: of middle or elder age, well-educated, holding good jobs, fluent in Chinese. The gender distribution of the detainees is as follows: 21.8% females and 78.1% male, meaning that the Chinese regime internment campaign has primarily targeted heads of households.

Introduction

The Chinese regime's Han¹-ethnocentric sinicization policies have been exceedingly inflicted on Uyghurs² and other Turkic minorities in the past few years in East Turkistan, a region in eastern Central Asia in present-day China. It is also known by its Chinese name Xinjiang³ ('New Dominion/Territory').

In this report, the referential term 'East Turkistan' will be used instead of 'Xinjiang', and the reason for this is threefold: 1. On the basis of a widespread preference among Uyghurs and other Turkic peoples in the diaspora communities; 2. There were two short-lived independent republics before the establishment of the People's Republic of China (PRC): Turkish-Islamic Republic of Eastern Turkestan (1933-34); East Turkistan Republic (1944-49); 3. The use of the referential term 'East Turkistan' (with different spellings: Eastern Turkestan, Eastern Turkistan, East Turkestan) in historical academic journal records (Prichard 1839, 196; Huttmann 1844, 126; Colquhoun 1900, 20537) has also been taken into account on this matter.

The Chinese regime, with the aim of upholding total control and achieving unquestioning submission in East Turkistan, has been actively executing its coercive ethnocentric sinicization policies to erase Uyghurs' Turkic identity (i.e. language, culture, and the belief system). These specifically targeted assimilation policies have had an enormous impact on the social interactions and the collective psyche of the Uyghur people both at home and abroad, which in recent years also started to impact the lives of other Turkic/Muslim peoples in East Turkistan.

Since 2017, a great deal of news reports and a growing number of research papers have been published, documenting and addressing the human rights violations committed and continue to be committed by the Chinese Communist Party (CCP) against the Turkic peoples as well as Hui Muslims. Among these human rights violations in East Turkistan, the establishment of the extrajudicial internment camps has been the most prominent over the last couple of years, which have been disguisedly referred to as "re-education" / "vocational training" centers by the Chinese regime. In the subsequent section the Camp System, the very nature and the various types of these internment camps will be further elaborated.

¹ There are 56 officially recognized ethnic groups in China, and ethnic Han Chinese accounts for 92% of the overall population.

² The largest Turkic speaking ethnic group in East Turkestan, predominantly Muslim.

³ The full Chinese official name was given in 1955: Xinjiang Uyghur Autonomous Region

The Persecution of Uyghurs in East Turkistan

The present report is aiming to serve the information needs of the growing community of organizations, UN and government officials, and other concerned individuals who are devoted to seeking accountability for human rights violations against the Uyghurs and other Turkic peoples in East Turkistan.

The historical background of East Turkistan

East Turkistan is geographically situated on the northwestern frontier of present-day China, bordering a number of Central-Asian countries, and in addition with Afghanistan, Pakistan, and India to its west, Russia to its north, and Mongolia to its northeast. It spans some 2000 kilometers from east to west and some 1650 kilometers from north to south, which amounts to circa 1.7 million square kilometers (almost four times the size of the state of California).

The Uyghur population was over three million in 1947 (Millward 2009a, 275), 3.64 million in 1953 census (Lal 1970, 5), around 6 million in 1982 (Gladney 1990, 3), and it increased to somewhere around 12 million in 2015, according to the Statistic Bureau of Xinjiang Uyghur Autonomous Region (2017).

Uyghurs are indigenous people who have lived in this area for thousands of years, with Indo-European and Turkish ancestries. The history of the Uyghurs dates back to more than 4,000 years, several independent states have been established throughout their long history. The history, culture, language, and identity of the Uyghurs have little in common with the Han-Chinese, but associated to the other Turkic people of Central Asia. Uyghurs believed earlier in their history in shamanism and Buddhism. From the first century AD, until Islam began to make its impact, East Turkestan was one of the major centres of Buddhist civilisation (Millward 2007).

Under Manchu Qing Empire (1759 - 1911)

The independent Uyghur Kingdom in East Turkistan — the Seyyid Kingdom, also known as Yarkent Kingdom — was invaded by the Manchu rulers of China in 1759 who annexed East Turkistan into their empire. The Manchus ruled East Turkistan as a military colony from 1759 to 1862. During this period, the Uyghurs and other peoples of East Turkistan valiantly opposed the foreign rule in their land. They revolted 42 times against Manchu rule with the purpose of regaining their independence. The Manchu were finally expelled in 1864 and Uyghurs established Yetteshahar State. However, the independence was short-lived, Manchus invaded East Turkistan again in 1876. After eight years of bloody war, the Manchu Empire formally annexed East Turkistan into its territories and renamed it “Xinjiang” (meaning “New Territory”) on November 18, 1884 (Millward 2007).

Under the Republic of China

After the Chinese Nationalist Government (Guomindang, hereafter GMD) overthrew the Manchu Empire in 1911, East Turkistan fell under the rule of warlords of Chinese ethnicity who came to dominate provincial administration in the later years of the Manchu Empire. The Chinese central government had little control over East Turkistan during this period. The Uyghurs, who wanted to free themselves from foreign domination, staged numerous uprisings against Chinese rule, and twice (in 1933 and in 1944) succeeded in setting up an independent East Turkistan Republic (ETR).

GMD reconquered the East Turkistan Republic in September 1944. GMD's integrationist strategies toward East Turkistan remained much the same as those of the late Qing empire, and it planned to further colonize East Turkistan by sending up to a million Han Chinese, to replace all Turkic leaders with Han Chinese officials, and to impose higher taxes; however, these colonial strategies were not fully achieved (ibid., 81-82).

With the aim of ensuring the legitimacy of its rule, GMD espoused the notion that the indigenous non-Han peoples of East Turkistan were originally racially Chinese, denying the existence of ethnicities such as Uyghurs, Kazakhs, Kirghiz (ibid. 82). GMD administration through its conduct and interactions with the Second East Turkistan Republic (1944-1949) demonstrated that it essentially upheld the continuity of both objectives and integrationist strategies of the Qing and Republican periods, which were then effortlessly transferred to the People's Republic of China (PRC) and executed with vehemence (Clarke 2007, 277-78).

Colonial Tactics of Communist China (1949 - 2000)

The founding of the People's Republic of China (PRC) in 1949 ushered in a new era of oppression to East Turkistan, as well as Tibet and to the rest of China for that matter. The Chinese communist reign in East Turkistan can be considered the darkest chapter in the history of the Uyghurs and East Turkistan. Under the current conditions, the very existence of the Uyghur nation is under threat. The Chinese communist government has been carrying out a vicious campaign against Uyghurs and other indigenous people of East Turkistan in order to permanently annex the lands of East Turkistan.

After having established its power in East Turkistan, the Chinese Communist Party (CCP) executed a large scale Han resettlement program in East Turkistan, which had resulted in a rapid demographic change with respect to non-Han and Han populations. In 1949 the total population of East Turkistan was roughly 4.2 million, but by late 1979 the Han Chinese people accounted

for roughly half of the total population of 11 million (McMillen 1981, 66). In another statistical perspective, between 1940 and 1982, the Han's percentage of [East Turkistan's] population [increased] by a massive 2,500 percent, while the Uyghur population followed a more natural biological growth rate of 1.7 percent” (Gladney 2004, 112- 113).

The consolidation of CCP power in East Turkistan culminated in the formal establishment of the Production and Construction Corps (PCC, 兵团, bingtuan) in 1954, which consisted largely of demobilized People's Liberation Army (PLA) soldiers. East Turkistan Republic troops consisting predominantly of Uyghurs and Kazakhs, also known as Ili National Army, were incorporated into the PLA, and many of whom were demobilized and redeployed to settle on a network of paramilitary farms (the predecessor of the PCC), over whom the CCP had total control (McMillen 1981, 68). According to Cliff (2020, 3), the PCC was established as “a military-agricultural colony”, and it was the main propelling force behind the Han migration and in transforming the cultural landscape in East Turkistan. The PCC has continued to recruit more Han people from the interior of China to East Turkistan and lure them with social benefits that are largely not enjoyed by the Uyghurs and other Turkic peoples.⁴

In the 21st century the PCC has become a corporation, enabling the CCP to achieve an increasingly direct control over East Turkistan (Cliff 2009, 102). Furthermore, today's PCC “retains only the slightest connection to the People's Liberation Army” (ibid., 101). The PCC in its core continues to perpetuate the occupying and colonizing function in its nature (Cliff 2009).

Yi (2019, 54) argues that the root cause of the ongoing persecution of millions of Uyghurs and other Turkic Muslims in East Turkistan can be attributed to “Chinese settler colonialism”, which is unfolded through the Production and Construction Corps (PCC) and ethnic Han migration to the region.

The central government in Beijing gave the “autonomy” status to East Turkistan in 1955, which is reflected in its official Chinese name: 新疆维吾尔自治区(Xinjiang Uyghur Autonomous Region). However, the agency for independent actions regarding internal matters within East Turkistan was dead on arrival, for the Chinese Communist Party (CCP) never intended to give the true autonomy to East Turkistan (Xinjiang). The Communist Party leaders considered Uyghurs as “politically untrustworthy”, thereby allocating minimum power to them (Bovingdon 2010, 47).

⁴ A typical PCC recruitment advertisement in Chinese published in Feb 2020: <https://mp.weixin.qq.com/s/PaBVRHjiMUtev7OzSh7O3Q> if deleted please see <https://web.archive.org/web/20200426130614/https://mp.weixin.qq.com/s/PaBVRHjiMUtev7OzSh7O3Q>

As a matter of fact, smaller regional subautonomous districts and counties were already being established in the spring of 1953. “The division of [East Turkistan] into a number of smaller autonomies was a stroke of administrative genius” (ibid., 44). This integrationist policy of the Chinese Communist Party (CCP) promoted and placed the idea that East Turkistan was home to thirteen ethnic groups to the foreground, “...counterbalancing the Uyghurs’ overwhelming political and demographic weight” (ibid., 45). Moreover, the party wanted to distance itself from the assimilationist policy of the Chinese Nationalist Party (GMD) and to counteract the separatism sentiments in some key frontier regions (Millward 2007, 243).

What was striking about this policy was the imbalance of power distribution, disproportionately allocated to the titular ethnic group in the sub-autonomous regions/districts. In fifteen out of twenty-seven sub-autonomous districts, the titular ethnic group accounted for less than half the population (Bovingdon 2010, 46), creating this imbalanced representation of power between Uyghurs and other ethnic groups⁵. For instance, “in 2004 some 48,000 Mongols nominally exercised autonomy in a region with more than 370,000 Uyghurs (and, due to steady immigration, more than 660,000 Hans)” (ibid.).

With respect to the Uyghur language, it was the communist regime who solely dictated the script variety of the Uyghur language. In 1956 the Chinese communist regime, following the footsteps of the Soviet, introduced a Cyrillic-based script for the Uyghur language when Uyghurs already had Arabic-based scripts, the aim of which to a large extent was to weaken Uyghurs’ Islamic connections. Then in 1960 following a dent in the ‘Sino-Soviet’ relations the Cyrillic-based script was superseded with the roman alphabet (with a few special letters), which would essentially be regarded as a ‘Pinyin-isation’ not a romanization of the Uyghur language (Millward 2007, 236). “Besides cutting off contact with Soviet Turkic peoples, one goal of this reform was to promote ‘fusion and assimilation’ of minorities by easing the introduction of Chinese vocabulary into Turkic languages” (ibid.). It is paramount to note that minority languages had not been taught for over a decade during the Cultural Revolution (Dwyer 2005, 366), e.g. the Uyghur language was not taught in Kashgar (Jarring 1986, 157).

In 1984, during a period of relatively relaxed minority policies, Chinese authority reinstated the slightly modified Arabic-based script for the Uyghur language. These script reforms under the PRC can be regarded as indicators of the general situation in East Turkistan, where each change in the writing

⁵ The 13 officially recognized ethnic groups in East Turkestan are: Han, Uyghur, Hui, Kazakh, Uzbek, Tajik, Kirghiz, Mongol, Tatar, Russian, Solon, Xibo and Manchu.

⁶ Not in accordance with the international standards for romanizing Turkic languages; e.g. The letter x is supposed to represent the uvular fricative ‘kh’ sound, but it was pinyinized to stand for ‘sh’ sound.

system reflects the vicissitudes of PRC minority policy toward Turkic peoples in East Turkistan (Millward 2007, 237).

The Cultural Revolution (1957-1978) marked drastic shifts in politics in China as well as in East Turkistan, which stirred chaos in the social and cultural spheres. In East Turkistan there was an upsurge in cultural intolerance from within the Chinese Communist Party, radiating outward towards various ethnically Turkic groups, where differences between Turkic peoples and the majority Han Chinese were deemed deviant, so the project of cultural homogenization gained extra momentum with the aim of achieving assimilation. It is worth mentioning that East Turkistan suffered more damage in its economy than other parts of China did during the Cultural Revolution (Millward & Tursun 2004, 96).

Following the rift in Sino-Soviet relations in the late 1950s, the CCP purged many non-Han political elites in East Turkistan, most of whom ended up in thought-reform labor camps (Millward & Tursun 2004, 93). We can draw parallels between the thought-reform labor camps and today's internment camps in East Turkistan, where the official motto of the latter resonates with that of the former: "transformation through education" (教育转化). The representation rate of Uyghurs in the government fell drastically by around 25% in the decade following 1965, and the representation was absent in the regional government in 1969 (*ibid.*, 97).

The 1980s were by no means a peaceful period in East Turkistan. There were signs of social unrest, fraught with ethnic/interethnic conflicts. There were student demonstrations that demanded 'freedom', 'democracy' and 'equality between the nationalities'⁷. Their slogans also confronted the issues of nuclear testing in Lop Nor (health concerns regarding the local Turkic peoples), influx of Han people to East Turkistan, and the birth control (family planning/birth restrictions) policy that targeted minorities. Alexis-Martin (2019, 152-53) argues in her paper that "the colonization of Uyghur lands and their use by the PRC for nuclear weapon testing are representative of a mode of nuclear imperialism that treated Uyghur life as worthless". With respect to limiting the population growth, Uyghurs and other non-Han minorities had been exempted from the CCP's birth control policy that was rolled out in the early 1980s, but gradually it also applied to them, starting in 1987 with Uyghur party officials and later enforced to the whole minority populations within a few years' time (Bovingdon 2010, 58-59).

"These issues reflect not religious concerns per se, but rather concerns about the treatment and survival of Uyghurs as a nation" (Millward 2007, 282). Furthermore, Millward (*ibid.*, 281) informs us that "movements for rights or

⁷ In the late 1980s there was also a wave of pro-democracy movement on campuses throughout China

independence in twentieth-century [East Turkistan] do not fit the commonly held notion of 'Islamic jihad'."

Religious activities were yet again restricted, heavily scrutinized, and in some cases banned by the Chinese regime. Imams had to get state approval, only those who were deemed patriotic and politically aligned with the Communist Party could retain their positions, a practice that has continued up to the present day in East Turkistan. Qur'an schools were closed down and all private scriptural study sessions were prohibited and stamped as illegal religious activities (Bovingdon 2010, 67). In 1991, 10 percent of circa 25000 Islamic clerics failed to retain their positions after a scrutiny conducted by communist officials (Harris 1993:120–21, cited in Bovingdon 2010, 66). The construction of many mosques were halted and many existing mosques at the time were closed down as the crackdown on Islam continued. Despite the fact that the freedom to believe and not to believe is constitutionally anchored, party cadres and students continue to involuntarily renounce their right to believe.

Post 9/11 repression of the Uyghurs: “war on terror” erodes away Uyghur identity

On September 11, 2001 the world witnessed America’s worst terrorist attacks, and many years have passed, while its repercussions are still keenly felt by many around the world. It was also a turning point that has continued to affect both domestic and international policies across many regions of the world. In the wake of the 9/11 attacks on the United States, China officially issues its own “war on terror” document entitled Terrorist Activities Perpetrated by ‘East Turkistan’ Organizations and their ties with Osama bin Laden and the Taliban”, which claimed that there was an extensive network of Uyghur terrorists posed serious security threats to China and the world. Beijing has labeled those who are fighting for independence of East Turkestan as “terrorists”. Beijing has considered Uyghur activists as a part of the network of international Islamic terror, with fundings from the Middle East, Pakistan, Chechnya and Afghanistan (Chung, 2002).

This shift in official discourse blurred the line between dissent and Islam. For example, the Baren Uprising in 1990, the 1995 protest in Khotan, and the Ghulja demonstration in 1997, all of which previously attributed to ‘splittists’, who were then relabelled as ‘terrorists’ in a 2004 article (Zhu Jun 2004, cited in Bovingdon 2010, 120).

The marginalization of the Uyghur language

Following years of gradual effort made by the Chinese regime to marginalize the Uyghur language as the medium of instruction in school and universities, it was decreed in May of 2002 that “Xinjiang University would no longer offer courses in the Uyghur language, at least in the first two years of coursework”, which was then implemented in September the same year (Dwyer 2005, 39-40; Wingfield-Hayes 2002). The Uyghur language as the medium of instruction has been reduced at all levels since 1984, while Mandarin was only taught in minority-schools as a second language until the mid-1990s, it became the medium of instruction from third grade after the mid-90s (Dwyer 2005, 36; 38-39).

Based on a number of interviews conducted with Uyghur teachers by Radio Free Asia (RFA 2011, also see RFA 2010), by 2011 there had been at least 1000 Uyghur teachers who underwent unfair dismissal due to low proficiency in Mandarin in elementary schools across East Turkistan. A decade after the language policy that was first initiated in 2001, schools across East Turkistan regularly stopped offering Uyghur language education. The so-called “bilingual” education really is a euphemism for mandatory Chinese education. Even Uyghur children in kindergartens could not escape the regime’s “bilingual” education campaign, an effort to effectively assimilate a whole Uyghur population. The same Mandarin-language-only curricula also apply to other ethnic groups, such as Tibetans in western Qinghai province. In late June of 2017, all use of the Uyghur language was prohibited across all levels of schooling including the preschool level in the prefecture of Khotan (*Hétián* 和田 in Chinese), and the ban also applies to all collective/communal activities and administration work within the education system; those who violate this order would face ‘severe punishment’ (RFA 2017; also see RFA 2020b).

From September 1, 2017, following a region-wide directive entitled “The Standard Plan for Bilingual Education Curriculum in the Compulsory Education Phase of the Autonomous Region” (自治区义务教育阶段双语教育课程设置方案 *zìzhìqū yìwù jiàoyù jiēduàn shuāngyǔ jiàoyù kèchéng shèzhì fāng'àn*) the so-called “bilingual” education across all elementary and junior high schools in East Turkistan started shifting to Mandarin-only education, i.e. the end goal would be that all teaching materials and the medium of instruction would be only in Mandarin Chinese (Byler 2019a). There has been an effective way of accelerating the assimilation process of the younger Uyghur generation, namely putting them in boarding schools, also known as residential schools, removing them from their familiar home communities.

Scholars have consistently demonstrated that the Uyghur language is paramount to the Uyghur identity. In recent years, the Chinese state has arrested more than a hundred Uyghur intellectuals who have successfully navigated the worlds of academia, art and journalism (Ramzy 2019). Uyghur linguists have become the latest target of the sweeping crackdown in East Turkistan. According to the UTJD database, 354 intellectuals have been registered as missing / detained / sentenced since 2016.

Table1 below gives information about missing or detained intellectuals presented in different gender groups.

Category	Male	Female	Total Number
Actor / Actress	12	6	18
Writer	12	3	15
Journalist	6	2	8
Lecturer	4	3	7
Librarian	0	2	2
Teacher	76	20	96
Editor	39	6	45
Linguist	4	0	4
Poet	12	2	14
Professor	16	3	19
Researcher	11	1	12
Student (over 18)	100	14	114
Total	292	62	354

Table 1: The gender distribution among various professions

The table illustrates some important facts about the professional background of the missing/detained individuals. It allows comparison between the number of detainees who have knowledge in different fields which relates to Uyghur language and culture.

The prominence of teachers and academics is relatively higher, 96 teachers have been missing/detained among the 354 intellectuals in total. In terms of academics, 19 professors, 12 researchers and 7 lecturers have been registered detained, several of them have received prison sentence for committing “separatist activities”, others are alleged for having “two-faced tendencies”. According to Radio Free Asia, it is identified 5 Uyghur professors from Xinjiang University held in “political re-education camps” (RFA, 2018).

Prof. Azat Sultan, former vice president of Xinjiang University was arrested for "two-faced tendencies." A staffer for the university's political department was told "[Prof. Sultan's] approach was against our party - his thoughts showed a separatist tendency. He took advantage of his lecturing position in an uncontaminated place like the university to preach his separatist ideas." (RFA 2018).

Witness statements

The primary focus of the UTJD is to collect witness testimonies of detainees held in China's reeducation camps. In this section, 3 witness statements are presented by various Uyghur intellectuals and their family members. Selected statements are representative and conduct relatively detailed information of the victims.

Abdurahman Imam Hamdullah

Abdurahman Imam Hamdullah is a Uyghur linguist and researcher who previously worked at Xinjiang Ethnic Language Work Committee. Hamdullah was arrested in early 2019, according to his son Yashar Hamdullah currently living in exile in Norway. Below is Yashar Hamdullah's witness statement where he testifies for his arbitrarily detained father Abdurahman Hamdullah.

"My name is Yashar Hemdullah. I have been living in Norway for 10 years. I work at a private company. In order to preserve Uyghur culture overseas, I have been taking musical classes from local artists here and I've been preparing to achieve my long-term plan to study music (at a university).

Today, I am testifying for my father Hemdullah Abdurahman who was born in 1957 in the Yeghiyar Village of Pichan County (of East Turkistan). He studied Turkology at Beijing (Peking) Minzu(Nationalities) University. After graduation, he had been working in the Dictionary Division at the Regional Committee on Ethnic Language and Writing of the Uyghur Autonomous Region (aka Xinjiang or East Turkestan). During his tenure at this position, he had participated in numerous projects on compiling Uyghur dictionaries such as the Annotated Dictionary of Uyghur Language (total 7 volumes/books), the Dictionary of Uyghur Handicrafts, and he had published many academic papers. My dad is fluent in many languages such as Japanese, Arabic, Turkish, etc., and he has mentored students in those languages. In addition, my dad had published many academic papers on various topics such as Uyghurs names and Chinese borrowed/loan words in the Uyghur language. My dad was a person who loved (proud of) his mother language (i.e. Uyghur), Uyghur culture and art. Unfortunately, my dad was taken/arrested by the Chinese regime in January of 2019. Ever since we have not been able to learn his whereabouts despite numerous efforts and attempts by us. According to some reliable sources in

the Uyghur diaspora, my dad was arrested on an alleged “crime” of working on Uyghurification of place names (in the Uyghur region).

I hope that the Chinese government immediately releases my father and other innocent Uyghurs who have been arrested/interned. I also demand that the Chinese government face/answer the international community for their action.”

Witness statement of Abduweli Ayup

Abduweli Ayup is a western educated linguist and poet who operated Uyghur Language School in Kashgar. He is a strong proponent of linguistic human rights, specifically, the right for the intergenerational transmission of language and culture. Ayup was arrested on 19th of August, 2013 by the Chinese State Security Police, for promoting linguist rights of Uyghur people through his online writings and opening a mother language kindergarten in Kashgar.

“When I was arrested, my arms were twisted behind my back and I was handcuffed, at the same time a hood placed over my head before I was thrown into a police van. First, I was taken to a police station where I was forced to sit on what was called ‘a Tiger Chair’.

My ankles, wrists and my neck were secured to the chair by chains before my interrogation commenced. During the questioning they hit the palms of my hands while threatening me to admit that I have committed the crimes that they accused me of. Regardless of the beatings and threats I refused to admit anything. I was then taken to a detention centre at around 9:00 pm by three of the men who arrested me. First, I was taken to a hall, where they stripped me naked, there were approximately 20 convicted criminals working there whose crimes were murder, serious robbery, etc. Once I had been stripped naked, they encircled me and attacked me. Then I was thrown into a cubical type cell in which you could not stand up but only move in crouch position. There was an open toilet which gave off a putrid smell that was unbearable.

The next day I was transported to Ürümchi, arriving at around 9:00 pm, the same procedure of interrogation took place, secured to a tiger chair, beatings of the hands and shoulders and threatening verbal interrogation. After this ordeal, I was taken to a hospital. As I had a hood placed over my head, I don't know which hospital it was. I know they carried out a full body check, X-ray, taking saliva, urine, and blood samples, applying a cold gel before examining different body organs. After which I was then taken to Tengritagh detention centre, I was beaten up on arrival before being placed in a cell. The cell was small and constructed of glass, the detention term for this was called 3D watch, where I was beaten once more.” (China Tribunal, n.d.)

Witness statement of Yalqun Rozi

A public figure, journalist, writer and literary critic, born in Atush in 1966, and graduated from Xinjiang University in 1987. He worked as a journalist for Urumchi People's Radio Broadcasting. From 1991, he worked as an editor for "Xinjiang Education" newspaper, and from 2005, he worked as an editor for Xinjiang Education Publishing. He is the author of many books and articles about Uyghur education, literary criticism, modern history and various Uyghur historical and social issues. He was detained in October 2017 soon after he returned from a trip abroad. Yalkun Rozi is sentenced to 15 years in prison (Uyghur Pen 2020). Below is Kamaltürk Yalkun's statement where he testifies for his father Yalkun Rozi.

"China's overseas propaganda network, CGTN, has just released a new propaganda film about Uyghurs. In it's new film called "Challenges of fighting terrorism in Xinjiang: The textbooks", my father, along with several of his colleagues are portrayed as political prisoners. To give you some background information, my father Yalkun Rozi was appointed by the Xinjiang education department as the Chief Editor of the Uyghur language literature textbooks for primary and middle school education. He and his colleagues were arrested in 2016 and interrogated for more than a year at an undisclosed location by Chinese authorities. In 2018, we heard my father was held in a shame trial and was sentenced to 15 years in prison.

Until this day, we didn't have a chance to talk to my father, we didn't have a chance to see my father, not even in pictures. we didn't have a chance to learn his health condition, and we didn't learn his location of exact imprisonment. This is my first time seeing my father in 5 years (on CGTN documentary), and I almost could not recognise him if his name was not written in the film. From the pictures, everyone can clearly see the marks of torture and undernourishment they have experienced in Chinese prisons. This propaganda film is nothing but forced confessions of those prisoners.

What kind of horrible crimes did my father and his colleagues commit to be treated in such an inhuman and unlawful manner by China? Why has China decided to release a political propaganda film about them? First of all, the textbook was claimed for having fabricated and illegal content about East Turkestan. To support this claim, the CGTN has shown a historic picture and a famous Uyghur folklore story. The person in the picture is Ahmetjan Qasim, a famous Uyghur leader in 1940s, who was at a head of a revolution in East Turkestan, even Mao, the legendary chairman of the CCP, has chaired the revolution as "A part of the democratic revolution of the Chinese people". However, in 2021, this historic Uyghur figure that was previously widely

acknowledged by Chinese authorities themselves, suddenly filled into the category of people that represents radical terrorist ideology in China.

China hated these textbooks so much that they banned these textbooks and imprisoned many people including my father with made up crime. However, in their own propaganda film, China is clearly admitting that the problems in these textbooks are that they don't have political contents, but only contents about Uyghur history, literature and culture. However, those are literature textbooks, the function of these books were to purely teach Uyghur kids about their literature, language, grammar and cultural heritage, without inundating them with any type of political ideology. China is banning these Uyghur textbooks simply because they are written in Uyghur, and China wants to eradicate the Uyghur language and culture.

This film shows an interview of a former deputy chief of Ürümchi Public Security Bureau. We had learned that the person Kadir Memet, is one of the key persons who interrogated my father and his colleagues, and built up a case of textbooks. In the film, he talks about how harmful and dangerous these textbooks are, and how important it is to safeguard the communist ideology sectors in schools. Clearly, this propaganda film was not made recently, it was filmed at least 2 - 3 years ago. In an ironic term of events, this deputy chief, Kadir Memet, was also arrested 2 years ago by Chinese authorities, according to the reports from Radio Free Asia.”

July 5th uprising and its implications

On July 5, 2009 Uyghurs defiantly, yet peacefully took to the streets in the city of Ürümchi, the administrative capital of East Turkistan, to protest against the Chinese government's handling of the recent deaths of and brutal attacks on Uyghurs working at the Xuri toy factory (旭日玩具厂 xùrì wánjùchǎng) in the city of Shaoguan in southern province of Guangdong. On the night of June 25, a Han mob (i.e. Han workers at Xuri toy factory) stormed the Uyghur dormitories armed with metal rods, clubs, and machetes and carried out a violent attack on the Uyghur workers, in response to what seemed to be the fallacious/rumorous accounts⁸ of sexual assaults on Han women. According to official numbers, two Uyghurs were killed, and 120 people were injured, most of whom were Uyghurs. There were videos posted online, probably taken by bystanders, showing hundreds of men carrying out one-sided savage assault on the Uyghurs. One eyewitness account reveals the brutality of the assaults that involved a thousand workers or so: "[p]eople were so vicious, they just kept beating the dead bodies" (Jacobs 2009). Hundreds of Han workers involved in the violence left the factory the following day to avoid arrest (Watts 2009).

According to another eyewitness account reported by The Guardian (ibid.), the real death toll was more than 30, as he himself helped to kill seven or eight Uyghurs. Security forces stepped in and prevented the press from conducting interviews with the Han workers who had been involved in the violence, accompanied by media censorship, which implied a cover-up, a concerted effort made by the Chinese government to conceal the real death toll (Smith Finley 2011, 74-5).

The news of this horrible inter-ethnic violence that transpired in Shaoguan hit the Uyghurs hardback in East Turkistan, and countless many witnessed and were enraged by the mercilessly savage attacks on their fellow Uyghurs through videos circulated online posted by bystanders on sohu.com, including an appalling sight of a Han Chinese dragging what appeared to be a dead Uyghur body by his hair. Within days of the Shaoguan fatal violence, Uyghurs in Ürümchi started organizing a protest, using various internet and other communication channels (Watts 2009). Many Uyghurs from other parts of East Turkistan, especially from the south, arrived in Ürümchi before the demonstration, according to Ürümchi Uyghur and official government sources (Millward 2009b, 351).

⁸ Local authorities found no evidence of any sexual assault committed by Uyghur workers, see RFA 2009a

On July 5, 2009 at around 5pm local time (7pm Beijing time) Uyghurs started to amass for the protest, marching towards the People's Square in Ürümqi. One protest organizer emphasized in an interview to Radio Free Asia (RFA 2009b) that the protest should not be violent. The collective demand was simple: investigate the Shaoguan killings and restore justice. Some protesters even had PRC flags and waved them as they marched on (Millward 2009b, 351), used in a way to both show their loyalty to the Chinese state and as a "protective shield", as protest of any sort could land you behind bars in East Turkistan. They also shouted slogans in both Uyghur and Mandarin, strongly condemning ethnic discrimination (Ramzy 2009).

What started out as a peaceful demonstration only turned violent after police intervention. As protesters were approaching the People's Square in Ürümqi, the armed police were already in position and intercepted protesters' further advance. The armed police started beating, detaining, and chasing after the protesters in a vicious manner, according to an eyewitness (RFA 2009b). Chinese official sources reported that 70 protesters were arrested right then and there (HRW 2009). There was no effort made on the part of the authorities in having a dialogue with the protesters about the Shaoguan killings. Instead the armed police detained the protest leaders, and thereafter the crowds acted aimlessly; if the government had taken the initiative to have a meaning dialogue with the protesters, the subsequent rioting could have been averted in Ürümqi, according to a businessman in an interview (RFA 2009b).

Chinese officials confirmed that the armed security forces used tear gas, stun grenades, and high pressure water guns to disperse the crowds, though some Uyghur activists accused them of opening fire on the protesters (Foster & Moore 2009a). As the protesters got agitated by the use of unnecessary force, they contacted their friends elsewhere in the city, informing them of the violent suppression of the protest, which, according to Millward (2009b, 352), triggered the subsequent rioting. International students who were in Ürümqi at the time confirmed hearing gun shots after dark on July 5 (Smith Finley 2011, 76). Media footage⁹ and Chinese official admissions¹⁰ also corroborated many eyewitnesses' as well as Uyghur activists' accusations of the use of gunfire made against the security forces.

The Chinese regime quickly accused "outside forces" such as Rebiya Kadeer and the World Uyghur Congress of instigating the rioting, while Kadeer (2009) rebutted the allegation by stating that "[r]eal peace cannot be achieved through a complete lack of acknowledgment of ethnic discrimination and

⁹ Buckley (2009a) reports that "a spray of bullet holes could be seen on the glass front of a Bank of China office".

¹⁰ On July 7 seven Uyghur patients undergoing treatment at the People's Hospital had been shot (Foster & Moore 2009a). Nur Bekri, the chairman of the Xinjiang Uyghur Autonomous Region at the same, stated that 12 Uyghurs were shot dead after ignoring warning shots (Duncan 2009).

ethnic disharmony in East Turkestan”. This quick move taken by the Chinese regime to put the blame on foreign Uyghur activists showed it failed miserably to acknowledge “a boiling over of existing tensions between Uyghurs and Han in the region [East Turkistan]” (Roberts 2018, 242).

From July 6, 2009 the international press was given limited access to the city of Ürümchi to cover the aftermath of the peaceful-demonstration-turned-violent incident. The following day the reporters were taken on an officially arranged tour to the Han areas impacted by the riots, where they ran into an emotional demonstration by Uyghur women, who appealed to foreign journalists, calling for the immediate release of their sons and husbands detained during and after the riots. By July 7, around 1434 suspects were arrested by the police (Foster & Moore, 2009a; Branigan 2009), most of whom being Uyghur if not all. As an authoritarian regime, China decided to cut off the internet access, international phone calls and text messaging after the Han Chinese mobilized their reprisal attacks on Uyghurs, while these services had not been restored until 10 months after (Huang & Wills 2010).

Chinese Communist Party does not tolerate dissent, and anyone who dares question its authority, legitimacy, course of action as well as the ones who offer constructive criticisms will be persecuted and prosecuted, in the case of the Uyghur economics professor Ilham Tohti at the Central University for Nationalities in Beijing, life in prison. He was detained for several weeks following the July 5 events for having documented cases of Uyghurs who had been arrested, killed, and disappeared and posted the information online (Amnesty International 2016). He had written critically about the Chinese regime’s minority policies toward Uyghurs, offering constructive criticisms with recommendations with regard to, among other things, the use of the Uyghur language, the practice of religion, discrimination on the job market for Uyghur applicants, and the state-sponsored Han migration into East Turkistan. In the subsequent years, he had been under house arrests multiple times for varying periods. On September 23, 2014, after a closed two-day trial, he was found guilty of separatism and sentenced to life in prison (ibid.). *“Tohti’s life sentence for alleged separatism, extreme even in the context of the PRC’s punishment of dissenting intellectuals, illustrates the lack of tolerance the state and the Chinese Communist Party now had for any substantive dialogue with Uyghur voices”* (Roberts 2018, 245).

There had been indiscriminate arrests and enforced disappearances following the July 5 protest. Amnesty International (2010, 21) notes that people had been detained during the protests, and sweeping door-to-door searches were carried out on July 6 by the security forces, which resulted in a large number of arrests of alleged protest participants and those suspected of taking part in violence acts. However, the Chinese authorities did not make public the names and other information of the arrested. Moreover, Human Rights Watch (HRW

2009, 21- 22) notes that the sweeping raids brought about “a widespread campaign of unlawful arrests” in Uyghur districts of Ürümqi, which resulted in at least dozens of untraceable disappearances¹¹. There had also been targeted raids arresting an unknown number of people from their homes, work places, doctors’ offices, or from the streets (ibid., 23-24). While the real number of those arrested and imprisoned in connection with the riots remains unknown, a source briefed on security matters told Financial Times that more than 4000 Uyghurs had already been arrested within the first two weeks following the July 5 events (Hille 2009).

Witness statement

In this section, it is presented a witness statement of a eye witness of the 5th July, Ürümqi incident. Adil Alim was a student at Xinjiang University, Faculty of Law in 2009. Alim is one of the core organizers of the 5th of July demonstration, according to Alim, the collective demand of this demonstration was to request governmental investigation of the Shanguang killings and restore justice. Alim was arrested on the 5th of July, and released on the 9th of September 2009, after receiving a verdict of no guilty.

Adil Alim [1985, Male]

“I am Adil Alim, I was born in Tianshan District, Ürümqi City, on July 23rd 1985, I am currently living in the United States. I was arrested by Chinese police in 2009 when I planned and participated in a peaceful demonstration organized by student groups from the Xinjiang University. The background of the demonstration was due to the “Toy Factory Incident” which took place in ShaoGuang City, GuangDong province, where a group of Uyghur factory workers were killed by their Han colleagues. The aim of the demonstration was to demand the Chinese authorities to investigate the ShaoGuang incident and restore justice.

Prior to the 5th of July demonstration, from June 28th to July 3rd, our team tried several times to apply for Parade Permission from the local authorities in East Turkestan, we demanded the government to issue an open statement regarding the tragedy in ShaoGuang. Local and central governments were informed about the demonstration in advance. However, they never respond to our request.

I attended the Law School at Xinjiang University in 2009. In summer 2009, some videos of the ShaoGuang incident were shared on the internet. After

¹¹ Human Rights Watch (2009, 21) had documented at least 43 cases of enforced disappearances between July 6 and early August of 2009

watching several online videos of the mass-killings, students from our faculty reached out to other universities to co-host a peaceful demonstration, to express our dissatisfaction on Chinese government's inaction towards the crime in ShaoGuang.

The organizers of the demonstration were divided into several groups. Group A was responsible for contacting the Ürümqi City Government to apply for a permission for peaceful demonstration. In response, students were ignored by the city administration and no permits were issued. Group B was responsible for contacting international media and look for journalists at Global International Hotel in Ürümqi (环球国际大酒店). Nevertheless, the guards did not allow anyone to enter or leave the hotel. Therefore, we decided to promote the idea of the demonstration through social media and other channels, aiming to let the international society take notice of our action. On June 29th, a QQ group released some information about the July 5th demonstration on several major Uyghur websites. Group C were responsible for the logistics including purchase of promotional banners, they went to the Nanmen Underground Bazaar. Nevertheless, they could not purchase anything because the Ürümqi Public Security Bureau has issued a document stating that “no shops are allowed to make banners for anyone that could be detrimental to the government”. Alternatively, we made the posters on our own. As the publicity of the demonstration outspread on the internet, many Uyghurs from other parts of East Turkistan came to Ürümqi to join the demonstration.

The demonstration started on the 5th of July, about 4:30pm Ürümqi time. The plan was to march towards People's Square in Ürümqi from three different directions (Northern Road 北门, Yan-an Road 延安路, Southern Road 大西门). According to the plan, we should have met the other teams at People's Square. We have chosen People's Square because the head office of the Uyghur Autonomous Region Government was located there.

I was walking together with the Yan-an Road group. When we reached Nanmen Square at around 5pm, we were stopped by a group of policemen, they lined up in 3 rows, the first and second rows had five cameras with them. We got stuck there and we could not move forward. We had some posters on our hands, along with the PRC flag to express that we are demonstrating peacefully and did not have any tendency of violence. We sat quietly on the street. In the meanwhile, I took out my phone to contact the other demonstration groups to inform them about our situation. However, the signal was extremely unstable, I had to send the same message 10 times to get it delivered, and the call was reached after several times. At this moment, some black-dressed men and plainclothes policemen entered our group. At about 5:10, they took out their iron stick and started to beat people. They rushed purposefully towards students who were holding posters and taking pictures. I was not lucky enough to avoid their punches, I was beaten on my head from

behind, my head bled immediately, the scenario was chaotic. Some students began to run to the roadside, people on the street witnessed the situation and this is how the demonstration turned violent.

My head was injured and continued bleeding. I tried to stop the escalation of the conflict, I ran into the crowd while holding my head with my hands. At this moment, I was called by a few policemen to get into a huge car marked as "police". To be honest, I was naive at the time, I thought I was safe because I did not commit any crime. I studied law, I believed I could uphold justice by the power of the constitution. I never expected that this minibus would take me to hell, it gave the most unforgettable and horrible memories in my life.

The bus was full of people, many people were in handcuffs, we were asked to hold our heads and sit down. We arrived at a special-police training base located next to a Muslim cemetery in Da-wan District. The policemen registered our names on the bus, they took our ID cards, belts, wallets, mobile phones, watches, shoes, and my glasses, as well as other items. Following that, they asked us to move to the sports field of the training base and lie down on the ground.

The daytime is quite long in Ürümchi, I could not perceive the time because my watch was taken by a policeman. When it started to get dark, I heard an explosion, and then, I heard someone talking on an interphone and said, "from this moment on, they are all terrorists, just treat them like terrorists.", after that, I heard machine guns shooting from the interphone. We were still lying on the ground, after the order, the policemen began beating us with plastic sticks violently. After a while, we were taken to another bus, wearing black headgear on our head, and handcuffed in the bus. The policemen forced us to lower our heads to avoid being seen by the public on the streets, and those who looked up were beaten again.

We arrived at the Liu-dao-wan detention center. Upon our arrivals, I heard people screaming, crying, and shouting, it was scary. At this moment, I heard someone speaking on an interphone again, he said the Liu-dao-wan detention center is full and that we should be transferred to Tian-Shan district detention center.

We arrived at the Tian-Shan district detention center, they counted us one by one and took us inside. I saw 4 rows of armed police, they had spiked clubs on their hands. They took off our handcuffs and began beating us, the spiked clubs had a lot of thorns on it, when they beat me, the thorns pierced into my skin. There was a young child among us, his handcuffs got into his arm bone and could not be removed, his hands were bleeding. A prison-doctor came to check him and said that his hands must be sawed off in order to survive. Then, a prison guard came and sawed off the child's hand with a chainsaw, he was not given any clinical anesthesia.

The prison guards took us into a big hall and asked us to line up and get undressed. There were male and female in the crew, we were all naked. We were asked to stand there quietly, those who slightly moved were beaten into death. After a while. The prison guards separated male and female, they gave us some clothes to wear, and I got a pair of used stinky underwear. After that, they took me to another room. As soon as I entered the room, about 20 people began to beat me. At that time, my whole body was beaten and turned black, and I kept bleeding from my head, elbows, thighs and knees. After a while, they flushed cold water on me to prevent visceral injuries. For several days, they sprinkled water on the cement floor and forced us to sit there with our hands wrapped around our heads. Once we put our hands down, a group of people came over to beat us. We were beaten every day when the news broadcasting program started, also before we went to sleep.

On the 15th day, I was transferred to Xinjiang Production and Construction Corps' detention centers. We were only given 1 meal a day, we had to sing the communist song before the meal, otherwise we wouldn't be given food. We had to memorize some slogans about Chinese ethnic policy, and a set of prison regulation rules. More importantly, we were harshly beaten by prison guards every morning and night.

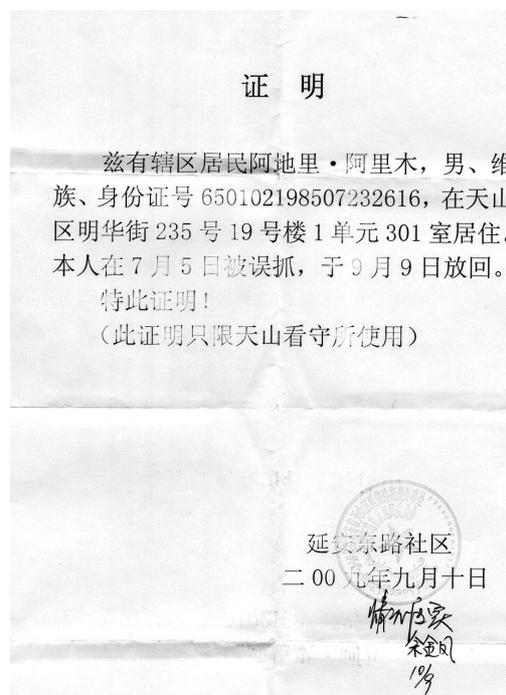
I stayed at the Corps detention center for about a week, then I was transferred to Xi-shan re-education center. It was a basement and there was absolutely no sunlight. We were 20 people living in a small cell, we were given three different buckets each, one filled with water, and the other two were buckets for feces and urine. We were frequently tortured during the interrogations. In order to make us look like terrorists, we were not given any haircuts or showers for several months. For the first time in my life, I got louse on my body. The prison guards took picture of us, the pictures were later sent to the United Nations as evidence for Uyghur terrorism. We were only given steamed white bread with soup that tasted like hot water every day. I lost 20kg in weight when I was released.

Those are my experiences from 5th of July which I found extremely horrible to look at. On the 9th of September, I was acquitted with a verdict of "" not guilty". Since then, I have been repeatedly harassed by the community, sub-district offices, public security agencies and other related units. I had to report my whereabouts every week and submit a thought report on a monthly basis. I had to ask several different authority's permission for travels out of Ürümchi City. Although I was released with a "not guilty" verdict, it was impossible for me to find a job in East Turkestan (XUAR). It was necessary to submit a proof of innocence and background check report for all employers, I was never able to get these documents, the officers usually responded to me with cold-eyes and dirty language. Those experiences brought an inestimable psychological shadow to my life.

After all, I decided to leave East Turkestan, I moved to Yiwu City, Zhejiang province and worked with international trade and finance. On January 19th 2013, I established the largest charity organization in Ürümchi, named “Learn love and be loved” 《懂爱爱心组织》. In February 2014, an earthquake dispeopled the Hoten City in southern East Turkestan. At that time, I carried out a donation representing my charity. Unfortunately, I was targeted by the local authorities again, I was taken to a detention center once a month, at Nr.6 National Security Bureau in Urumqi, the officers rapidly asked questions about the source of charity funds, list of charity members, and my personal economy. Although our team has completed the necessary procedures and legal documents, the local authorities still tried to break up our organization, because they did not like Uyghurs to unite and engage in various social activities.

Until July 2014, the “Learn love and be loved” charity gathered more than 2.4 million members, about 87% of the members were Uyghurs, the rest included other ethnic groups like Han, Kazakh, Hui, Kirgiz, etc. On 31st of October 2014, I left China to Los Angeles, the United States.

Supplemental Documents



Document 1: proof of wrongful arrest.



Document 2: Proof of charity organization

The camp system: a means of inflicting state terror

What has been transpiring in East Turkistan in the last few years, already engendered numerous international condemnations, and can be described as “a composite version of twentieth century authoritarian fantasies and popular dystopias that is made possible by twenty-first century technology” (Clarke 2018; Vanderklippe 2017; cited in Cliff 2019, 181), accompanied by the Chinese regime’s intensified efforts to coercively indoctrinate Uyghurs and other Turkic peoples in a massive network of internment camps, subject Uyghurs to forced labor, indoctrinate Uyghur children (i.e. The Stolen Generation), control Uyghur birth rates (i.e. genocide in accordance to the UN Genocide Convention), for which the endgame is to eradicate the Uyghur identity and thereby accomplishing a successful assimilation, effectively constituting an ethnocide.

Since 2017 news outlets in the West have been covering China’s unprecedented social reengineering project that is the mass indoctrination camps. The Chinese regime intensified its efforts to persecute the Uyghurs and other Turkic Muslims by rounding them up in their estimated millions and effectively extrajudicially/extralegally interned them in many of its so-called “re-education” camps, prison-like fortified internment facilities, across East Turkistan (aka. Xinjiang). In the summer of 2017, Uyghurs in East Turkistan began deleting their contacts (i.e. friends and family members) abroad on the Chinese social messaging app Wechat. They also made clear to their contacts abroad that they should stop the communication by phone calls, or else troubles would ensue.

As the situation was getting tense in the region, satellite imagery showed a wave of building complexes/projects installed with double fences and guard towers across the region. Many existing facilities were likely converted to prison-like compounds, based on many procurement bids advertised to construction companies that required installations of prison-style features (Denyer 2018). These internment camps are equipped with barbed wire, security fences, surveillance devices, surveillance rooms, guard railings, and guard netting (Introvigne 2018). As of October 2018, the Agence France-Presse (AFP 2018), based on its collected data, estimated that there were at least 181 internment facilities. In an interview conducted by Radio Free Asia on November 8, 2019, Adrian Zenz, a senior fellow in China Studies at the Washington-based Victims of Communism Memorial Foundation, estimated, based on the Communist Party’s primary source documents as well as other sources of information, that the number of the internment camps in East

Turkistan had likely surpassed 1000, a speculative number that he was cautiously confident about (RFA 2019).

The conditions in the internment camps have been pestilential, according to the former camp teacher Qelbinur Sedik (Ingram 2020). The internees were crammed into small spaces, allowed to go to the toilet only three times a day at fixed times, and allocated 15 minutes for the shower that happened only once a month. At a women's internment camp in Ürümchi, each prison cell stank of urine, the source of which was from a toilet bucket that was placed in each cell and emptied once a day. The internees only had 1 minute for the face wash in the morning and were allowed to take a 15-minute long shower once a month. Consequently, many became sick given the highly unhygienic conditions.

Furthermore, there have been many reported cases of torture, which included for example “four kinds of electric shock: the chair, the glove, the helmet, and anal rape with a stick” (ibid.). Former internees told the Human Rights Watch that they had been subjected to physical abuse and torture: shackled, deprived of sleep, and beaten and hung from ceilings/walls (HRW 2018a, 33–36). Another former internee was tortured for not making his bed, forced to wear an outfit of iron claws and rods that had locked him in a star position for 12 hours; those like him, refused to comply, would also be fitted with handcuffs and ankle cuffs for up to 12 hours (Kuo 2018). If the noncompliance continued, they could be punished with waterboarding or strapped to a metal ‘tiger chair’ for 24 hours (Denyer 2018; Shih 2018). One Uyghur man, also a former internee, testified that he was subjected to gang rape by more than 20 camp guards (Chao 2019). A policewoman at a women's internment camp told a former camp teacher that each day several Uyghur girls would be gang raped by the Han Chinese executives in the camp, “sometimes with electric batons inserted into the vagina and anus” (Ingram 2020).

With respect to the number of people affected by one of up to 8 forms of extrajudicial/extralegal mass internment, estimates have ranged between 1 million to 3 million people: more than 1 million according to UN human rights panel (ABC 2018a); up to 1.5 million (Zenz 2019b); 2 to 3 million (Chinese Human Rights Defenders 2020); likely closer to 3 million, according to Randall G. Schriver, the US Assistant Secretary of Defense for Indo- Pacific Security Affairs (Buckley & Wong 2019). The impact of this mass internment is felt nearly by every Uyghur family in East Turkistan in that at least one in each family and in countless other cases several individuals in a family are extrajudicially interned (Zenz 2019b). In the south of the region, up to 80% of adults in the cities are interned/detained at some point in 2018, according to the remaining locals; “empty streets in Ürümchi and Kashgar are an eerie testament to how the security campaign is fraying Xinjiang's economic and social fabric” (Feng 2018a).

In August 2016 Chen Quanguo (陈全国), the former Communist Party chief in Tibet, was transferred to East Turkistan to be the new party chief, which can be interpreted as “a vote of confidence” for his conflict management in Tibet, where he had developed and enforced “a new model of intensive policing and ‘grid surveillance’ 网格化管理 involving ‘convenience police stations’ 便民警务站”¹², accompanied by the ‘double-linked household management system’, i.e. “groups of ten families are required to spy on one another to check on security threats and risks of poverty” (Dillon 2019, 188), constituting a part of a more expansive social control: Three-Dimensional Public Security Preventative Control System (立体化社会治安防控体系) (Groot 2019, 102; also see Zenz & Leibold 2017a, 17). Based on the analysis of the ‘Karakax (Karakax) list’, a leaked Chinese government document, Zenz (2020b) notes that the primary role of Chen was to “adjust, optimize and especially upscale existing frameworks and mechanisms” linked to the mass internment efforts. Zenz also argues that prior to Chen’s transfer to East Turkistan, the “reeducation” framework was already developed and well under way.

The Grid-style surveillance management is made possible by utilizing CCTV cameras, mobile network technologies, and big data processing power, surveilling the public within a distinctly allocated geometric zone (Zenz & Leibold 2017b, 24), which turned East Turkistan to “a security state within a state”, “virtually quarantined from the rest of the PRC” (Roberts 2018, 246). This surveillance system primarily targets the general Uyghur population, making them “feel increasingly under siege in their own homeland” and thereby putting a strain on the long-term social stability in the region (ibid., 26). After being appointed as the party chief in East Turkistan, applying the same securitization tactics he had developed in Tibet, Chen within a year’s time had accomplished what took him five years in Tibet (Zenz & Leibold 2017a, 16)¹³.

Uyghurs across East Turkistan were commanded/forced to return to their hometowns, typically with fewer employment opportunities, to obtain a new checkpoint pass; visiting a relative in a neighboring town now requires a written permit; this measure restricts the mobility of the majority of the Uyghur population as they couldn’t procure such pass (Zenz & Leibold 2017a, 22; Byler 2020). The Uyghur mobility restrictions also include, among other things, the confiscation of passports (Wong 2016), the ordering (also repatriations) of

¹² Although these convenience police stations are designed to make intrusive securitization less intimidating, their primary objective is surveillance (Zenz & Leibold 2017b, 25). As of March 2017, there had been built or renovated 7300 such stations in East Turkistan, functioning as operational connecting points for each grid (Leibold 2020, 50).

¹³ Between August 2016 and July 2017, there had been advertised 90866 security-related positions, almost 12 times the number following the Ürümchi uprising in 2009, around 95% of which were assistant police positions that were linked to what were then circa. 7500 convenience police stations across East Turkistan (Zenz & Leibold 2017a, 18).

Uyghur students studying abroad to return home (Feng 2017)¹⁴, and enclosures of neighborhoods with fences accompanied by security checks (RFA 2016); the limitation of Uyghur movements also occurs between cities in addition to mobility restrictions within individual urban area.

The National People's Congress of the PRC, directly controlled by the Communist Party, officially approved the counter-terrorism law on December 27, 2015 that came into effect at the turn of the year, criminalizing almost all Uyghur dissenting voices, traditions, and Islamic belief and practices as indications of terrorism and extremism; moreover, this law was complemented by the “de-extremification regulations” that further encroaches upon Uyghur's public expressions of their religiosity, allowing to legally persecute “Uyghurs' thoughts, appearance, and behavior” (Roberts 2018, 246), though some local officials in East Turkistan had already been enforcing many of the regulations' restrictions for years, according to James Leibold (Gan 2017). As discussed earlier, neither the counter-terrorism law nor the de- extremification regulations allow for prolonged detention, i.e. the massive network of internment camps, with indefinite detention, are illegal.

At the end of 2014 the Communist regime put out a booklet entitled *The Basics to Identifying Religious Extremist Activities – 75 different signs of religious extremism* (识别宗教极端活动 (75 种具体表现)基础知识)¹⁵, consisting of three parts, viz., the advocacy of religious extremism ideology, abnormal religious extremist activities and their initial signs, and suspicion of engaging in illegal religious extremist activities. The public was encouraged to report to the police whenever there was an encounter with any of the 75 signs of religious extremism. Many signs on this list constitute grounds for internment (see Greer 2018).

According to the former detainees and their relatives interviewed by Byler (2020), they were interned because of the digital texts, audio clips, and videos that they shared on their mobile devices, and in many other cases the acts of registering several SIM cards by using single ID card, installing unsanctioned foreign apps such as Facebook and WhatsApp on their cell phones, or using VPNs (Virtual Private Networks) to bypass China's “great firewall” in order to access blocked websites, applications, or to simply anonymize their online activities by encrypting their web traffic. Constituting no real crime by any legal standard, “the digital footprint of unauthorized Islamic practice” or even one's association to someone who transgresses one of these violations, is reason enough to be taken away to one of the detention centers, and thereafter most Uyghurs would either receive lengthy prison sentences or be sent to one of the internment camps (Byler 2019b).

¹⁴ Many were untraceably disappeared upon arrival (Shih 2017).

¹⁵ <http://archive.fo/TIazC> (in Mandarin)

UTJD Research Findings

The UTJD is aimed to study China's systematic crackdown campaigns in East Turkistan, the team is conducting comprehensive research on each individual detention facility compiled with detailed information, preparing a fundamental data set to study China's camp system.

The primary objectives of the UTJDs present study are: i) To present a multi-temporal map of each detention facility with attribute table of additional information, matching various pieces of documentary evidence with satellite imagery; ii) To build a database with comprehensive information; iii) Provide a quantitative analysis of the detention facility and an assessment on the spatiotemporal changes of the different type of detention facility.

Over the past three years, our researchers have identified and mapped more than 530 suspected detention facilities, including 232 suspected "Re-education Camps" (集中营/再教育培训中心) construction sites, 257 Prisons (including detention centers) (监狱和看守所), and more than 152 Bingtuan Laogai (劳改农场监狱) detention facilities (reform through labor camps) in East Turkistan. In recent months, we have been working hard to build a database of detention facilities. Statistics dated to 14.05.2021.

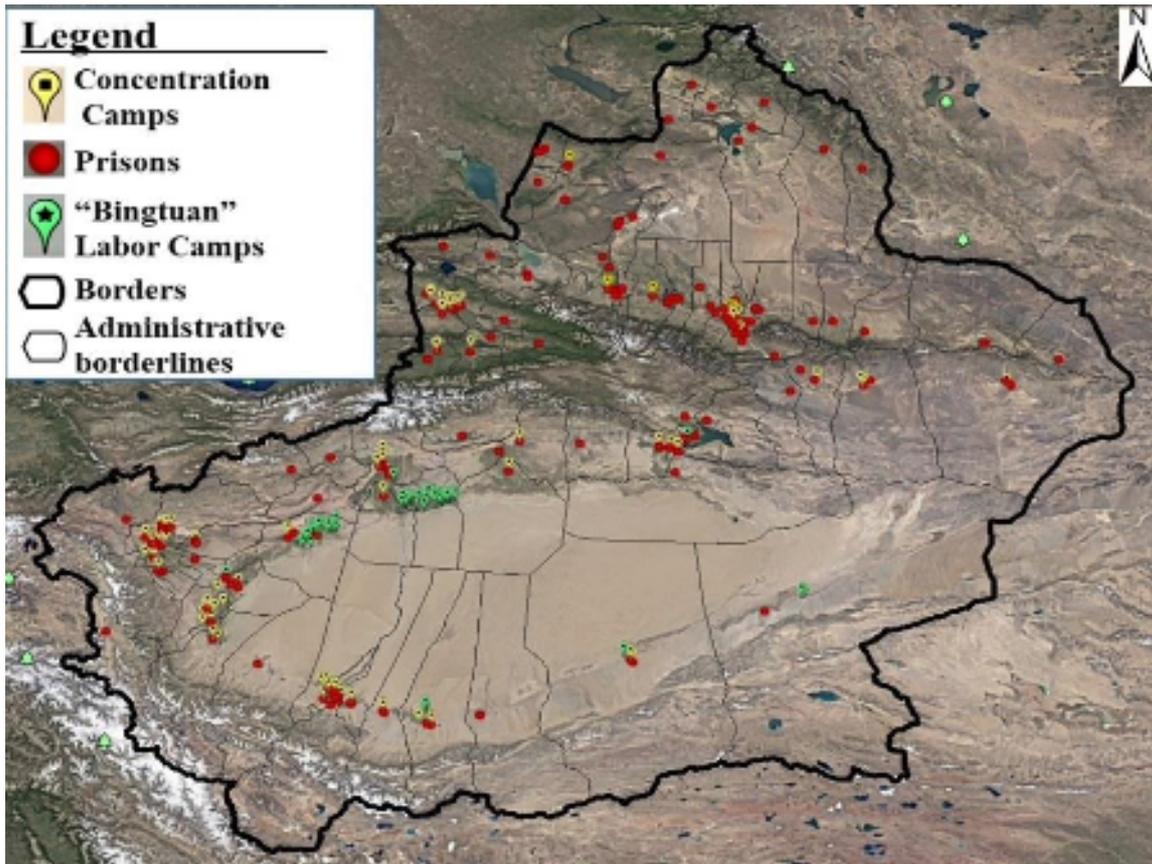


Figure 1: the distribution of different types of detention facilities in East Turkistan

Most recently, after carefully inspecting some detention facilities using the Google Earth platform, our research group obtained some valuable information with evidential characteristics, which can directly prove the existence of concentration camps, forced labor workshops inside the camp, and their tight connections. In three large “Re-education” Camps in the Aqsu and Korla city of East Turkistan, detainees were wearing orange color prisoner’s uniforms (or factory uniforms), being escorted from their detention rooms to the forced labor factory through a high-security checkroom.

1. “Re-education” Camp 01 (41°7'27.76"N, 80°10'20.42"E) in Aqsu (a.k.a. Aksu) city. This Camp is located 1,200 meters east of the Funeral parlor/crematorium, built by the roadside of Wushi Road (or State Road 219) in Aqsu city.

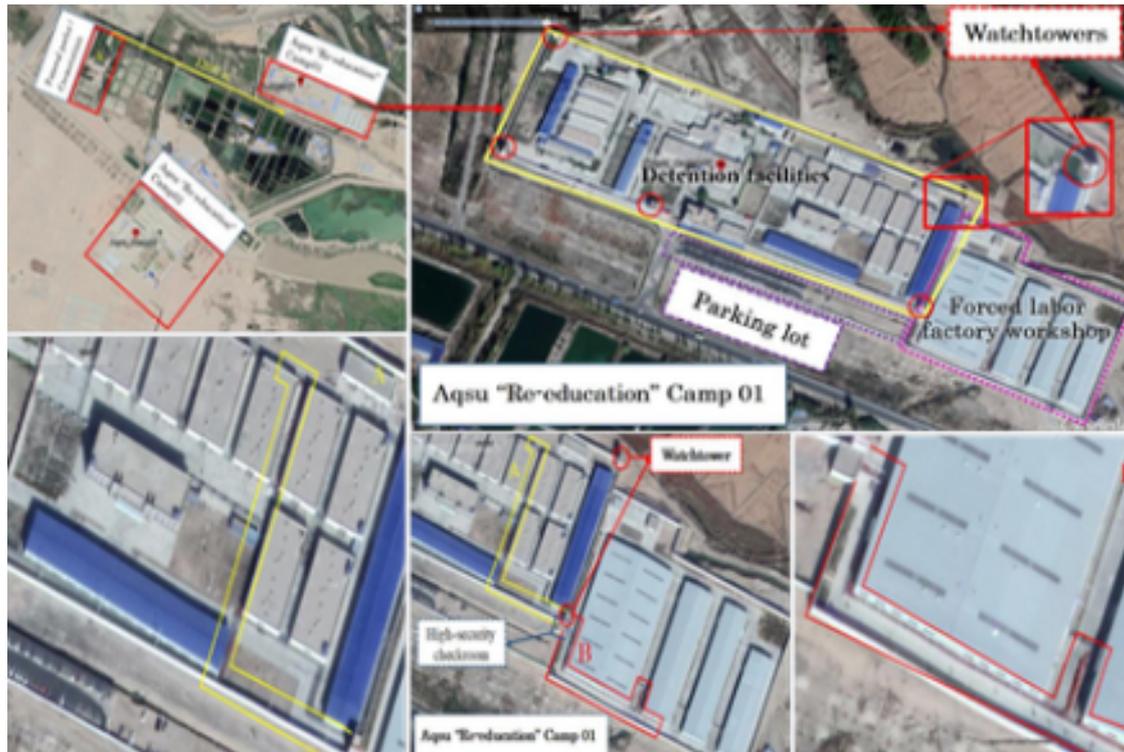


Fig.2 Location of the two Camps in Aqsu city. Oct.24, 2018, approximately 1200 detainees (Shown with red scope line), dressed in orange or red-colored work uniforms, were lined up in rows and escorted from the high-security gate to the forced labor factory.



Fig.3 Sep.1, 2018, approximately 198 detainees (Shown with red scope line) were lined up in rows and escorted from the high-security gate to the forced labor factory.

2. "Re-education" Camp 02 (41°6'59.02"N, 80° 9'35.39"E) in Aqsu city. This Camp located 1kilometers east of the Hangzhou Road in Aqsu city.

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Fig.4 Apr.8, 2019, approximately 270 detainees (Shown with red and yellow scope line), dressed in the same uniforms, were lined up in rows and escorted to the forced labor factory (a) and to the canteen (b).

3. “Re-education” Camp 03 (41°44'10.35"N, 86° 8'9.25"E), Korla city. This Camp was set up along the Jianguo South Road in Korla city.



Fig.5 Mar.21, 2018, approximately 180 detainees (Shown with red scope line), dressed in the same uniforms, were lined up in rows and escorted to the forced labor factory.

These findings were reported as news articles by Radio Free Asia on November 13, 2020 and on November 13, 2020 respectively (Radio Free Asia 2020)

The Pathologization of Uyghur Religiosity

It is evident in official documents, e.g. the above-mentioned surveillance workers' guideline, that the regime's mass internment drive has pathologized Uyghur religiosity. According to one Chinese government document¹⁶, anyone infected with an ideological "virus" must be promptly admitted to transformation-through-education centers, i.e. ideological "hospital", before illness arises. If you so happen to worry about the cost of all this, the government has got you covered, for this is a gratuitous residential treatment offer. The official discourse is fraught with the language of pathology, which "taps into a long history of what anthropologist Stevan Harrell called China's 'civilizing project', treating people on China's geographic and cultural periphery as inferior and therefore deserving of the colonial predation visited upon them" (Grose 2019). In the surveillance workers' guideline, the regime's salvation discourse is blatantly present: "The Communist Party and the government took preventative measures to save him, his family, and his family members so that he wouldn't embark on a path of self- destruction, hurt his family, or harm society; what part of all this do the family members not understand? Should be grateful to the party, right?" (党和政府为了不使其走上毁灭的道路、避免伤害家庭、危害社会，挽救了他、挽救了他的家庭，家属还有什么想不通的呢?是不是应该感谢党?).

The Chinese regime has continuously repressed the Uyghur religious identity over decades. In recent years, the community's religious staff and religious scholars, including imams, have been most vulnerable for persecution. Until 2021, the Uyghur Transitional Justice Database has registered 549 individuals with detailed descriptions about their religious atmosphere. Detainees are categorized as 1) Not religious, 2) Not practising, 3) Practising, 4) Religious Scholar.

The table below is based on data provided by the Uyghur Transitional Justice Database.

¹⁶ Available at <https://archive.vn/jMKNKZ> (in Mandarin)

Religious Atmosphere	Number	Ratio
Not religious	62	11.3%
Not practising	33	6%
Practising	361	65.7%
Religious scholars	93	17%
Total	549	100%

Table 2: Distribution on detainees' religiosity

Our information sources state that some of the detainees are imams and religious scholars who were previously trained and employed by Beijing administration. Those detainees are now sentenced with long prison terms, a few of them have lost their lives in internment camps.

Witness Statements

In this section, it is presented witness testimonies of two Uyghur religious scholars, Muhammed Salih Hajim and Abidin Ayup. Muhammed Salih Hajim, a prominent Uyghur Islamic scholar has died in Chinese police custody, some 40 days after his detention (Rfa, 2018). Muhammed Salih Hajim has been described as one of the most respected and influential Uyghur religious scholars. Abiden Ayup is a well respected religious leader, Ayup served as an Imam at Kayrak Mosque in Atush for 30 years.

Muhammed Salih Hajim [1936, Male]

Muhammed Salih Hajim has been described as one of the most respected and influential Uyghur religious scholars. He is credited with being the first scholar to translate the Quran into Uyghur in 1986. Muhammed Salih Hajim graduated from Xinjiang Social Science Academy.

In December 2017, at the age of 82, Muhammed Salih Hajim was detained along with his daughter and other relatives by Chinese authorities. Hajim died in Chinese police custody, approximately 40 days after his detention. Many in the Uyghur community suspect he was tortured, but the Chinese government

refuses to release Muhemmed's body to his family on the grounds that it might spark unrest.

A former neighbor of Muhemmed's daughter has confirmed that Muhemmed's daughter, her husband, and their 19-year-old son were also arrested. It is believed that their three other younger children (Salih's grandchildren) are now in the custody of state-run orphanages intended for Uyghur youth whose guardians have been detained. Muhemmed's sister, his brother and his brother's wife are also detained, along with their son.

Abidin Ayup [1928, Male]

Abidin Ayup is a respected religious leader, he was born on 1st of February 1928. Ayup served as an Imam at Kayrak Mosque in Atush for 30 years, he was 89 year old when he was arrested. It is unclear when the exact detention took place, but the available evidence makes it reasonable to hypothesize that it was sometime between January and April 2017.

According to Ayup's niece Mariye Muhemmed, Abidin was detained and then hospitalized in Atush, judging by the court verdict. Therefore, it is reasonable to assume that he was kept in the locality (and not transferred elsewhere). The court document refers to the victim as "an inheritor of religious extremist thought" (宗教极端思想传承人) and "a key person for reform through education" (重点教育改造人员), suggesting that he was detained for his identity as a religious leader.

The court verdict indicates both that he was detained and that he's in poor health (as of May 2017). However, it is not clear what his current status is.

Coercive family separation

With 1 to 3 million people incarcerated in some form of mass internment, many Uyghur children have been deprived of one or both parents. Countless families have been coercively separated, in some cases there were relatives or extended families to take care of the children, but the regime forcibly sent thousands of children to de facto orphanages anyway; in many other cases, where given the regime's large-scale mass internment drive not only the parents but also the extended families have been sent away to the mass internment camps, as a result, the younger children would end up in "child welfare guidance centres", while older children may end up in state-run vocational schools, according to locals in Ürümchi and Kashgar (Feng 2018b).

When Associated Press journalists visited one kindergarten with “a walled enclosure lined with barbed wire” in Khotan where one of their Uyghur informants’ four children were believed to be kept, they were prevented from doing their job of investigating, and were ordered to delete any photos taken by armed police (Wang & Kang 2018).

The Kashgar local government states in an official document¹⁷ that children who attend the 4th grade and above with parent(s) taken to the internment camps must go to boarding schools at the first opportunity, including the scenario in which one parent is still at home. It also states that government officials must follow up on parent(s) or custodians and do the necessary persuasion work, and guide them so that they themselves take the initiative to send their children to boarding schools. The guideline also necessitates regular varied “educational” activities/instillation: in elementary schools, students must be instilled with e.g. core values in socialism, gratitude education (i.e. be grateful to your country), serve-your-country contents; in junior high, students must be instilled with for example 75 signs of religious extremism; in high schools, students must be instilled with for example legal education. One boarding school The Associated Press visited in 2018, the No. 4 High School in Peyziwat county (伽师县), was installed with barbed wire around its school complex and dormitory buildings (Wang & Kang 2018). “The educational goals are secondary to the political goals. They aim to dissolve loyalties to ethnic identity... toward a national identity” said professor Timothy Grose to The Associated Press (ibid.).

Drawing on a wide range of sources, from official documents and reports, Chinese state media articles, to government policy directives, Zenz (2019c) presents compelling evidence arguing for the existence of large-scale state-directed various types of “intergenerational separation” (i.e. family separation). Anticipating a large number of children would be left uncared for after interning their parents in its mass internment drive, the Chinese regime established a parallel massive network of state-care and boarding school facilities¹⁸ capable of accommodating children of almost all age groups. These state-run facilities are fortified with various security measures, in which Uyghur children are exposed to intensive Mandarin and Han-culture education, a systematic state-directed accelerated assimilation, which has been highly praised by the state propaganda whereby the children are the beneficiaries of family separation. The regime also has a comprehensive contingency plan regarding

¹⁷ “Notice on the Further Improvement of the Educational Administration of the Boarding School System for the Students in Tough Predicament” (关于进一步做好困境学生寄宿制教育管理工作的通知) available at <https://archive.vn/AMJxJ> (in Mandarin)

¹⁸ The construction of this massive network of state care was completed in late 2017, three years ahead of the originally set deadline as the new Communist Party chief Chen Quanguo was transferred to East Turkistan in 2016.

the socio-economic and psychological impacts of family separation, while the public schools are required to follow up on the children of the interned, staving off potential incidents. Moreover, relatives and family members are under the state’s watchful eye. Some documents show that many children under state care have one or both parents incarcerated in some form of mass internment.

By May 2019, there had already been at least tens of thousands of Uyghur children in state-run boarding schools, while they can be held under “state care” on weekdays even after the internment camps release their parent(s), meaning that the Chinese state has more time to indoctrinate and sinicize the children than their parents have to pass down what constitutes as Uyghur identity: The Uyghur Language, Uyghur culture and traditions, and the Islamic faith. “This is almost certainly not coincidental, but a deliberate part of “breaking roots” and changing Turkic minority societies through coercive social re-engineering”, which as its long- term objective, the Chinese regime is on course to carry out “a targeted cultural genocide” (Zenz 2019c).

The Uyghur Transitional Justice Database has registered 43 children under 18 who are missing, detained in state-run orphanages, family separations with parents detained in camps / parents escaped abroad . The information sources are based on the testimony of the missing children's parents or other relatives in Uyghur diaspora. The table below represents an overview of the missing children's year of birth and gender distribution.

Year of birth	Gender		Total
	Male	Female	
2017	2	1	3
2016	0	4	4
2015	3	2	5
2014	8	2	10
2012	1	1	2
2011	1	2	3
2010	2	1	3
2009	2	1	3
2008	0	1	1
2007	2	1	3
2006	0	2	2

2005	1	1	2
2003	1	1	2
Total	23	20	43

Table 3: Gender distribution of missing children under 18, based on birth of year

The table below represents the missing children's current whereabouts

Current whereabouts	Number
State-run orphanage	2
Concentration camp	1
Left to grandparents (family separation)	8
Missing	26
Dead	1
Unknown	5
Total	43

Table 4: Distribution of missing children's current location

Muhlise Mamutjan [2010, Female]

The family of the victim was originally living together in Kuala Lumpur, Malaysia. In December 2015, Muhherrem Ablet (mother of the victim) went back to Kashgar with Muhlise Mamutjan (the victim) and Hikmet Mamutjan (brother of the victim). Mamutjan Abdurihim (father of the victim) was studying for a doctorate degree. Muhherrem Ablet lost her passport in Malaysia by accident, she was unable to apply for a new passport in Chinese Embassy in Malaysia. Muhherrem Ablet returned with her two children to Kashgar for passport renewal. Muhherrem got her passport updated in 2016. Due to the financial difficulties she was not able to leave China immediately.

Muherrem Ablet was later arrested in China and has been in wrongful detention since April 2017. It is unclear what has happened to the victim after the arrest of her mother.

CNN visited the family home in the spring of 2021, where they talked to Muhlise for a short period of time before local officials arrived. When asked whether or not she wanted to be reunited with Mamutjan Abdurehim, Muhlise reportedly told CNN: "We can't go ... Our passports were confiscated.»

According to Muhlisa's grandfather, Muharram Ablat, was arrested on suspicion of provoking ethnic hatred in 2019. And since then, the two children have been left to stay between their paternal and maternal grandparents. However, Muhlise's younger brother Hikmet Mamutjan did not appear on the news report.

Ayishe Abduweli [2011, Female]

Ayishe's father traveled to Turkey with his 5 children, Ayishe was left in China with her mother and brother planning to leave after their father. However, they could not manage it. Ayishe was taken away by local authorities.

This is the case of a minor child left alone, the family has 7 children and faced constant police harassment (for having multiple children, breaking family planning rules). The father was able to leave China with 5 older kids, his wife and two kids who were not able to get passports and were left alone. The information source states that the mother is later taken to a concentration camp and 2 children are also taken by local authorities.

Rahmutulla Shirbaqi [2017, Male]

According to Radio Free Asia, Rahmutullah Shirbaqi disappeared from his home in Karakax (Moyu) county's Zawa township on Dec. 21, while in the care of his grandfather, 78-year-old Matnury Mahsut, and grandmother, 68-year-old Mahtumhan Tursunniyaz. Shirbaqi's body was found three days later and authorities determined that he had drowned after plunging through ice covering a ditch in front of his house in Chokanjilgha village, where his grandparents had raised him since his parents were sent to the Bostankol Re-education Camp in the county seat a year earlier.

An officer at the Hotan prefecture police headquarters told RFA that she was not authorized to discuss Shirbaqi's case, while two officials from the prefectural government said they had heard a two-year-old boy had died, but were unsure of other details. (RFA 2019)

Uyghur Forced Labour

Forced labor, as it was slowly being rolled out since the summer of 2018, became the next chapter of the Chinese regime's efforts to subjugate a large swath of the Uyghur population. As one batch of "trainees" graduates from the mass internment "re-education" camps, there must be one batch of "trainees" in employment/work (结业一批就业一批), according to a leaked internal Chinese document.¹⁹ "Jutting out against desert dunes, the new industrial zones in Xinjiang are often surrounded by high walls, barbed wire and security cameras. Some are built near indoctrination camps and employ former inmates" (Buckley & Ramzy 2019).

Many previously interned had been released from the internment camps, only to find themselves held captive and trapped in various forms of forced labor (Zenz 2019d). As The New York Times reported back in 2018 that "[t]he inmates [from the mass internment camps] assigned to factories may have to stay for years" (Buckley & Ramzy 2018). In his research based on Chinese government documents, Zenz (2019d) yet again presents to the world the Chinese regime's relentless drive to erase Uyghur identity, which includes an amalgamation of forced labor, family separation, and social control over Uyghur families, while executing all these state-directed measures in the name of "poverty alleviation". The forced labor program operates in parallel with the mass internment indoctrination camps (Buckley & Ramzy 2019).

Zenz (2019d) in his research has identified three major routes to forced labor through indoctrination (political indoctrination and thought reform on religiosity) by which the Chinese regime subjects a large swath of the Uyghur adult population as well as other Muslim minorities to forced labor with varying degrees of coercion: 1. With the highest coercion level, internees are released from internment camps and sent to forced labor in camp-adjacent factories or close-by industrial parks, and subsequently may then be sent to their home regions' forced labor factories; 2. Targeting mainly the general rural population, adults of working age who are able to work are first sent to centralized training programs that include thought reform and ideological indoctrination, and then to forced labor thereafter; 3. With arguably the most intrusive social re-engineering aim in mind, having the most detrimental impact on Uyghur society, accompanied by a form of involuntary labor with relatively weaker direct evidence of coercion than the two above mentioned, Communist Party work teams in villages "encourage" people (especially women) to take full-time

¹⁹ Item no. 20 in the operations manual for running the mass internment indoctrination camps in East Turkistan, available at <https://assets.documentcloud.org/documents/6558510/China-Cables-Telegram-English.pdf> (in English) or the original in Mandarin <https://assets.documentcloud.org/documents/6558509/China-Cables-Telegram-Chinese.pdf>

factory jobs in various ways, while their children are placed in state-run child care facilities.

In spite of varying degrees of coercion, the overarching objective of the three above mentioned routes to forced labor is to serve ‘government social stability needs’ (政府出于维稳的需求) through thought reform and Communist Party ideological indoctrination, as it is indicated in various government documents (Zenz 2019d).

In the case of the third route to forced labor, the so called satellite factories in rural villages, like other forced labor factories elsewhere in East Turkistan, are likely to be equipped with high security features, such as fences, surveillance apparatus and metal detectors, according to what were previously publicly available advertisements to construction companies as well as procurement bids. Chinese regime’s “poverty alleviation” measure “promotes a significant degree of separation of children from their parents – at least during the work days” (ibid.). Almost all satellite factories in villages have day care centers where pre-school children can go to while their parents work at factories. Zenz (ibid.) argues that forced labor occurs in a state- controlled milieu, greatly reducing family interaction, thereby diminishing “intergenerational cultural, linguistic and religious transmission”.

According to a video reporting by The New York Times (Buckley & Ramzy 2019), many Uyghurs as well as other Muslim minorities (but mostly Uyghurs) have been sent to forced labor from the south of East Turkistan (e.g. Kashgar and Khotan), where most Uyghurs live, to mostly Han-Chinese populated north (e.g. Kuitun). “There is a great deal of pressure placed on individuals to sign work contracts. The threat of the camps hangs over everyone’s heads, so there is really no resistance to assigned factory work,” said Darren Byler, an expert on East Turkistan (ibid.). In the video, one worker says that he now only makes a third of what he used to, in comparison with his income back home in the south. One Kazakh worker named Erzhan confirms the exploitation by stating that “[he] worked on a production line for 53 days, earning 300 yuan (\$40) in total” (Byler 2019c). “The goal of the internment factories is to turn Kazakhs and Uyghurs into a docile yet productive lumpen class – one without the social welfare afforded the rights-bearing working class” (ibid.).

“Government documents blatantly boast about the fact that the labor supply from the vast internment camp network has been attracting many Chinese companies to set up production in Xinjiang [i.e. East Turkistan], supporting the economic growth goals of the BRI [the Belt and Road Initiative]” (Zenz 2019d). While in eastern China where fewer people want menial low- skilled factory jobs, East Turkistan offers not only government subsidies and generous tax breaks but also inexpensive labor (Buckley & Ramzy 2019).

According to a recent report from the Australian Strategic Policy Institute (Xu et al. 2020), in the period 2017 to 2019, more than 80000 Uyghurs had been transferred out of East Turkistan to China proper, assigned to many different factories via the Chinese government's labor transfer program called 'Xinjiang Aid' (援疆).²⁰ The report has identified 27 factories across 9 Chinese provinces that have been using Uyghur forced labor, manufacturing products for 83 global brands, including Apple, Nike²¹, Gap and Sony. The relocated Uyghur workers cannot opt out easily as this labor transfer program is closely linked to the Chinese regime's mass internment drive in East Turkistan, where defiance highly likely would send them to one of the internment camps.

On July 19, 2020 another exposé by The New York Times revealed that Uyghur forced labor was used, through the controversial state-directed labor transfer program (also known as the "poverty alleviation" program), by a number of Chinese companies manufacturing personal protective equipment (PPE) to meet both the growing domestic and global demand as the COVID-19 continues to run rampant worldwide.²² As of June 30, 2020 more than 17 companies out of the 51 in East Turkistan take part in the coercive labor transfer program. Moreover, The New York Times also traced and identified several other companies in China proper (e.g. Hubei province) that use Uyghur forced labor to produce PPE.

The UTJD has studied data from the the "Karakax List", a leaked document containing information about Uyghur detainees in the Bostan sub-district of Karakax county, Khotan prefecture, collected between 2017 and 2019, includes information about the social, religious and familial circles of detainees. The document also lists reasons for internment, and this includes "religious extremist thought infection", "wore veil/wife wore veil/had beard:", "going on a Hajj", "visiting Saudi Arabia", "studying religion," etc. The UTJD found several people connected to forced labour, several people on the Karakax list was noted was "sent out for labor transfer" (疆内外出务工). The table below presents some representative information connected to forced labour.

²⁰ Sending young Uyghurs away to work in China proper can change their mind-set and distance them from religious extremism, according to one local government report, <https://archive.ph/FN4bt> (in Mandarin).

²¹ The Washington Post reports on a Nike shoe factory supplier tainted with Uyghur forced labor, see at https://www.washingtonpost.com/world/asia_pacific/china-compels-Uyghurs-to-work-in-shoe-factory-that-supplies-nike/2020/02/28/ebddf5f4-57b2-11ea-8efd-0f904bdd8057_story.html

²² A video investigation where "China Is Using Uyghur Labor to Produce Face Masks", updated Aug. 13, 2020. <https://www.nytimes.com/2020/07/19/world/asia/china-mask-forced-labor.html>

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Name	Gender	Date of birth	Information source	Detail
Abduweli Rozimemet	Male	17.05.1996	Karakax list	Abduweli is a family member of a detainee from the Karakax list, the list states that Abdusalam is sent to a labour transfer program
Zuhre Abduheber	Female	07.07.1995	Karakax list	Zohre is a family member of a detainee from the Karakax list, the list states that Zohre and her husband are sent to a labour transfer program
Abdusalam Rozimemet	Male	01.06.1992	Karakax list	Abdusalam is a family member of a detainee from the Karakax list, the list states that Abdusalam is sent to a labour transfer program.

Table 5: General information of detainees in forced labour camps

The Chinese Regime's Genocidal Policy: Forced Contraception, Sterilization & Abortion

The Chinese regime is committing yet another crime against humanity that is the systematic Uyghur birth suppression, in addition to its mass internment drive in East Turkistan, while at the same time encouraging its Han majority population to have more children. Although this piece of breaking news based on solid evidence was reported by The Associated Press (2020) on June 29, 2020, the state-directed deliberate measures against the Uyghur population growth are nothing new to the Uyghurs, accounts of which circulated largely amongst the Uyghurs themselves. Uyghur women have been subjected to forced abortion along with forced sterilization since the mid-1990s, especially in the south of East Turkistan where most Uyghurs reside.

For instance, in Khotan the forced birth control and forced abortion have been the Chinese regime's persisted practices for many years prior to its mass internment drive (i.e. before 2016), where the local government demands all Uyghur women to have intrauterine contraceptive devices (IUDs) inserted after giving birth to their first child. Uyghur families would have to send an application to the local government in order to temporarily remove²³ the IUDs when they wish to have a second child. In villages, Uyghur women are almost always forced to have IUDs inserted after the first child, while in the cities, though may not be forced they²⁴ are threatened to lose their jobs if they bear a third child. Irrespective of where they live (in the villages or cities), Uyghur families must pay huge fines (compared to their income level) for having more than two children, where the third or the fourth child will often be stateless despite their parents having paid the fines. And in many other cases, Uyghur women who are civil servants or work in government sectors would be forced to undergo abortions for having more than two children.

The investigation of The Associated Press (2020) accompanied by the research of Dr. Adrian Zenz (2020a), based on a systematic analysis of Chinese government's statistical data and various primary source documents, have vindicated Uyghurs' anecdotal and personal accounts of forced contraception and forced abortions.

²³ The Chinese IUDs can only be removed surgically by state-approved practitioners, while all other unsanctioned removals will face prison terms and fines (Zenz 2020a, 14).

²⁴ Concerning at least the Uyghur civil servants and those in government sectors.

“The [Chinese] state regularly subjects minority women to pregnancy checks, and forces intrauterine devices, sterilization and even abortion on hundreds of thousands, the interviews and data show” (The Associated Press 2020). Beijing’s financial support for birth control had seen a dramatic effect in East Turkistan in the period 2015-2018²⁵, where the birth rates in the southern predominantly Uyghur cities of Khotan and Kashgar decreased by at least 60%, and in 2019 across East Turkistan, birth rates fell by almost 24%, whereas the national birth rates in China fell by only 4.2% (ibid.). The principle of equal treatment is absent under the Chinese rule in East Turkistan, in that Uyghurs and other minorities are punished in the abovementioned ways plus possible internment for having too many children (Zenz 2020a), while Han Chinese are not subjected to any of these, except for paying fines if caught. As a matter of fact, in Karakax (Karakash) county the most common reason for extrajudicial internment was having too many children, where 149 out of 484 camp internees were incarcerated for this very reason, according to a leaked government document (Zenz 2020b; The Associated Press 2020).

After being sent to the internment camps, Uyghur women are subjected to forced IUDs, forced intake of birth control pills, and forced contraceptive injection, while some that managed to flee the country later found out that they became sterile (The Associated Press 2020; Nikkei Asian Review 2019). Former camp internees also recounted cases of forced abortion transpired in the internment camps, where they were told that they would undergo abortions if tested positive after pregnancy checks (The Associated Press 2020).

Since 2017 the regime started to crack down on illegal births, seeking to punish prior violations dating back to as early as the 1990s, resulting in a dramatic surge in the number of prosecutions in birth-control related violations, accompanied by extrajudicial internment at least in the case of three counties²⁶ (Zenz 2020a, 10-11). Minority counties often imposed double punishments: first prosecuted birth control violations, then forced the violators to undergo IUD insertions or sterilization procedures (ibid., 12).

In 2014, the number of women who had undergone IUD insertion in East Turkistan was over 200,000; however, this number spiked to 330,000 (i.e. around 65 percent increase) in 2018, in sheer contrast to elsewhere in China as more and more women started removing the IUDs (The Associated Press 2020).

²⁵ In the same time period, East Turkistan witnessed 7.8 times more IUD insertions (minus removals) per capita than the national average in China (Zenz 2020a, 14).

²⁶ 1) Qiemo County in Bayingol Prefecture mandates long-term contraception as well as internment as punishment for those violators; 2) In its 2019 birth control policy, Nilka County in Ili prefecture would send away those who refuse to terminate their illegal pregnancies to extrajudicial internment camps; 3) In its early 2018 directive, Qapqal County in Ili Prefecture would also send the violators who refuse to pay the fines to the internment camps.

According to government birth control data, between spring 2017 and fall 2018 nearly 74% of married women in 12 rural and urban areas of K k Gumbaz District had IUD insertions, half of them only had one child; in 2018, 80%²⁷ of all net IUD insertions (minus the removals) in China occurred in East Turkistan, despite the latter accounting for just 1.8% of China’s population (Zenz 2020a, 14).

By 2019 more than 80% of women of childbearing age in four minority prefectures in southern East Turkistan were to be subjected to involuntary long-acting contraception (Zenz 2020a, 12-13). Through family planning, the regional government in Kizilsu Prefecture is aiming at a bare 1.05‰ (i.e. 1.05 per mille/thousand) birth rate target for the year 2020 (ibid., 9).²⁸ It is worth noting that IUDs cause severe pain and discomfort, even regular vaginal bleeding, and those who managed to have them removed after years of discomfort likely became sterile as the IUDs punctured their wombs (RFA 2020c).

In the past, sterilization procedures in East Turkistan were not carried out in a large-scale manner. Beginning in late 2017 many local family planning documents demonstrate the Chinese regime’s efforts to offer free sterilization procedures and also set official targets. In 2018, 1.1% of all married women in East Turkistan had been sterilized (Zenz 2020a, 17). As indicated in official documents, 34.3% of all married women in Khotan and 14.1% in Guma County were planned to be sterilized in 2019, with ample government funding that continued into 2020 (ibid.). In 2018, the local government launched the “free birth control surgery” campaign, intending to subject the rural populations to mass sterilization, with ample funding to performance hundreds of thousands of tubal ligation²⁹ sterilization procedures (ibid., 2; 15). Zenz (ibid., 18) notes that, based on official primary sources³⁰, it is likely that the state-directed mass sterilization of women with three or more children is taking place.

Here is a case of one Uyghur woman who had been subjected to tubal ligation sterilization. The former camp internee Zumrat Dawut had been incarcerated for over two months in 2018, whose ordeal could have lasted much longer had

²⁷ This percentage was at 2.5% in the year 2014.

²⁸ To put it in perspective, the natural population growth rates in 2018 and 2019 in Kizilsu were 19.66‰ and 8.18‰ respectively. Zenz (2020a, 10) notes that the growth rate in 2018 was way below the anticipated official target, which was not only due to the regime’s mass internment drive, but also the increasingly sterner birth control measures.

²⁹ A surgical procedure in which both fallopian tubes are either blocked/tied or cut, and in the case of Uyghur women, the tubes are usually cut under the auspices of Chinese government, making it much harder to undo (RFA 2020c).

³⁰ For example, one government spreadsheet is titled “Family Planning in Southern East Turkistan’s (Xinjiang) Four Regions and Prefectures—Situation of Families’ Implementation of the Tubal Ligation Sterilization Measure” (南疆四地州计划生育家庭落实结扎措施情况表) (Zenz 2020a, 18).

her husband not pressed Pakistani diplomats, according to a Washington Post report (Rauhala & Fifield 2019). Upon her release, she was forced to renounce her religion and not to speak about what happened in the camp by signing documents; in addition, she had to pay a sum of \$2,500 for having three, not two children. Subsequently, she was offered a free sterilization procedure by the Chinese government, while still in a terrified and vulnerable state, she could not say no for fear of further internment. On October 22, 2018 she underwent an irreversible surgical sterilization.

Witness statements on Forced sterilization

This section shall present witness statements of three direct witnesses of the internment camps. Zumret Dawud, is a survivor of the mass incarcerations in East Turkistan. On March 31, 2018, she was called by the local neighborhood administration, after which she was taken to the local police station for questioning. Fixed to a tiger chair, she would then be interrogated about her marriage to a Pakistani and her bank transfers with Pakistan. Thereafter, Zumret was kept at the Beyzhan (北站) "training center»for about 2 months. Zumret was released on June 2, though she intended to leave the country immediately with her husband and kids, she was first forced to pay a 18000RMB fine for her third child being born "outside the plan". She was then further required to undergo sterilization in order to be given permission to leave the country, and on October 22, 2018 underwent the procedure in a local facility (previously an epidemic prevention center).

Zumret Dawud (1983, Female)

"I am married to a Pakistani man and I am a mother of 3 children. On 31 March 2018, I was called by a local authority in China, I was taken to a long interrogation about my travels abroad, money that I sent to Pakistan, and phone calls I received from foreign countries.

On Saturday, 31 March 201, at aounrd 9 or 10am, just as I was preparing lunch, I got a phone call from the police to report to the police station immediately. My husband was not at home at the time. He went to a bank. At the police station, they took my mobile phone and I waited for about 30 minutes. After that, two police officers came and took me by the arms. They took me down to the basement, where there were several interrogation rooms. I was asked to sit on an iron "tiger" chair, and my arms and feet were chained. I was then asked to wait until the interrogator arrived.

The police officers arrived with the several documents in their hands and began the interrogation. They asked me about my phone calls. They showed me a Pakistani number (with a 0092-country code) on my phone and they asked me who had called me from that number. I explained that it was my

husband who called me from Pakistan, when he was there before. Then the officers left, and I felt a little relieved. However, after an hour, the police officers returned with copies of my bank accounts. They asked me about certain money transfers from Pakistani friend of my husband in Guangzho in my account. I explained that these related to an import / export company that I had established with my husband and that was registered under my name. At that stage, the police officers asked me to tell the truth and they hit me with the papers.

The interrogation continued the whole night. Then, the next day, on Sunday, 1 April 2018, they took me from the basement of the police station to the first floor. There, I saw a police car with iron gratings arrive. A hood was placed over my head. I was taken into the car, with the hood still on, and the car drove for about one hour. I thought they were going to shoot me. However, when they took the hood off, I realised i was in a detention camp, the two police officers handed me over to the camp guards and they left.

The camp guards gave me grey camp clothes into which I had to change and asked me to put my old clothes into an envelope with my name on it. I had to change in front of two male officers and one female officers. I felt a lot of shame having to change in front of them. I was then taken into cell number 28. The size of the cell is about 25 m². There was a very strong smell – like a strong toilet smell - coming from this cell. In this cell, there were more than thirty women. Half of them were lying down in bed and half of them were standing. The lights had been turned off. I soon realised that the women were taking it in turns: half were lying, and half were standing, and they changed every three hours.

I noticed some women had very bad skin conditions because of the unsanitary conditions at the camp. They told us that they would disinfect us. Two guards in Hazmat suits came into the room and sprayed disinfectant directly onto the women. We were completely wet. Many women were screaming because the disinfectant was causing them pain. When the disinfectant covered my skin, I felt a strong burning sensation. This process lasted one hour.

There was an old woman who had diabetes, and I shared some of my bread with her. However, soon after, two camp guards came who saw that through the cameras and beat me hard. They told me that I was not allowed to share my food with others. As they beat me, I accidentally mentioned the name of Allah, and they beat me harder. This caused my ankles to become dislocated.

I also saw, in my cell, that on certain nights, the camp guards came to the cell to select young, pretty girls to take them away. When the girls returned, they were crying, and I could see bruises on them. But we could not even ask what had happened, because of the surveillance cameras. However, on one

occasion, I was able to ask one sister a little older than me what had happened. She told me that they had undressed her, made her naked, beat her and the police officers urinated on her.

I was also regularly interrogated about my religion. I was asked, for instance, whether I believed in the existence of Allah. On one occasion, after the class, they asked us “Does Allah exist?” and I could not say “No”, so I stayed silent. And then they beat me. So, in the end, we had to learn to say that Allah does not exist. Then the camp guards compared Allah to Xi Jinping, stating that Allah does not exist, but Xi Jinping exists and did many good things for us. So, we then had to write several times about how many good things Xi Jinping had done for us.

On 2 June 2018, they released me from this camp, and they gave me back my clothes. They again placed a black hood over my head and drove me for about 1.5 to 2 hours. They took off the shackles from my feet. And when we arrived at the police station, they removed my handcuffs. Then Uyghur police came and treated me very well. They offered me tea. Then I saw my husband at the police station. They informed me that they were going to release me. We were asked to sign some forms, including a form where my husband had to declare that he voluntarily sent his wife to the detention camp. I was also forced to sign a form stating that I had religious extremist ideas and that is why I had to go to the camp. Both of us were forced to sign these papers, otherwise, I would not be released.

In November 2018, I was forcibly sterilized at a military hospital, this was the condition that my husband could stay with me in *Ürümchi*. During one of the flag raising ceremonies, the officials asked mothers who had more than two children to stay after the ceremony, and the others could leave. We had to register our third child (as this was generally not allowed in China) and, I was told I had to pay a fine of 18000RMB for my third child. I was told this was not a fine but was for educational purposes. So, I paid the fine. Around November 2018, at another flag raising ceremony, the authorities again asked mothers who had more than two children to stay after the ceremony. The authorities read out a direct order that a list of around 200 mothers had to be sterilised, and my name was on that list.

I received an order from the authorities to go to the hospital on my own (without my husband). On 2 or 3 November 2018, a police car collected me (together with four other women) and took us to the hospital. I was terrified. I was not given any information about the operation. At one point, I was given anaesthetic and lost consciousness. When I came to my senses, I felt a lot of pain. After I started complaining, the nurse gave me a shot. I was told that I had to wait two hours before being able to leave the hospital. After that, I was

taken home. And after that, I had to take anti-inflammatory medicine for seven days.”

Mihrigul Tursun (1989, Female)

Mihrigul Tursun is another survivor of the mass indoctrination camps in East Turkistan. Tursun was subjected to torture and one of her children died while she was in the custody of Chinese authorities in 2015. Her story was widely reported in international media.

“My name is Mihrigul Tursun and I was born in 1989 in Cherchen County, in Southern Xinjiang. I enrolled in December 2011 in the British University in Egypt to study business administration in Arabic, where I met my husband. In March 2015, I gave birth to healthy triplets, two boys and a girl, who are Egyptian citizens. It was difficult taking care of my three babies and my parents insisted I came back, so on 13th May 2015 I left for China with my three two-month-old triplets to seek help from my parents.

Upon arriving border control at Ürümchi airport. I was taken to a room for questioning and my babies were taken away from me. The authorities repeatedly asked me who I met and talked to in Egypt. They then handcuffed me, scotch taped my mouth, placed a black hood over my head. As they pushed me when I was getting in the police car, my nose broke and I lost a lot of blood. They took me to the basement of a detention centre. They interrogated me for three days and nights. Then they put me in a completely dark room for seven days. After that, they took me to the cell upstairs. There were about thirty women.

One day in July, I was told that I had been paroled because my children were sick. They told me that I could stay with them until they got better but warned me that I was still under investigation. They kept my passport, ID card and mobile phone. I went straight to the hospital to see my children. My oldest son was in an emergency care facility and I could only see him through a glass window. I was not allowed to go near him. The next day, the doctors told me that my son was dead. They said he died due to health complication and they gave me his dead body. I noticed that all my three babies had been operated on their neck area while I was in prison. I was told they had been fed through a tube which went through their neck since they could not eat. I did not understand this. I had been breastfeeding without any issues back in Egypt. My other two children had developed health complications and I spent the next few months seeking medical treatment, including an eye surgery for my daughter. I was not able to return to Egypt because all my documents had been confiscated by the authorities. I had also apparently been blacklisted: my

ID card beeped wherever I used it, even in a hospital, pharmacy or on the bus, so the police would check my identity and had to approve every step I took.

In April 2017, I was at my parent's home in Cherchen county when the police came to detain me for the second time. They took me to the Security Bureau of Cherchen county. I was interrogated for three days and nights. They would always ask me the same questions: "Who do you know overseas? Who are you close to? Which organisation do you work for?" I think that because I lived overseas and speak a few foreign languages, they tried to label me as a spy. My mouth and nose would bleed from their beatings. They slapped me so hard that I lost hearing of my right ear. They gave me drugs twice, and they checked my mouth with their fingers to make sure I swallowed them. I felt lethargic, less conscious, and I lost my appetite after taking the drugs. They interrogated me in this condition. They showed me the other rooms, where they were threatening two completely naked women with police dog. I was scared to death. They took me then to the county hospital for check-ups. They did blood, urine, X-ray, Ultra sound etc tests. In the basement, they put me in a computerised machine fully naked. They did a vagina test, which caused an extreme pain. Since then, my period stopped for seven months.

In the camp, once every week or ten days, they took us for interrogation. The last time, I was taken to a special room with an electric chair, known as the "tiger chair." It had only one light and one chair. There where belts and whips hanging on the wall. I was placed in the chair, with my arms and legs locked in place and tightened by the pressing of a button. A helmet-like thing was put on my head. Each time I was electrocuted, my whole body would shake violently, and I could feel the pain in my veins. I thought I would rather die than go through any more of this and I begged them to kill me. They would insult me with humiliating words and pressure me to admit my guilt, even though I had never been involved in any political activity when I was abroad. They would attack me psychologically by saying: "Your mom died the other day, and your dad will serve a lifetime in prison. Your son was in the hospital and he died as well. Your daughter's eyes will remain crossed permanently and she will be thrown in the street because you cannot take care of her. Your family is torn apart." This was very hard for me. I felt a huge sense of guilt and worthlessness. I cried and begged them to kill me. The last words I remember them saying was: "Being Uyghur is a crime," and I fainted.

Qalbinur Sidiq (1969, Female)

Qalbinur Sidik is an ethnic Uzbek women from East Turkistan. She was born into a family of six children in 1969, in *Ürümchi*, the Uyghur regional capital some 3,000 kilometers from Beijing. She became a Chinese language teacher at the 24th primary school, Saybagh region, *Ürümchi*. And until April 2018, she

had worked more than 28 years as a teacher. In March 2017, Sidiq was ordered by the Communist Party officials to teach Chinese in the concentration camps. Qalbinur worked in both male camps and females camps, the statement below are only focusing on her experiences in female camps and which she later exposed for forced sterilizations.

“I am Qelbinur Sidik, from Ürümchi, East Turkestan and I am a victim of China’s concentration camp. I was born in Ürümchi and grew up there. I went to college in Ürümchi and was placed as a Chinese language teacher at the local 24th Primary School. I worked there for 28 years. Then, I was forced to retire early on February 10th, 2018. I came to the Netherlands to visit my daughter on October 9, 2019 and wanted to have a medical checkup for her.

On February 26th 2017, when the spring semester started, the president of my school called me and asked me to go to a meeting at the party committee office of the Saybagh district education bureau at 1:30 pm. I attended the meeting. When I entered the office of the party committee, Song LiYing, the party secretary of our education bureau, was there. In the room, there were two assistants of Song, 7-8 Han Chinese teachers and another Uyghur teacher from 88th primary school. He also studied at Chinese school.

The meeting got started. In the beginning, she said “We have just started a new semester. We have gathered a number of illiterates for you. Starting from tomorrow, March 1st, you will start teaching the national language (which is Mandarin Chinese) to them at designated locations.” Then, she handed each of us 3 books. It was a three-part book. The title was “Special textbook on bilingual education”. She, then, said: “We have a condition for you. When you go there, you don't tell anyone what you saw, what you heard or what you knew. You keep it very confidential. Not to mention the school leaders, principals, or even your co-workers, friends and your family members.

I was taken by a police driver to Tugung concentration camp to start teaching inmates on 9/1/2017. Inside the camp, there was a building. It was grey, and has 6 floors, but no balconies. Anyone can tell it’s not a new construction. The building was surrounded with other residential communities, so one can hardly suspect that it’s a prison or a camp. There were 4 words, “LaoNian Gong li”, carved in to the middle part of the front of the building. The car stopped in front that building. The building was very similar to the male concentration camp, it was wired with hard wire, and the doors were heavily guarded.

There number of inmates in this building was mind blowing. One class after another, everyone had the same cloth, grey colored shirts inside and orange jackets with numbers. Sometimes I noticed the numbers, and they were into 7000-8000, and therefore I concluded that there were at least 8000 inmates in this building. 90% of the inmates were woman aged between 18-40, and older inmates are taking up around 10%. Their cells are on the top 2 floors.

Everyone's head was cleanly shaved; you can't tell the difference between man and woman with a simple glance.

I met a friend of mine on the first day I went to teaching. She is a Chinese woman police friend from my old office, we were close and hung out sometimes outside of work. I learned that she was sent here to investigate the rape cases in the women's camp. My Chinese friend explained that there is a reason male police officers would beg to come to this camp since there're more pretty girls here. They take girls into the investigation rooms where there's no camera, and 4-5 police officers rape one girl one after another. After raping, they take electric rods and stick it into their vagina and rectum to torture, and rape again after" she said. "I really shouldn't have asked. And you shouldn't have told me!" I said with disbelief. "What do you say to the more vicious abuses than this? Some girls bleed a lot during the rape, and they still order them to clean up the room after. Some other girls even bleed through their ears and mouth. You can imagine what else going on in here".

Later, I found out that all females here get shots to stop all menstrual cycle. They are given random medicine periodically, which also controls their menstrual cycle. They do blood tests to check any contagious diseases among inmates. Some inmates experience side effects like severe bleeding from the shots and pills.

Life went on, I was there every day to teach my regular classes. I was supposed to teach there from 9/1/2017–3/1/2018, but I couldn't stand it anymore. I was still suffering all the traumas from the male camp, and there's no way I could take it another 6 months at the female camp. In July, 2018, I was told to have IUD performed on me by the local community office, She Qu, and it was a necessary for all the women from 18-50. In November, when I was teaching at the female camp, my period did not stop for 15 days. One day, I could not get up from my bed. I told my husband to take to the hospital. After getting to the hospital, my blood pressure came out as 45/65. Doctors admitted me to the hospital and took out the IUD before starting the treatment.

May 5th was my birthday and I turned 50 on May 5th of 2019. On May 20th, I was informed by a young lady (government official) that I have to go to the hospital to get sterilized. Upon hearing it, I was shocked and almost dropped my phone to the ground. I told her that I have just turned to 50 and I am willing to meet any other requirements, but I cannot do this one. However, I was rejected, they told me there's no way I could escape from this procedure.

I was asked to go to a doctor called Chang Le Yuan. When I arrived at the hospital I saw lines of people waiting to get called. When it was my turn, I entered a room where there was a physician and a nurse. That physician was relatively older. Seeing her I thought retired doctors must have been recalled for this scheme or he was really working there, maybe. I don't know.

Get on the bed, said the physician. I did. The physician started to say “ it is not painful at all, you will not feel the pain. It is different from planting UID, it may hurt a bit, but you really don’t feel it. I was not as detailed as this in my other attestation. So, I had to lie down on the bed. I was given IV, and injection. I don’t know how long that process took, a half hour or one hour, I really don’t know. Done, you can get up now, they told me. But I could not stand up because I felt very dizzy. I was feeling dizzy, I told them, it is because you lost lots of blood, they said without any concern. But they stamped on my paper that I got sterilized.

Recalling that now, I don’t really know how I got home on that day after taking a taxi. I have somehow lost myself. I locked myself at home and did not go outside. I needed to recover quickly because I should leave to visit my daughter within a week. This caused much trouble for me. After getting the paperwork about my sterilization, I submitted it to that young lady. It proved that I had done a good job in meeting the government's demand. Thus, I was able to get my passport on September 15th, 2019.”

Methodology

Uyghurs and other Turkic minorities who fled East Turkistan reside in various corners of the globe, which makes the data procurement process a challenging task. We decided to gather most of our data through our online platform³¹. In addition to this online multilingual platform, individuals may also contact us directly through popular mobile communication apps, phone calls, or by email. By utilizing the abovementioned means of communication, we hope to reach out to as many victims as possible. Moreover, there had been some dedicated trips³² completed by our project manager to some European countries to accommodate those victims who were not able to provide testimonies via our online solutions; in other words, we conducted a number of face-to-face interviews with them.

Our online platform is called Uyghur Transitional Justice Database (UTJD), whose primary objective is to procure testimonies and other relevant data with respect to the ongoing genocidal policies of the Chinese regime. We take strict measures to safeguard our data, which are stored in our offline database. Despite the fact that the Chinese regime holds a stranglehold on information flow within the country, we strive to verify the identities of the individuals and the veracity of the submitted information about the disappeared and the extrajudicially interned in East Turkistan. Furthermore, we also take the precaution of protecting the identities of the informants/testifiers, preventing potential cases of individually-targeted reprisals from the Chinese regime against their family members or relatives back home in East Turkistan.

The data procurement process is challenging in that many testifiers themselves struggle to find out the basic information about the disappeared/interned: when, whereabouts, and the reason why. With this difficulty in mind, the UTJD has and continues to accommodate the testifiers, who have full access to their data, where the data can be removed and renewed as the situation unfolds.

Additionally, we assist the testifiers in producing audio and video testimonies. These testimonies are in turn published via our social media accounts, with English subtitles. In this case, we would seek consent before publishing the testimonies, and as a matter of course, testifiers can withdraw their consent at any time. Those who for some reason cannot provide testimonies via our digital solutions, face-to-face interviews may be conducted. Data previously procured upon consent for public use may be shared among other human rights organizations as well as various governmental institutions, such as the Working Group on Enforced or Involuntary Disappearances.

³¹ <https://www.utjd.org/>

³² Due to COVID-19 pandemic some trips were postponed.

Open Source Information

We gather information that is publicly available on various social media platforms, which initially would be labeled as unconfirmed. Many testifiers make use of social media to post their testimonies. The testimonies are usually given by family members, friends or colleagues. We will try to get into contact with the person in question and confirm the existence of the testimony. Subsequently, the status of the collected data will be changed to confirmed. The next step is to verify the veracity of the data collected, which is challenging in and of itself due to China's stranglehold on information flow in East Turkistan, firmly held by the Chinese regime.

Media Reportage & The Leaked Government Records and Documents

We also make use of the extensive reportage carried out by various credible news outlets, both on-the-ground reporting and their investigative journalism. The data collection of this sort is mostly categorized as confirmed/verified.

UTJD Online Registration Forms

Any individual who is affected by the massive network of internment camps in East Turkistan can give testimony by visiting the UTJD and fill out various forms, which are available in different languages that are commonly used by the Uyghurs and other Turkic peoples in East Turkistan and neighboring Central Asian countries. The forms consist of the most essential items of information that in turn would contribute to a meaningful data analysis, and yet at the same time not requiring all fields to be filled out by the testifiers. Our team will contact the person in question and inquire for further information in order to confirm and verify the data provided.

Telecommunications

Some interviews and data collection are carried out via Skype and telephone calls, which are a part of our testimony collection process. This data procurement method is more accurate in that we directly inquire into the testimony and thereby can label the data collected as confirmed/verified.

Face-to-Face Interviews

In order to accommodate a portion of the testifiers, we also travel to different countries in Europe to conduct face-to-face interviews. Additionally, we are open to cooperation with local volunteers who can conduct such interviews following our guidelines. Testifiers can choose to provide information in writing or digitally. In addition, we assist testifiers in giving testimonies in audio or video formats. Our team will periodically plan such trips if needed, but that depends on our resources.

Data Collection on Paper

Due to the increasing harassment in various forms carried out by the Chinese regime as well as its digital surveillance threats, many Uyghurs in the diaspora communities are afraid to give testimonies using our online solutions. Therefore, testimonies may also be given on paper.

Satellite data

In Land use/ land cover studies, high-resolution satellite images are used in many fields of monitoring studies (Satellite data used as main data source in more than 100000 published scientific papers every year). Google Earth and HERE WeGo have many high-resolution satellite images. In this study, images from these platforms were used for geo-locating and extracting additional information (e.g., Area, number of detention buildings, construction design and physical security measures of the facility, etc.) of each detention facility in East Turkistan.

A total of 32 key pieces of information were extracted from high-resolution satellite images. This evidential information will be combined with other additional information collected from different sources, used for documenting each detention facility.

No one is safe: an analysis based on the Uyghur Transitional Justice Database

The following analysis is based on the data provided by the Uyghur Transitional Justice Database, based in Norway. Basic composition of our dataset on internees is as follows:

542 or 21.8% are female, 1934 or 78.1% are male (2476 online data in total)

243 or 15.4% are female, 1,337 or 84.6% are male, 13 unclear (1,593 in total)

Profession	Male	Female	Total
Actor/Actress	12	6	18
Architect	2	0	2
Astronomer	0	1	1
Writer	12	3	15
Bricklayer	1	0	1
Butcher	3	0	3
Carpenter	2	0	2
Chef/Cook	7	1	8
Designer	8	1	9
Doctor	22	4	26
Engineer	11	1	13
Factory worker	0	2	2
Farmer	62	27	89
Gardener	3	0	3
Hairdresser	4	0	4
Journalist	6	2	8

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Lawyer	2	1	3
Lecturer	4	3	7
Librarian	0	2	2
Mechanic	1	0	1
Nurse	0	5	5
Pharmacist	2	0	2
Photographer	2	0	2
Police	6	4	10
Real estate agent	1	0	1
Scientist	1	0	1
Secretary	2	0	2
Tailor	2	5	7
Driver	6	0	6
Teacher	76	22	98
Translator	0	1	1
Law employee	4	1	5
Linguist	4	0	4
Student	100	14	114
Researcher	11	10	21
Professor	16	3	19
Editor	39	6	45
Poet	12	2	14
Bookkeeper	2	6	8
Businessman	109	9	118
Religious person	30	0	30
Sportsman	3	1	4
Craftsman	2	0	2
Webmaster	5	0	5
Civil worker	24	6	30
Retired	0	1	1

House wife	0	20	20
Unknown	1313	372	1685
Total	1934	542	2476

Table 6: Occupational distribution of the interned

Educational background of the interned is as follow

Educational background	Number
Professor	19
Phd	21
Master's Degree	15
Bachelor's Degree	265
Junior College for Professional Training (大专)	19
High school	125
Middle school	156
Elementary school	107
No education	13
Total	740

Table 7: Educational background of the interned

As illustrated in the above tables, 296 have either primary/middle school education or no education at all, while over 320 have a university degree. However, it may not be a representative sample since the educational background is known for only 1/3 of the entire dataset.

Regional distribution of the interned is as follow:

City	Number
Aksu	115
Atush	37
Bortala	2
Ili	125
Khoten	142

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Korla	47
Karamay	11
Kashgar	283
Qumul	16
Sanji	2
Tarbagatay	1
Turpan	10
Ürümchi	42
Unknown	1538
Total	2371

Table 8: Regional distribution of the interned

In our collected data, only 1/3 of the internees' place of internment was known, and given that the sampling of this dataset is not random, it may not represent the overall geographical internment pattern across East Turkistan. Some cities might have a higher representation simply because more data was collected concerning that city's internees, which could be attributed to better communication, or maybe other confounding factors.

Conclusion

Given our limited resources in the course of our data procurement process as well as China's stranglehold on information flow in general, there is a degree of insufficiency in our dataset. Having acknowledged that, our analyses nevertheless reflect much of what is already known about the Chinese regime's mass internment drive. China refers to its internment camps in East Turkistan as "re-education" / "vocational training" centers, nevertheless, 320 out of 740 detainees have a Bachelor's degree or higher level. 144 out of 740 detainees have completed either high school education or junior college. 263 detainees have elementary/middle school level, while 13 have no educational background. These findings speak volumes to the falsehood of the regime's internment campaign. However, we can not generalise this data as the educational background is only known for 1/3 of the entire dataset.

The average age of the internees in our dataset is 42, which demonstrates that the majority of them would not normally be enrolled in such "job training" programs. The release rate of the internees is at markedly low 4.1%.

In regards to the Uyghur language, the Chinese regime has prohibited the use of Uyghur language in several southern prefectures of East Turkistan. Starting from September 1, 2017, the so-called "bilingual" education across all elementary and junior high schools in East Turkistan started shifting to Mandarin-only education. In addition, Uyghur linguists have become another target of the Chinese suppression. Until June 2021, 354 Uyghur intellectuals have been registered as missing / detained / sentenced, where most of them are teachers, academics, and editors.

The Chinese regime also targets Uyghurs' religious belief in its internment campaign, but based on our religiosity data point (only available for 1/3 of the dataset), 95 internees were registered as non-religious or not practicing, suggesting that the target population also includes those whose religious thoughts do not have to be "re-educated". 361 individuals are registered as practising and 93 internees were religious scholars. This dataset indicates that those who are practising religion are most exposed for persecution; however, this does not mean that the non-religious ones are safe (UHRP, 2021)

The overarching goal of all China-based states since the late Qing period has been to integrate East Turkistan to the rest of China, though this intent to control East Turkistan had been interrupted multiple times. The oppression toward the Uyghurs and other minorities, as discussed in the present report, has followed the ideological vicissitudes of the China-based regimes. While under Xi's rule, this oppression toward the indigenous peoples of East Turkistan has intensified to a previously unrivaled magnitude.

Since 1949, the People's Republic of China has, with varying degree of intensity, adopted various integrationist and repressive policies to assimilate the Uyghurs and other minorities into its Han-majority social fabric, whose impacts include state-directed Han immigration to East Turkistan; restrictions on religious freedom/activities (Bovingdon 2010, 129); the abolishment of the Uyghur language as the medium of instruction in schools and other educational institutions ((Dwyer 2005; Schluessel 2007; Byler 2019a); state failure to make any meaningful effort to outlaw employment discrimination against the Uyghurs (Becquelin 2004b); state exploitation of natural resources in East Turkistan where Uyghurs do not enjoy their share of the profit (ibid.); the widening wealth/income gap between Uyghurs and Han Chinese where the former have a lower living standard; indiscriminate random arrests and unfair trials (Amnesty International 2010); a general perception of social and spatial marginalisation (Smith Finley 2011, 80); and the ongoing social-engineering of the whole Uyghur population, the aim of which is to erase the Uyghur identity.

The ongoing mass internment drive of the Chinese regime has shown that, among other things, the Uyghurs have been subjected to forced detention, ideological indoctrination, mass surveillance, forced labor, coercive family separation, forced contraception, forced sterilization, forced abortion, while their children are indoctrinated in state-run orphanages and brought up as Han Chinese.

The Chinese regime has engaged in severe human rights violations (crimes against humanity) that meet the criteria for genocide as defined by the U.N. Convention on the Prevention and Punishment of the Crime of Genocide.

The UTJD shall continuously build a comprehensive database to document the Chinese regime's crimes against humanity. For the coming project year, the primary focus of the UTJD is to cross-check all testimonies on our online database, by checking other available sources. The UTJD shall further focus on satellite imagery research. Until June 2021, the team has identified 258 suspected prisons and 233 suspected concentration camps. The team expects to find more detention facilities built throughout East Turkistan, and collect detailed information on security features of each detention centre.

Our Future Research Areas

We shall continue to focus on the five research and advocacy areas listed as follows:

1. Report on the amount and quality of data collected through both online and in-person interviews.
2. To document which news outlets, organisations or other publications have benefited from our work.

3. Report on any positive policy changes or diplomatic adjustments of different countries and international institutions on the internment camp issues, resulted from UTJD's documentation work and analyses.

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