

Shohret Hoshur Witness Statement

This witness is Shohret Hoshur and he is a correspondent for Radio Free Asia. He is fluent in the Uyghur language. He used his journalistic knowledge and skills to investigate reports that Uyghurs were being detained in “training” camps. Through his investigative work, he has been able to find information and shed more light on issues relating to the numbers of people in the camps and the conditions inside the camps. In his statement, he has selected a sample of primary evidence obtained from his work. As a consequence of his work, some of his relatives have been charged with leaking state secrets and were subsequently detained in training camps in Xinjiang.

Shohret Hoshur Witness Statement

1. My name is Shohret Hoshur and I am a correspondent for Radio Free Asia (RFA) Uyghur Service in Washington DC. I was born on 14th January 1965 in Korgas County in Ili Prefecture in Xinjiang, China. I used to work for Korgas Radio TV Station before leaving the region in 1994. I joined the RFA in September 2007. I am fluent in the Uyghur language.
2. Since March 2017, there have been reports that Uyghurs abroad have completely lost contact with their relatives in the homeland, with at least one person per family member and a maximum of five to six people being detained at a “training” camp. To confirm this information, I called the relevant bureaucracies in the Uyghur region, and as before, the staff did not receive my call. When they did, some of them either nervously or rudely refused to answer. When some of my calls were accidentally connected to some residents in Hotan, Kashgar, and Aksu, I asked them about their family members, and they all confirmed that one or more of their family members were supposed to be in “training.” I asked them about the condition of the neighbors living to the right, left, front, and back of their houses; they all said that they were apparently in the same situation.
3. I realize that the social media coverage of the Uyghur diaspora community, which essentially stated that more than a million Uyghur people are in prison, was accurate. However, for their safety, the identities and voices of the residents who provided the above information could not be disclosed.
4. Thus far, very few of the major incidents in the Uyghur region have been reported by the Chinese media themselves. However, with the materials I gathered, I have been able to expose most of them. For example, , the Bay incident in Aksu on September 18, 2015 was by Chinese media to the world 51 days after our initial report. Although the Chinese government did not provide any information about those who went missing after the incident on July 5, 2009, I was able to disclose the identities and disappearances of 55 of the missing individuals. Based on this information, human rights organizations, such as the World Uyghur Congress, have prepared special reports.
5. Since then, the RFA Uyghur Service has become the leading agency in revealing information about these training camps to the rest of the world. The Washington Post and The Economist, in their respective reports, gave us credit for our leading role in exposing the truth behind these camps.

6. In August 2014, my elder and youngest brothers were charged with leaking state secrets and were subsequently detained. Before this, they shared with me the verdict imposed upon my third brother. On December 2015, after 18 months of detention, the two were released as a result of the US government's intervention in the case. However, they were arrested and detained again in October 2017, just after my report exposing the No. 4 Camp located in Ghulja County. After their arrest, their wives and two children, my sister and her husband, and even my 78-year-old mother were all taken to the training camps.
7. According to my mother, one week before her arrest and detention, all my other relatives were already detained because of my report.¹ Recently, I received information about my mother's case—she was imposed with an eight-year jail term and has begun serving her term. I am currently trying to confirm this information by calling officials in the region.
8. [XX]

How this witness statement is structured

9. In the subsequent sections of my witness statement, I have selected a sample of primary evidence obtained from my work for Radio Free Asia. As such, the evidence provided is non-exhaustive. The evidence has been thematically arranged in illustration of the various crimes being committed against the Uyghur people.
10. The interviews were undertaken in the Uyghur language. The transcripts included below were translated into English by interpreters from the World Uyghur Congress. The transcripts are included in full in this statement.

Numbers of People in the Camps

Evidence from an officer in the judiciary bureau in Bulaqsu Township of Toqquzaq county

11. In 2017, I telephoned an officer from the Judiciary bureau in the Bulaqsu Township of Toqquzaq county to inquire about the number of detainees inside the camp. Reading from her file, the officer told me that "2564 people [had been] sentenced to jail [and] 806 people [had been] sent to re-education camp in her township". The township population was under 35,000. When I called this officer, she mentioned that the information she was giving me had been updated a week prior to our telephone conversation. She further mentioned that the detention was ongoing.

¹ I still have the voice recording of the conversation in which she told me about this situation.

Evidence from a Kuchar County Police Officer

12. On 29th October 2019, [a radio station] published a report regarding the deaths of at least 150 detainees in a Xinjiang internment called “No 1 internment camp” in the Yengisher district of the county seat, about 10 kilometres (six miles) from Kuchar city centre.² This information was obtained from a police officer at the Kuchar county police department. The officer was reporting on events which took place approximately six months before the interview. According to the police officer, the deaths had occurred from June to December 2018, during the time he was assigned to the facility. He was unable to provide information about any deaths that might have occurred at the camp prior to the time he worked there or after he left. The police officer was transferred from the department at the end of 2018.
13. According to the police officer, the bodies of those who died at Camp No. 1 were shown to family members and buried in “normal graveyards,” albeit under strict police monitoring. He said, “The local police would be in charge of these kinds of cases,” adding that village officials would have issued “warnings” to family members to keep quiet about the deaths.
14. The information provided by the Kuchar county police officer appears to corroborate that attributed to Himit Qari, who was the former police chief of Ucha township. According to [a radio station] sources,³ Qari was detained after attending a gathering at a friend’s home earlier this year where he criticized policies that have led to mass incarcerations in the region.
15. In August 2018, it was reported by an officer at Bihish town police station, which is also under the authority of the Kuchar County police department, that Kuchar County’s camps have held, and likely continue to hold, more than 45,000 individuals, which is “slightly less than 10 percent [of Kuchar’s population].”

Conditions inside the detention camps

16. The information in this section of my statement comes from an interview I conducted in September 2018 with a police officer from the Bulaqsu Township of Toqquzaq county. The officer’s name is Memetsiyit Memettursun. He worked as a camp guard at Gong Ye Cheng Jiao Pey Zhong Shin.
17. [XX]. During the interview, the officer confirmed that the rules were all being fully implemented. He gave me plentiful details about the conditions within the camp.

² At Least 150 Detainees Have Died in One Xinjiang Internment Camp: Police Officer: <https://www.rfa.org/english/news/uyghur/deaths-10292019181322.html>

³ An Uyghur refugee abroad who obtained information from Chinese contact in the region.

18. In the transcripts below, the “interviewer” is me and the “interviewee” is Memetsiyit Memettursun.

19. Memettursun gave the following details about his professional background:

“It's been two years since I was a police officer I used to work in the camp for 10 months from January 28th to November 22nd. Our duty was admitting students to the school, sending those who didn't go and supervising students inside the school. At that time there were 234 police officers in the center, one of whom was me, there were 12 police in second floor, I was chief of the police group and supervisor for second floor. I am 30 years old. 2 years ago I was working in the Kashgar city art ensemble as a dancer, my parents worked in Gongshangju (business and factory administration department). I have two brothers [and] one sister. My brothers are police officers, I grow up in the family all the members wore uniform [sic], so I much interested in to be police, only because of I graduated art school, I was work 8 years in art ensemble [sic].”

20. Memettursun gave the following details about the establishment of the camp:

“----- We were the first start of school, we opened that school door. At the beginning the camp was in the city, there were one high school in front of the camp. The school I worked for at the beginning was originally empty buildings, which were changing the school building when I got to work, such as wooden doors to iron doors, two floors of the school ready when I got to work, and the rest of the floors being changed. There was a high school in front of the camp and a kindergarten in the back. On March, during an investigation by higher authorities they found that location of the camp was not proper, it was too visible, then on March 12 we moved to nearby Opal village of Toqquzaq county, it is 10 kilometres away from the City. The new Scholl [sic] called as “Gongyecheng Jiaopezhongxin’ (Industrial park training center), there is no office building around the school, there are only three police stations, which is right on the main axis road to Opal from Kashgar. The former school now using as Kangfu Zhongxin (Rehabilitation Center).”

21. Memettursun described the location of the camp:

Interviewer: What do they call the place you have worked at?

Interviewee: We call it as Gong Ye Cheng Jiao Pey Zhong Shin, which is the Number One concentration (re-education) camp.

Interviewer: Which building or government offices' building are around that camp?

Interviewee: *It is a deserted place, so there isn't much around, but it has three police stations.*

Interviewer: What?

Interviewee: *Three police stations around the camp.*

Interviewer: Which is the main road that leads to the camp?

Interviewee: *Opal's road (Opal is a town in Kona Sheher County in Kashgar Prefecture.)*

Interviewer: For example, if you face Opal from Kashghar downtown, the camp is on the right side of the road or on the left side?

Interviewee: *It is on the right side of the road.*

Interviewer: How many kilometers (km) is the distance from Kashghar?

Interviewee: *The distance from Kashghar to Opal is about 14 km long; then this camp is located round 10 km away from Opal.*

22. Memettursun described the demographic profiles of those detained inside the camp:

Interviewer: How old is the oldest one of the elderlies?

Interviewee: *As far as I know there was one who was 74 years old. He said he was 74 years old.*

Interviewer: Man or woman?

Interviewee: *Man.*

Interviewer: What is the name of that 74 years old man?

Interviewee: *I don't know his name.*

Interviewer: How young is the one who was in your building you worked?

Interviewee: *The youngest was 15 years old.*

Interviewer: What is the name of that 15 years old?

Interviewee: *I don't know his name.*

Interviewer: Was it a school kid or someone in society?

Interviewee: *There were those in society as well as those who went to school.*

Interviewer: Were the school kids junior school students?

Interviewee: *Yes, 9th grade.*

Interviewer: How many kids there were under 18-, 15- and 16-years' old?

Interviewee: *There were ten to twenty under 18 years old.*

Interviewer: How many were over 70?

Interviewee: *There were about 5 to 10.*

Interviewer: How old were the majority of them?

Interviewee: *Between 28 to 35 old.*

Interviewer: What percentage of them were women in that building?

Interviewee: *When I was working there, there were one floor of women in each building.*

Interviewer: Two of five floors had women's, right?

Interviewee: *In a ten-floor, one to two floor had women, therefore two buildings had two floors of women.*

Interviewer: Five floor building. First floor is for officials and the police. So, the second floor had women? Were they on the second floor or on the uppermost floor?

Interviewee: *They were on the uppermost floor.*

23. Memettursun described the internal organisation of the camp and the conditions of the cells. He also mentioned the activities which are permitted outside of the cells:

Interviewer: Which month did you say you started working?

Interviewee: *Jan 28.*

Interviewer: Is it when the schools already started or?

Interviewee: *It was when it first started. It has passed (inaudible)*

Interviewer: When did they start the construction of the building?

Interviewee: *The building was already there. We renovated the building. They had wooden doors, we switched it to iron. And we put bars on the windows as well. They are recruiting students now. Two stories of the buildings were ready. And we were working on the second and fourth floor. Around March, people came from the public security bureau and said if we built this in an area that is densely populated, it will have negative influence. They moved the school in a different area.*

Interviewer: Does every dorm room have windows? Or do some of them have windows and others don't?

Interviewee: *All of them have windows.*

Interviewer: How big are the windows?

Interviewee: *It is the same size as the normal windows here.*

Interviewer: Normal windows, right? How do they get out of the building? Under what kind of condition or under what situation? Can they go out once a week or once a month? Or is it not allowed to go outside of the building?

Interviewee: *They have outside lessons once a week.*

Interviewer: Where is outside?

Interviewee: *In the courtyard of the school.*

Interviewer: What do they do outside?

Interviewee: *They do military drills.*

Interviewer: Is it physical workout?

Interviewee: *Yeah, it is military drills.*

Interviewer: When they do the drills does everyone in the building come out at once or is it people from the same floor at once? Or is it people from the same dorm?

Interviewee: *We let two classes of students go out at once. There are 60 people in total from two classes.*

Interviewer: 30 from each class?

Interviewee: *Yes.*

24. Memettursun described how the camp is managed across a 24-hour period. The following section outlines the daily routine of the inmates, including some information about the contents of the “education programme”:

Interviewer: At the first floor of building what kind of rooms are there? Who is doing what kind of job?

Interviewee: *We used first floor as office, there are office materials, and storage for archives and personal information.*

Interviewer: Do you have a separate office that deals with archives and personal information?

Interviewee: *yes, we do have it. The first floor has principal’s office, and another two offices for officers, also has a storage.*

Interviewer: What kind of things do they keep in that storage?

Interviewee: *There are blankets, toothbrushes and toothpastes, pens, notebooks. There is also a room called ZongJianKong, it is a room for monitoring the camera for all five levels of building. We can watch every single room and corners at that office using the monitor.*

Interviewer: What time do they wake up in the morning?

Interviewee: *They wake up at 6:30 a.m. usually.*

Interviewer: What do they do first thing in the morning?

Interviewee: *They go to the bathroom, wash up, then they make their bed in military style. Then 7 a.m. is when breakfast takes place. Before they eat, they sing songs.*

Interviewer: What are these songs? What do they sing before they eat?

Interviewee: *The four songs*

Interviewer: Which four songs are they? Do you remember it?

Interviewee: *The national song and "If there is no Chinese communist party then there is no new China".*

Interviewer: Do they sing these songs every day or do they sing a different one each day?

Interviewee: *The group leader will start a song from these four songs, whichever the leader start, all will follow him/her.*

Interviewer: They will sing these songs before they get breakfast after they wash up, right?

Interviewee: *Yes*

Interviewer: What is the first thing they will do when they get in to the classroom?

Interviewee: *They repeat Xi Jin Ping's words four words.*

Interviewer: Which words? Can you tell me?

Interviewee: *No, I don't remember.*

Interviewer: Does this routine same before the afternoon's class start or is there something special (sing different songs or other activity happens)?

Interviewee: *Always same. Even after they go to their rooms, the music will start and everyone has to sing.*

Interviewer: So, this singing happens before each meal which is three times a day. Is that correct?

Interviewee: *Yes, before every meal they have to recite poems and sing.*

Interviewer: When does the afternoon class end?

Interviewee: *It ends at 6 p.m.*

Interviewer: When does dinner finish?

Interviewee: *Dinner lasts until 7:30 p.m.*

Interviewer: Then does their sleep time start at 10 p.m. and last until 6:30 a.m.? Or do they study for two more hours after 10 p.m.?

Interviewee: *Bedtime is at 10 p.m.*

Interviewer: So, starting from 6:30 a.m. in the morning until 10:00 p.m. all their activities are monitored for 16 hours?

Interviewee: *For 24 hours, all day activities are scheduled and monitored.*

Interviewer: Do they converse until food comes out?

Interviewee: *We used to bring food to their rooms. They could not get their foods themselves.*

Interviewer: They are not allowed to get their own food?

Interviewee: *Yes, they are not allowed to go out and get their food.*

Interviewer: Do the police guards bring the foods to the detainees or are there designated people who deliver the foods.

Interviewee: *There are police as well as government workers are present too.*

Interviewer: Is there a one restroom for each floor or one restroom for each room or one restroom for building?

Interviewee: *There is one restroom for each room.*

Interviewer: When using the restroom do they ask for permission or can they just go by themselves?

Interviewee: *They must ask for permission.*

Interviewer: Who do they ask permission? Do they ask permission in the dorm?

Interviewee: *They look at the camera and raise their hands, ones they are given permission then they may go to the restroom corner. Each time they are only allowed five minutes at the restroom, if they need longer they must raise their hands again and ask for permission again.*

Interviewer: Do they ask for longer time by their selves?

Interviewee: *The group leader will report the situation to us and we judge by every situation and some time we will go in and check them.*

Interviewer: Are there camera install the bathroom?

Interviewee: *Yes, they can see the restroom?*

Interviewer: Can they see in or watch to the people inside of the bathroom?

Interviewee: *Yes, we can pretty much see everything in the bathroom.*

Interviewer: Ok, thank you.

25. Memettursun described the organisation of meals inside the camp and the type of food served to inmates:

Interviewer: How many did they serve the food?

Interviewee: *3 times.*

Interviewer: When do they serve it in the morning?

Interviewee: *We start serving food from 7:30 and students start the class at 8.*

Interviewer: What do they give for breakfast?

Interviewee: *Flat bread and rice porridge.*

Interviewer: What about at noon?

Interviewee: *At noon, they were served with cooked rice and pilaf and other kinds of foods.*

Interviewer: When do they serve food in the evening?

Interviewee: *At six in the evening.*

Interviewer: What do they serve?

Interviewee: *Broth.*

Interviewer: How much food each person was served?

Interviewee: *Half or sometimes more than a half.*

Interviewer: Did you serve the food once or brought them food again.

Interviewee: *We were given the food from the kitchen. If the food was left, we serve them again with that food.*

Interviewer: If the food was left, you'd serve them with the left-over food, right?

Interviewee: *Yes*

Interviewer: Was there a rule for eating the food? Like holding the chopstick with the right hand or the left hand.

Interviewee: *There was no rule about holding it. We let them put it on their knees.*

Interviewer: What kind of bowl was used? Was there a requirement for the shape of the bowl?

Interviewee: *I the beginning we used metal bowl but later used plastic bowl after we found that it wasn't good. I don't know what kind of bowl they use now. When I was there we used two kinds of bowls.*

Interviewer: Why didn't the metal bowl work?

Interviewee: *There was a possibility of committing suicide [uses Chinese word] with the bowl. The bowl would stay in their hands after eating the food and washing it. Therefore, metal bowl wasn't allowed.*

Interviewer: Did they say that was because they either kill themselves or others with the metal bowl?

Interviewee: Yes.

Interviewer: Do they have the right to ask whether the food was halal or not?

Interviewee: *No, we didn't allow them to ask that. Previously, they said like that. Later we told them to get used to it. They got used to the food.*

Interviewer: They were used to it, right? They'd get used to it.

Interviewee: *They couldn't choose what they want to eat. They ate what we gave them.*

Interviewer: Was there instances of them refusing to eat the food saying that there was pork inside?

Interviewee: *That happened before.*

Interviewer: What happened when it occurred?

Interviewee: *For example, some said, "I don't it this food. I eat pilaf."*

Interviewer: What did you do then?

Interviewee: *We reported it to officials. They privately talked to them.*

Interviewer: What did they say when they talked to them? Did they tell them to keep quiet or that they should get used to the food?

Interviewee: *The persons who talked to them were from the national security office. We didn't participate in the talk.*

Interviewer: Do you think the food students eat had pork? Was your and officials' food the same?

26. Memettersun described the "learning" routines of the inmates and the security procedures which accompanied them:

Interviewer: When people are taken to 'class', are they handcuffed?

Interviewee: *No handcuff*

Interviewer: What about when the class started? When class started do people go in by themselves or are they summoned and asked to go?

Interviewee: *People go in (the classrooms) by themselves one dormitory after another and register and fill in the classroom 1 and then 2 (and so on).*

Interviewer: So, people don't go in all at once at will, they are escorted one dormitory at a time in turn by you, the police?

Interviewee: *yeah, that is right.*

Interviewer: you, police in uniform stand on both sides and escort them while people form in a line between you (police) and march to the classrooms, correct?

Interviewee: *hmm, no police on both sides. We unlock the dormitory door and there are police at the door. There are special lines drawn by us in the hallways in the corridors and they (inmates) go along these lines and they cannot go close to the walls. This is how they go to and from the classrooms.*

Interviewer: So, there is a path drawn by lines in the middle of the corridors connecting the classrooms and dormitory? And the lines prohibit them getting close to the walls of the corridors, correct?

Interviewee: *yeah, yeah.*

Interviewer: How wide is the path between the lines? 30-centimeter, 50 centimeter or 1 meter?

Interviewee: *1 meter.*

Interviewer: So, the goal here is to prevent chaos if all go to class at once and you escort them and seat them in the class one person at a time, how long does it take you for each floor escorting them (inmates) from the dormitory to classrooms?

Interviewee: *Around 20 minutes.*

Interviewer: What is the requirement from you? What are the rules you must go by?

Interviewee: *First, we, the assistant police officers, are required to put on helmet, vest and hand hold electric baton. We have orders that we should bring arms when there are unlawful situations.*

Interviewer: So, when the police go into where the 'students' are they must have electric baton and weapon, correct?

Interviewee: *No, no weapons when go to the students, there are metal doors with bars and we stand by the doors with weapon watching over*

the 'student' in alert. And we have 'tou kui (Chinese word '头盔' which means 'helmet' in English), fangdanyi (Chinese word '防弹衣' which means 'body armor' in English), jinggun (Chinese word '警棍' which means 'truncheon' in English. ...

Interviewer: please say these in Uyghur, what do you bring in when you go to the students areas?

Interviewee: bullet proof helmet, bullet proof vest and small metal club , hmm, how do I explain this? ... hmm.

Interviewer: do you mean electric shock baton?

Interviewee: yes.

Interviewer: So, the police bring these three things when they go into the dormitories where the students are?

Interviewee: Not to the dormitory. We bring these things with us when we go to the corridors (to escort)

Interviewer: You said you bring in bullet proof vest, bullet proof helmet and electric shock buttons. Do you bring weapon too? And when you bring your weapon in are the weapons loaded?

Interviewee: When students coming into the corridors the weapon carrying police stand guard in high alert status.

Interviewer: They stand there watch the students, correct?

Interviewee: yes, they watch so the teaching cadres and assistant police workers are not harmed.

Interviewer: this (police with weapon) standing in high alert happens when students are in the corridors?

Interviewee: yeah, yeah.

Interviewer: you stand like this on every floor of the building?

Interviewee: yeah, on every floor.

Interviewer: So, when the students walking in the middle of the corridors towards their classroom you stand with weapon in high alert to prevent students harm the teachers?

Interviewee: yeah

Interviewer: Are the police standing in high alert the ones staying in the two dormitories there? Or do they come in from outside? And are they assigned to each floor?

Interviewee: They are assigned to duties to stand on each floor.

Interviewer: So, the twelve policemen stand on guard on high alert when the students walk to and from their classrooms through the corridors along the paths between the lines, correct?

Interviewee: *the police assistants stand guard like that. The police with weapon watches outside the metal bar doors in the corridors where the cadres are.*

Interviewer: the police with weapon stands guard with the cadres, correct?

Interviewee: *yeah*

Interviewer: do the police assistants have weapon?

Interviewee: *they don't have weapon.*

Interviewer: they have baton, correct?

Interviewee: *yeah, they have baton.*

Interviewer: they have helmet?

Interviewee: *they have helmet and bullet proof vest.*

Interviewer: Who do they (police assistants) defend against with the iron helmet and bullet proof vest? The 'students' who are being re-educated do not have weapon or batons. Or are they protecting themselves from the bullets from the weapon carrying police in case they fire the weapon if there is a situation? Why do they (police assistants) put the protective gears on?

Interviewee: *when we bring the students out since there are 30 or more people in a class, in case one or two students start something and if the rest of them join because they are upset for something else it will be hard to control even if we, 10 or so police have batons. The iron helmet and bullet proof vest can protect. First of all, the helmet protects our head and in all our body parts the head is injured very easily. So, we have to have the helmet and vest.*

Interviewer: Dear listeners, as it is known from what you heard, the floors in the concentration camps divided into so called 'student' area and cadre area. These two areas are separated by a door with metal bars. In cadre areas, there are dormitory rooms of the teachers and police. In the 'student' area there are the dormitories of the detainees and their 'classrooms'. When the students are taken to the classroom and taken back to their dormitories 10 police assistants stand guard in the student area of the corridor and two weapon carrying police stand guard in high alert in the cadre area of the corridor. To prevent students to riot in group and grab the batons from the hands of the police assistants there are doors with metal bars in between the two

areas and the police with weapon is stationed on the other side of the door with metal bars.

27. Memettursun described how the sleeping routines of the inmates are regulated and monitored by the camp guards:

Interviewer: How many beds are there in a cell?

Interviewee: *Ten.*

Interviewer: Regular beds or bunk beds?

Interviewee: *Bunk beds.*

Interviewer: Do you have any special requirements on sleeping? For example, something that the detainees need to pay attention to.

Interviewee: *No, I am not aware of such rules.*

Interviewer: By what time must they go to bed?

Interviewee: *The go-to-bed order is given at 10:00 pm.*

Interviewer: If they don't go to bed by 10:00 pm, do you warn or punish them? How do you deal with such situations?

Interviewee: *Then we will make them stand.*

Interviewer: So, standing as punishment, right?

Interviewee: *Correct.*

Interviewer: How can you tell they are not sleeping?

Interviewee: *We have the video surveillance system. Its cameras are installed at 2 meter height on the door side, facing the window side. So, all the activities in the cell can be monitored.*

Interviewer: As you mentioned, the detainees are asked to oversee each other. How do you do that?

Interviewee: *They take turns. Every turn, two of them keep awake and watch others for an hour or so.*

Interviewer: How many detainees did you say there are in a cell?

Interviewee: *Ten.*

Interviewer: Until morning, each of them has to take at least one turn to watch others for an hour, right?

Interviewee: *Correct. During the eight hours from 10:00 pm to 6:00 am, every two of them watch the others sleep for an hour or sometimes one and a half hours.*

Interviewer: So, two of them keep awake watching the other eight for an hour. Then another two from the sleeping eight will take their turn, and so on, right?

Interviewee: *Right.*

Interviewer: If someone doesn't sleep, then is he or she going to replace one of the two that are on duty or join them as the third one?

Interviewee: *The one not sleeping will be asked to stand.*

Interviewer: That means, there will be three in total that are not sleeping at that moment.

Interviewee: *Correct. Three in total.*

Interviewer: How do you react to sleep talking or other unexpected interruptions?

Interviewee: *Those on duty have to report it to us.*

Interviewer: Is it required that those on duty record such activities? For example, do they need to write down the content of the sleep talking?

Interviewee: *Yes, it is required.*

Interviewer: Like how?

Interviewee: *If sleep talking happens, they have to immediately record it and inform us, since we monitor them 24 hours a day.*

Interviewer: Is the sleep talking audio recorded as well?

Interviewee: *If it is clear enough, it will be recorded by those on duty. Otherwise, they will immediately report it to us and then we will wake up and educate that sleep talker.*

Interviewer: Were there any crimes or wrong doings by themselves or others disclosed through sleep talking?

Interviewee: *Yes, it happened before.*

Interviewer: For example?

Interviewee: *I don't remember any.*

Interviewer: What do you exactly require those two overseeing detainees to do when they are on duty? What do they need to pay attention to?

Interviewee: *They watch for any activities irrelevant to sleeping and possible health issues.*

Interviewer: What could one do while pretending to be sleeping?

Interviewee: For example, they could be performing imaginary Wudhu (the ritual washing performed by Muslims before prayers), as have been reported to us. If that happens, they will usually be asked to have a talk with the cadres (officers in charge). If it is severe, then they will be handed over to the National Security Department for further investigation.

Interviewer: So, you mean, the severe scenarios are those where people don't give up practicing their religious belief, right?

Interviewee: Correct.

Interviewer: How many of such detainees who continued to practice their religion under such strict surveillance system have been handed over to the National Security Department?

Interviewee: Two through myself, as far as I know.

Reporter: Dear audience, according to the religious books, when there is no clean water or if washing with water is harmful to someone, then it is suggested to perform imaginary Wudhu. If it is impossible to fully perform the prayer exercises, including bowing, then imaginary prayers are permissible. Based on what the guard of the internment camp said, some detainees continued to practice their religion in the imaginary form despite the extremely strict surveillance. When they were caught doing so, they would be sent to the National Security Department, the most insane branch of the Chinese Police System. It is yet unknown how those victims' destiny would be at the National Security Department.

28. Memettursun described the procedures for ensuring the inmates are uniform and regulating the hygiene of the inmates:

Interviewer: Does everyone have suitcases?

Interviewee: No, they don't. The school provide uniform, they wear that.

Interviewer: Is there a laundry room?

Interviewee: They wash clothes in the dorm, usually Sunday afternoon is for laundry.

Interviewer: Do they wash by themselves? The uniform?

Interviewee: Yes.

Interviewer: Do they go out for doing laundry? To get water or to pour waste water?

Interviewee: No, they take water from bathroom and pour over there.

Interviewer: Is there one bath on each floor? Or is there one in one building?

Interviewee: *There is one on each floor.*

Interviewer: How many people can be bathed at a time?

Interviewee: *Seven people can take shower. But we usually do five.*

Interviewer: Is there a time limitation, how long they can stay in the bathroom?

Interviewee: *Yes, 10 minutes*

Interviewer: Do they go to the shower room on their own or someone take them?

Interviewee: *We take them.*

Interviewer: How many days need to wait for their turn?

Interviewee: *Seven days.*

Interviewer: Will everyone go out together or one by one?

Interviewee: *Five people in one room take a shower and the other room go. There is a lot of female officers, they take prisoner to shower room. We responsible for security.*

Interviewer: Female worker take them, right?

Interviewee: *Yes*

Interviewer: Does someone observe inside of the bathroom? Does someone look inside of the bathroom? Does someone watch while bathing?

Interviewee: *The door is opened and the female officers are watching.*

Interviewer: Are they allowed to meet each other on the way to the bathroom and enter other rooms?

Interviewee: *No talking.*

Interviewer: What is the purpose in monitoring the inside of the bath? To prevent them from talking to each other? To prevent the occurrence of suicides or injuries there? What do you think?

Interviewee: *I think they will feel free when get out of the room, we watch and make sure they don't have other plans.*

Interviewer: So, you want to prevent they make other plans and it became true.

Interviewee: *Yes*

Interviewer: What about hair? How is it handled? What about the hairdresser? What to do if the hair grows?

Interviewee: *We have officers came to help, they cut their hairs and beard, every 15 days.*

Interviewer: So, the officers do it once every 15 days, right?

Interviewee: Yes.

Interviewer: have they ever been a hairdresser before? Or learn it while doing it?

Interviewee: *We learned here.*

Interviewer: Oh really?! Did you learn too?! Did you do it too?!

Interviewee: *Yeah, we all did it.*

Interviewer: Who dose the hair cut? Officers or policeman?

Interviewee: *The officers do it.*

Interviewer: They use razor or electric trimmer when they shave?

Interviewee: We get hair and beards all by electric trimmer.

Interviewer: How long does it take for a person to take turns?

Interviewee: *We take it once every 15 days. We get one today and one tomorrow, it comes once every 15 days.*

Interviewer: Is there a private hairdresser in the room?

Interviewee: *We take it in the bathroom.*

Interviewer: For example, have there been any accident cuts? Will they respond when cut?

Interviewee: *No, that's not the case because we use electric trimmer.*

Interviewer: Wouldn't you be able to find someone among the prisoner who knew how to do hair cut?

Interviewee: *We thought about it, but we didn't do it after a discussion with leaders because that could be something that we would be hurt ourselves.*

Interviewer: So, you guys tried it, but didn't continue due to everyone's safety, the officers doing it, right?

Interviewee: Yes

Interviewer: Okay, let's go back to bathroom issues, is there anyone who complains that we can't go down to such a collective bath and need separate shower?

Interviewee: *No, that's not the case.*

Interviewer: didn't someone request at least close the door and not stare?

Interviewee: *I don't know.*

Interviewer: Okay, so they don't have the courage to say no or demands anything?

Interviewee: Yes

29. Memettursun described how family members detained within the same camp are separated. He further described the restrictions which are placed upon detainees in their communications with family members:

Interviewer: If brothers or siblings are detained together, do you put them in the same room or separate?

Interviewee: *We will place them in different rooms and different buildings. If multiple people from same family, we will place them in different floors.*

Interviewer: So, if there are multiple people from the same family, and they cannot be in separate buildings, you would place them in different floors. Is that right?

Interviewee: Yes

Interviewer: Based on what you know, what is the largest number of people detained from same family?

Interviewee: *I have seen 4 people*

Interviewer: How about extended family members?

Interviewee: *That, I am not sure.*

Interviewer: Is there a chance that brothers would meet each other in the building or inside the facility?

Interviewee: *No, there is no chance for that.*

Interviewer: Are there incidents that they (detainees) talk about their dreams, about how much they missed their family or children? Do you allow them to talk about that?

Interviewee: *It did happen. Especially in the beginning. When I joined in the beginning, they were not allowed to meet their family members or talk to them over the phone. The school (referring to the camp) was built in January, but starting from June, they were allowed to call, video chat or meet family members. When it happened before, we advised them that if they study hard, perform well, and meet country's expectations, they will meet their family members earlier. We told them studying hard is the only way out.*

Interviewer: How did they meet their family members?

Interviewee: *They talked on the phone once a week and video chat once a month.*

Interviewer: Is there physical meet?

Interviewee: *When I was working there, that was not allowed. Now, in my understanding, if relevant bureaus approve, that can happen.*

30. Memettursun described how communications between inmates are subject to religious monitoring and he described how communications between inmates and their family members are regulated:

Interviewer: What other requirements do you have? What do they need to be cautious when talking?

Interviewee: *Our requirement is that "Do not use sensitive words".*

Interviewer: What do you mean by sensitive words? What kind of words?

Interviewee: *For instance, when saying goodbye, we tell them to use words like "hosh" (Bye) or "Ozengni asra" (Take care). Not other words.*

Interviewer: Do you mean they can say bye, but not "Allagha amanat" (May God protect you)

Interviewee: Yes

Interviewer: What else is not allowed when saying bye?

Interviewee: *We order them not to use words like "Allagha amanat"*

Interviewer: How about Allah Halisa (if God wills)?

Interviewee: *We tell them not to use such words.*

Interviewer: When greeting, is it allowed to say Assalamu alaykum (peace be up to you)?

Interviewee: *No, they cannot say that.*

Interviewer: What do they say then?

Interviewee: *They say "How are you?"*

Interviewer: What happens if they do say it? What is the punishment?

Interviewee: *Since we tell them not to use it, they do not. I have not seen incidents of punishment over this.*

Interviewer: Do you warn them with punishments?

Interviewee: *We tell them that they cannot meet their family members in next run.*

Interviewer: How about their family members? Do you also tell them not to greet with "Assalamu alaykum"? or there is no requirement for them?

Interviewee: *They also need to obey that. Their local officials tell them before the calls.*

Interviewer: Do you encourage them to tell their family words like “Our condition is great. Our meals are nice. We have been transforming our minds and getting educated very well.”? What do you tell them?

Interviewee: *We talk to them before their calls. We make sure that they get it right. First, we tell them not to cry. We tell them “If you do cry, your family members may think that you are having hard time. Smile and tell them that you are studying for the mistakes you have committed in the past. Tell them that you are studying the law, studying the national language. Once you graduate, you will be a good person and have contributions in the society.”*

Interviewer: First you check if they have gratitude for their current condition, then you let them see their family. Is that the case?

Interviewee: Yes

Interviewer: So, if they do not show gratitude, they are not allowed to meet their family? Is that right?

Interviewee: Yes, that is what we tell them.

31. Memettursun further described the level and nature of communication which is permitted between detainees and their families:

Interviewer: Is the location of the re-education centres known to the family members?

Interviewee: *No, we don't tell that information. When they talk on the phone, we tell them, they can't talk about where they are to their family. They can talk about their wellbeing, and they can talk about financial matters if they need money. They can talk with their family about those things as much as they like.*

Interviewer: So, when they are talking on the phone, they don't talk about where they are living, correct? Like, which re-education center they're in.

Interviewee: Yes. We can hear what they're talking about.

Interviewer: Oh, yeah, you are listening to their conversation. Do they even know where they are themselves?

Interviewee: No, they don't know. Most of them don't know.

Interviewer: Is it because they were transported with black hoods over their heads or can they see where they are going?

Interviewee: *Black bag over their heads, and with handcuffs.*

Interviewer: The ones that know where they are, how do they find out?

Interviewee: *The ones that were there at the beginning don't know mostly. It is the ones arrived later that know. Some went at the beginning of the year, some at the end. So, the ones arrived at the end already know where the schools are. That is why they know the location. At least that is what we think.*

Interviewer: So, the ones arrived at the beginning have no idea where they are and the location of the school. Because many people learned about the reeducation camps and have seen it, that is why the ones arrived later know where they are, correct?

Interviewee: Yes.

Interviewer: But you tell them not to say the location when they are the phone or having a video chat.

Interviewee: Yes, *that is what we tell them.*

Interviewer: In your opinion, do you think it has gotten stricter compared to the past or is it gotten less strict?

Interviewee: *We are trying to complete this, so, I think it is getting stricter.*

Interviewer: So, it's getting stricter.

32. Memettursun described how the camp, which became operational on 28th January 2018, was transformed into a "health recovery centre" on 12th March 2018. He described the health checks and assessments which take place at this facility. He further explains what happens when an individual's health is assessed to be severe:

Interviewer: You were saying that this "school" (i.e. euphemism for a concentration camp) was in the downtown area of the county seat, then it was relocated. When did you move away from there?

Interviewee: *The "school" started on Jan 28, then we moved on Mar. 12.*

Interviewer: What purpose has the old "school" been used for after you moved out? Has it been filled with new batch of "students" (i.e. euphemism for camp detainees) or has it been used for other things?

Interviewee: *It has been transformed into a "Kang fu zhong xin 康复中心" (Chinese translates as "health recovery center").*

Interviewer: “Kang fu zhong xin 康复中心”? Meaning a health recovery center?

Interviewee:noise...

Interviewer: That means the “health recovery center” is also part of the re-education center, which is only used for medical treatment of “detainees”?

Interviewee: Yes.

Interviewer: That means the process of medical treatment of “detainees” at that place will also be kept confidential/ secret, and no one would be seen by people (outside the camp) when going and returning from the “health recovery center”?

Interviewee: Yes.

Interviewer: Has there been any situation where they (i.e. detainees) would faint due to 4-hour long continues “lecturing/studying”?

Interviewee: No, no such thing has happened yet.

Interviewer: How many people are there who have health issues? Is there 5-10 or 10-20 on each floor? What is the number of people who are in bad health condition?

Interviewee: We check/screen their health when we admit them. If anyone has a serious health issue, then we ask them to bring their ‘bingli 病历’ (i.e. health history archive) through local police who brought them. So, we check and confirm their health issues. The ones who are indeed in sever situation and also has enough money to pay for, then will be taken to the “health recovery center” for treatment. This ‘Kang fu zhong xin 康复中心’ is a place for medical treatment, and it looks similar to the “schools” (i.e. camps). They will be brought back to the “school” (i.e. camp) after their conditions are stabilized.

Interviewer: That means they will be treated if they are seriously ill , and then they will be taken back, right?

Interviewee: Yes.

Interviewer: What if someone’s health issue can’t be treated (i.e. not improved)? Will he/she be taken to somewhere else to be re-educated? What’s going to happen? Will they be sent to their homes?

Interviewee: No, they won’t be sent home. Once taken to the “re-education” centers, they will have to be taught/ re-educated.

Interviewer: What would you do?

Interviewee: *If their health condition is indeed very severe, then we will contact the local police from their village police branch etc. Then the local police will administer their case until they are treated at a better hospital and their health condition is stabilized. After that, the local police will send them back again to continue their re-education program.*

Interviewer: That means no matter how bad their health conditions are, they will have to go through and complete the re-education program once determined, right?

Interviewee: *Yes, that's right.*

33. Memettursun described the procedures for dealing with inmates when they became sick inside the camps. He further gave details on disciplinary techniques used within the camp:

Interviewer: What if you need to enter their rooms (at the "school")? Would there be times that you will need to enter their rooms? What do you do in this situation?

Interviewee: *Yes, we do need to enter their room in some cases. For example, we will need to get him/her from the room to take that person for treatment, etc. In these cases, we would ask that person stay and order all others in that room (i.e. camp cells) to go to another large room that we call bathroom. These group of people will be ordered to sit on squat (with hands on their heads) in that "bathroom" until the sick/ill ones are taken away for treatment.*

Interviewer: That means if there is/are sick person/people in a room (i.e. camp cell), then the others in that room will be ordered to get out of that room and sit on squat position until the transfer of sick ones are done, right?

Interviewee: *Yes.*

Interviewer: So, the purpose/reason is because you want to prevent any revolting/confrontation by the other detainees against the police (i.e. camp security personal)?

Interviewee: *Yes, that's right.*

Interviewer: In that situation, how long will they be ordered to sit on squat position? Will they be handcuffed during that time?

Interviewee: *No, they will not be handcuffed. We will just shut/lock the door of the bathroom.*

Interviewer: In that case...(interrupted)

Interviewee: *There is an iron/metal door at the entrance of the bathroom.*

Interviewer: Oh, a metal door. That means the “bathroom” is also used as a room to lock people up under these situations, right?

Interviewee: *Yes, that’s right.*

Interviewer: So, if there is one sick/ill person to be taken away, then will you just order only the rest of the people in that room to be locked separately in the bathroom? Or is that the rest of the people in that whole building or the whole floor?

Interviewee: *Only the rest of the people in that room (where the sick/ill person is).*

Interviewer: what is the reason/purpose of ordering the rest of the people in that room to sit on squat in the bathroom? Is it because you don’t want them to see it and meet? Why would you do that? Why order them to sit on squat there?

Interviewee: *The main reason is we want to avoid revolt/ resistance. We don’t want them to threaten the police and cadres. We don’t want unexpected thing to happen in there.*

Interviewer: So, that bathroom (in the camp) has different usage including taking showers, cutting hairs, and ordering people sit on squats there (i.e. locking up people separately), right?

Interviewee: *Yes, yes.*

34. In my assessment, the information given by Memetsiyit Memettursun corroborates the accounts of the detention camps given by survivors.