

Teach Uyghur Project: One-Week Lesson Plan

Uyghur American Association

Introduction:

This document is a one-week lesson plan consisting of five one-hour lessons on the history of Uyghurs and East Turkistan, and on the modern-day repression campaign being perpetrated against Uyghurs in China by the government of China and the Chinese Communist Party (CCP). Through teaching about Uyghurs, these lessons teach skills such as reading comprehension, source analysis, argument analysis and synthesis, research, summary and verbal presentation, and argumentative writing. These lessons are designed for 11th and 12th grade social science and history students but could be taught in other grade levels. The activities in the lessons are ideally suited to classroom learning. However, acknowledging that many schools have transitioned to distance learning due to the Covid-19 pandemic, each lesson contains a note on how to adapt the lesson for distance learning.

Outline:

- **Day 1:** Historical Background of Uyghurs and East Turkistan (p. 3-9)
- **Day 2:** Mass Detention, Surveillance, and Forced Labor in East Turkistan (p. 10-15)
- **Day 3:** The Destruction of Uyghur Culture (p. 16-26)
- **Day 4:** Surveillance and Propaganda (p. 27-34)
- **Day 5:** Boycotting the Olympics in Response to Human Rights Violations (p. 35-45)

Common Core Standards for Social Studies 11th and 12th Grades:

- CCSS.ELA-LITERACY.RH.11-12.1: Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text.
- CCSS.ELA-LITERACY.RH.11-12.9: Integrate information from diverse sources, both primary and secondary, into a coherent understanding of an idea or event, noting discrepancies among sources.

Note on Copyright:

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Works Cited:

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Day 1: Historical Background of Uyghurs and East Turkistan

Summary: This lesson begins with two videos. The first shows the territorial changes of China over-time, with the intention of showing students that modern-day national borders are not long-term historical realities, specifically considering the Uyghur region. The second video is a basic introduction of Uyghur history which provides necessary historical background information. Afterwards students will read three texts with different interpretations of Uyghur history, and will fill out a graphic organizer and answer an essay question based on those texts. The lesson will conclude with a brief period of class discussion using the “concentric circles” activity.

Objective: Students will be able to analyze and evaluate different interpretations of East Turkistan/Xinjiang’s history. Students will demonstrate their understanding in writing and verbally during class discussion.

Note on Distance Learning: Except for the classroom discussion portion, the lesson can easily be taught via distance learning software without any modifications. If teaching with distance learning, consider doing a more typical discussion format in which students either volunteer or are called on to answer questions.

Materials:

- Youtube Video “The History of China: Every Year” <https://youtu.be/UWqVzZnwnOk>
- Youtube Video “The History of Uyghur Muslims” <https://youtu.be/BIT9bajn3u4>
- One copy per student of text and worksheet (pages 5 to 9 provided below)

Hook (10 minutes): Two Youtube videos. The first video, showing the historical changes in China over time, is seven minutes long, but if you double the speed of the video it will be just as effective but in half the time. The second video can be stopped at the four-minute mark.

Student Task:

- Watch the videos

Teacher Task:

- **Show the first video.** Afterwards, explain to students the following:
- Look at how much of the land that makes up modern day China was actually not part of China for most of history. What about the people that live in these places? Are they Chinese? Have they always been Chinese? What if they are a different ethnic group than the majority Han Chinese, with a separate culture, history, and language?
- This week we will look at one group of people, Uyghurs, who live in the north-west of China in Xinjiang province, which Uyghurs call “East Turkistan.” Today we will compare two arguments over historical ownership of this region. But first, a video introducing the history of Uyghurs.
- **Show the second video.**

Reading + Writing Task (40 minutes): History of East Turkistan/Xinjiang Worksheet

Student Task:

- Read the text and answer the questions on the worksheet.

Teacher Task:

- Read directions to students and monitor their work.

Classroom discussion (10 minutes): Concentric Circles

Student Task:

- Students form two circles, one inside and one outside circle. Students in one circle stand facing the students in the other circle, paired with a student in the other circle. The students discuss one question for one minute, then one circle rotates, students get new partners, and they discuss another question. (This activity can also use two straight lines instead of a circle).
- Feel free to use a different classroom discussion strategy other than concentric circles

Teacher Task:

- Ask the students the following questions. Change the question after two or three rotations.
- What evidence is there that Xinjiang has always been part of China and that no country independent from China has ever existed in Xinjiang?
- What evidence is there that East Turkistan has not historically been part of China and that many independent states have existed in East Turkistan?
- What do you think?

History of East Turkistan/Xinjiang Worksheet

Name _____

Date _____

Instructions: Read the following three arguments concerning the history of East Turkistan/Xinjiang. Pay attention to the details of the arguments and the evidence used to support them. After reading, fill out the T chart and answer the essay question as explained below. Be prepared to discuss your answers in classroom discussion.

Argument #1: The Uyghur Perspective

Excerpt from “East Turkistan: Brief History.” World Uyghur Congress.

East Turkistan is located beyond the logical boundary of China, the Great Wall. Historically and culturally, East Turkistan is part of Central Asia, not of China. The people of East Turkistan are not Chinese; they are Turks of Central Asia. Records show that the Uyghurs have a history of more than 4,000 years in East Turkistan.

Throughout the history, independent states established by the ancestors of the Uyghurs and other indigenous peoples thrived and prospered in the lands of East Turkistan. Situated along a section of the legendary Silk Road, Uyghurs played an important role in cultural exchanges between East and West and developed a unique culture and civilization of their own. In their early history, the Uyghurs, like most of the other Turkic peoples of Central Asia, believed in Shamanism, Manichaeism and Buddhism. Starting from the 1st century AD and until the arrival of Islam, East Turkistan became one of the great centers of Buddhist civilization.

The conversion to Islam began when contacts between Uyghurs and Muslims started at the beginning of the 9th century. During the reign of the Karahanidin kings, the Islamization of Uyghur society accelerated. Kashgar, the capital of the Karahadin Kingdom, quickly became one of the major learning centers of Islam. The arts, sciences, music and literature flourished as Islamic religious institutions nurtured the pursuit of an advanced culture. In this period, hundreds of world-renowned Uyghur scholars emerged.

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.

After the Chinese Nationalists 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). However, these independent republics were overthrown by the military intervention and political intrigue of the Soviet Union.

In October of 1949, the People’s Liberation Army (PLA) troops marched into East Turkistan, effectively ending the ETR. The Chinese communists established the Xinjiang Uyghur Autonomous Region in the territory of East Turkistan. 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. Despite all the brutal and destructive campaigns by the Chinese government against their identity and existence, the Uyghurs and other indigenous peoples of East Turkistan refuse to be subjugated by China and keep carrying the torch of resistance against Chinese occupation, handed down to them by their ancestors.

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Argument #2: The Chinese Government Perspective

Excerpt from “Historical Matters Concerning Xinjiang.” The State Council Information Office of the People’s Republic of China (2019).

China is a unified multi-ethnic country, and the various ethnic groups in Xinjiang have long been part of the Chinese nation. Throughout its long history, Xinjiang’s development has been closely related to that of China. However, in more recent times, hostile forces in and outside China, especially separatists, religious extremists and terrorists, have tried to split China and break it apart by distorting history and facts. They deny the fact that Xinjiang has been a part of China’s territory where various ethnic groups have lived together, many cultures have communicated with each other, and different religions have coexisted since ancient times. They call Xinjiang “East Turkistan” and clamour for independence. They attempt to separate ethnic

groups in Xinjiang from the Chinese nation and ethnic cultures in the region from the diverse but integrated Chinese culture.

History cannot be tampered with and facts are indisputable. Xinjiang has long been an inseparable part of Chinese territory; never has it been the so-called East Turkistan. The Uyghur ethnic group came into being through a long process of migration and integration; it is part of the Chinese nation. In Xinjiang, different cultures and religions coexist, and ethnic cultures have been fostered and developed in the embrace of the Chinese civilization. Islam is neither an indigenous nor the sole belief system of the Uyghur people. It has taken root in the Chinese culture and developed soundly in China.

In the long history, Chinese territory has experienced periods of division and unification, but unification and development have always been the overall trend. Small kingdoms or separatist regimes existed in the Central Plains in different periods; similarly, Xinjiang also witnessed several local regimes dividing the region. Nevertheless, no matter how long these regimes divided Xinjiang and however serious the situation was, the region was ultimately united. In different periods in Xinjiang there were city-states, nomadic states, principedoms, kingdoms, khanates, vassal states, tributary states and some other forms of local regime, such as the 36 states of the Western Regions in the Han Dynasty, the Kara-Khanid Khanate and the Uighur Kingdom of Gaochang in the Song Dynasty, the Chagatai Khanate in the Yuan Dynasty, and the Yarkant Khanate in the Ming Dynasty. But these were all local regimes within the territory of China; they were never independent countries. These local regimes had a strong sense of national identity, and acknowledged themselves as branches or vassals of the Central Plains authorities.

Never in Chinese history has Xinjiang been referred to as “East Turkistan”, and there has never been any state known as “East Turkistan”. From the 18th century to the first half of the 19th century, as the West made a distinction between the various Turkic languages (branches of the Altaic languages), some foreign scholars and writers coined the term “Turkistan” to refer to the region south of the Tianshan Mountains and north of Afghanistan, which roughly covered the area from southern Xinjiang to Central Asia. They called the two areas on either side of the Pamirs “West Turkistan” and “East Turkistan”. At the turn of the 20th century, as “Pan-Turkism” and “Pan-Islamism” made inroads into Xinjiang, separatists in and outside China politicized the geographical concept and manipulated its meaning, inciting all ethnic groups speaking Turkic languages and believing in Islam to join in creating the theocratic state of “East Turkistan”. The advocacy of this so-called state has become a political tool and program for separatists and anti-China forces attempting to split China.

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Argument #3: The Historian's Perspective

Excerpts from "The Sacred Routes of Uyghur History" by Rian Thum (2014) p. 3, 4, 7, 8 16, 17

The place in question is that area of Central Asia, now controlled by China, in which Uyghurs and their ancestors have constituted the majority of the inhabitants. It is known among many Uyghurs as *Altishahr*, the Uyghur for "six cities." But the name *Altishahr* is not to be found on any map; it is a term used by people who are denied the political power to draw maps. The Uyghurs today live under Chinese rule, in a political system calibrated to strictly limit knowledge production and dissemination to ideas that support the status quo. In this environment, only the Chinese word, *Xinjiang*, and its Uyghur transliteration, *Shinjang*, are acceptable names for the region in official public discourse, while Uyghur terms such as *Altishahr* persist in everyday speech.

Many of the current inhabitants of Altishahr, most of whom self-identify as Uyghurs, contest the official Chinese histories, and a large number of Uyghurs, probably a very strong majority, see Chinese rule over the region as illegitimate. The Chinese government's heavy-handed security policies prevent independent systematic opinion polling, but in a dozen years of regular visits to the region, I have rarely heard Uyghurs express support for PRC rule and frequently encountered aspirations for an independent Uyghur state.

Outside informal, spoken Uyghur discourse, *Altishahr* is not a commonly used term for the region examined in this book. It is also a term that held far more currency a century ago than it does today. As such, it is something of an archaism, but it is a strangely useful one, because it lacks strong political resonance. The tangle of the last centuries' political struggles has left us without any other neutral term for this region, one of the world's important and cohesive cultural-geographical units. The full official name of the administrative unit that contains Altishahr is Xinjiang Uyghur Autonomous Region. However, the Chinese word *Xinjiang* is a symbol, for many Uyghurs, of illegitimate outsider domination. On the other end of the political spectrum, the mere mention of the term *Shərqi Türkistan* (Eastern Turkestan), a preferred term of Uyghur nationalists, is enough to draw accusations of separatism or even terrorism from Han Chinese. The Communist Party of China regards the term as an expression of nostalgia for the short-lived independent Islamic Republic of East Turkestan (1933–1934). Inside the region itself, the phrase *Eastern Turkestan* is one that must only be whispered. The phrase "our history" (Uyghur: *bizning tariximiz* or simply *bizning tarikh*) was one I heard often in Altishahr, where it implied history pertinent to members of the Uyghur ethnic group. In the context of the tensions between Uyghurs and their predominantly Han Chinese rulers, the phrase said as much about what history for the Uyghurs is not (i.e., the histories propagated by Han Chinese authors and institutions) as it did about what that history is.

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Directions: Fill in the sections of the graphic organizer with evidence from each text supporting the arguments in the two following statements.

	Xinjiang has always been part of China. No country independent from China has ever existed in Xinjiang. Uyghurs are Chinese.	East Turkistan has not historically been part of China. Many independent states have existed in East Turkistan. Uyghurs are not Chinese.
Source 1: World Uyghur Congress “East Turkistan: Brief History”		
Source 2: Chinese Government “Historical Matters Concerning Xinjiang”		
Source 3: Rian Thum “Sacred Routes of Uyghur History”		

Essay: Based on the sources you’ve just read; do you believe that there is a historical basis for an independent Uyghur state? Why or why not? (4-5 sentences, write answers on the back)

Day 2: Mass Detention and Forced Labor in East Turkistan

Summary: Begin by showing a BBC video on internment camps in East Turkistan. Students will then read a text on the forced labor of Uyghurs and will answer questions about the text. The lesson will conclude with a brief period of discussion based on student answers to the final short answer question.

Objective: Students will be able to demonstrate their understanding of the text by answering reading comprehension questions in writing. Furthermore, students will be able to apply their understanding through formulating an argument with recommendations for government and consumer action and will defend that argument in classroom discussion.

Note on Distance Learning: Except for the classroom discussion portion, the lesson can easily be taught via distance learning software without any modifications. If teaching with distance learning, consider doing a more typical discussion format in which students either volunteer or are called on to answer questions.

Materials:

- Youtube Video “Inside China’s ‘Thought Transformation’ Camps”
<https://youtu.be/Wmld2ZP3h0c>
- One copy per students of text and questions (pages 12 to 15 provided below)
- One piece of lined paper per student (for answering written questions)

Videos (15 minutes): BBC Video “Inside China’s ‘Thought Transformation’ Camps.”
The video is 12 minutes long, a few minutes for discussing the video.

Student Task:

- Watch the video and participate in brief discussion

Teacher Task:

- Show the video and facilitate brief discussion

Reading + Writing (35 minutes): Read text “Uyghurs For Sale” and answer questions

Student Task:

- Read the text and answer the questions on the worksheet.
- Prepare to discuss findings in the last ten minutes of class.

Teacher Task:

- Read directions to students and monitor their work.

Class Discussion (10 minutes): Small group debate

Split the class into two groups (group A and group B) based on which of the two arguments the students supported in question three of the worksheet. Then form small groups of three or four students with members from both group A and group B. Since group A and group B may be imbalanced in number, small groups may contain, for example, 1 student from group A and two from group B. Students should then engage in free discussion defending the argument they chose to support. At the end of class ask for a show of hands to see if any students changed their minds after the discussion.

Student Task:

- Participate in small group discussion

Teacher Task:

- Give instructions and monitor discussion

“Uyghurs For Sale.” *Australian Strategic Policy Institute, March 2020*

The Chinese government has facilitated the mass transfer of Uyghur and other ethnic minority citizens from the far west region of Xinjiang to factories across the country. Under conditions that strongly suggest forced labour, Uyghurs are working in factories that are in the supply chains of at least 82 well-known global brands in the technology, clothing and automotive sectors, including Apple, BMW, Gap, Huawei, Nike, Samsung, Sony and Volkswagen.

This report estimates that more than 80,000 Uyghurs were transferred out of Xinjiang to work in factories across China between 2017 and 2019, and some of them were sent directly from detention camps. The estimated figure is conservative and the actual figure is likely to be far higher. In factories far away from home, they typically live in segregated dormitories, undergo organised Mandarin and ideological training outside working hours, are subject to constant surveillance, and are forbidden from participating in religious observances. Numerous sources, including government documents, show that transferred workers are assigned minders and have limited freedom of movement.

Chinese state media claims that participation in labour transfer programs is voluntary, and Chinese officials have denied any commercial use of forced labour from Xinjiang. However, Uyghur workers who have been able to leave China and speak out describe the constant fear of being sent back to a detention camp in Xinjiang or even a traditional prison while working at the factories.

In factories outside Xinjiang, there is evidence that their lives are far from free. Referred to as ‘surplus labour’ or ‘poverty-stricken labour’, Uyghur workers are often transported across China in special segregated trains, and in most cases are returned home by the same method after their contracts end a year or more later.

Multiple sources suggest that in factories across China, many Uyghur workers lead a harsh, segregated life under so-called ‘military-style management.’ Outside work hours, they attend factory-organised Mandarin language classes, participate in ‘patriotic education’, and are prevented from practising their religion. Every 50 Uyghur workers are assigned one government minder and are monitored by dedicated security personnel. They have little freedom of movement and live in carefully guarded dormitories, isolated from their families and children back in Xinjiang.

In some cases, local governments in Xinjiang send Chinese Communist Party (CCP) cadres to simultaneously surveil workers’ families back home in Xinjiang— a reminder to workers that any misbehaviour in the factory will have immediate consequences for their loved ones and further evidence that their participation in the program is far from voluntary.

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Case Study: Uyghurs Making Nike Sneakers in Qingdao

In January 2020, around 600 ethnic minority workers from Xinjiang were employed at Qingdao Taekwang Shoes Co. Ltd. Taekwang's primary customer is the American multinational company Nike Incorporated. The Xinjiang workers are mostly Uyghur women from Hotan and Kashgar prefectures, which are remote parts of southern Xinjiang that the Chinese government has described as 'backward' and 'disturbed by religious extremism'.

At the factory, the Uyghur labourers make Nike shoes during the day. In the evening, they attend a night school where they study Mandarin, sing the Chinese national anthem and receive 'vocational training' and 'patriotic education'. The curriculum closely mirrors that of Xinjiang's 're-education camps'.

The Washington Post has reported that Uyghurs working at the factory were not allowed to go home for holidays. The newspaper also reported that Uyghur workers at the factory were sent there by the Xinjiang government, they did not choose to come to Qingdao, and that they were unable to practice their religion.

Photographs of the factory in January 2020 published by the newspaper show that the complex was equipped with watchtowers, razor wire and inward-facing barbed-wire fences. Uyghur workers were free to walk in the streets around the factory compound, but their comings and goings were closely monitored by a police station at the side gate equipped with facial recognition cameras.

Sale of Uyghur Labor

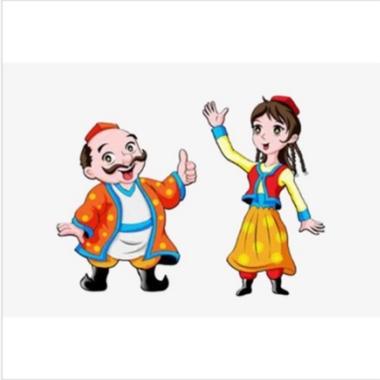
In recent years, advertisements for 'government-sponsored Uyghur labour' also began to appear online. In February 2019, a company based in Qingdao published a notice advertising a large number of 'government-led ... qualified, secure and reliable' Uyghur workers for transfer to some 10 provinces in China (Figure 8)

Aside from political incentives, the business of 'buying' and 'selling' Uyghur labour can be quite lucrative for local governments and commercial brokers. According to a 2018 Xinjiang provincial government notice, for every rural 'surplus labourer' transferred to work in another part of Xinjiang for over nine months, the organiser is awarded ¥20 (US\$3); however, for labour transfers outside of Xinjiang, the figure jumps 15-fold to ¥300 (US\$43.25). Receiving factories across China are also compensated by the Xinjiang government, receiving a ¥1,000 (US\$144.16) cash inducement for each worker they contract for a year, and ¥5,000 (US\$720.80) for a three-year contract.

Figure: Advertisement published by Qingdao Decai Decoration Co. claiming to supply government-sponsored Uyghur workers from Xinjiang to other provinces.

合作单位

Our company provides a large number of government sponsored workers dispatching from Xinjiang
 我司提供大量政府新疆工人劳务派遣公司



Category 所属分类:	Cooperation Unit 合作单位
Clicks 点击次数:	39259
Post date 发布日期:	2019-02-27 19:38:19

Description

详细介绍

Government-led, work units, qualified, secure and reliable, Male to female ratio and age by specification.
 政府带队, 非零散人员, 人员资质齐全, 安全可靠, 男女比例 以及年龄根据工厂定制

What should be done?

Companies using forced Uyghur labour in their supply chains could find themselves in breach of laws which prohibit the importation of goods made with forced labour or mandate disclosure of forced labour supply chain risks.

Each company listed in this report should:

- conduct immediate and thorough human rights due diligence on its factory labour in China, including robust and independent social audits and inspections. The audits and inspections should include a stocktake of the conditions and current and ongoing safety of vulnerable workers
- if it finds that factories are implicated in forced labour, seek to use its leverage to address improper labour practices. In all cases where harm has occurred, it should take appropriate and immediate remedial action. Where it cannot, it should cease working with those factories
- ensure that it is fully transparent as it seeks to address all potential harms, including by reporting its due diligence and audit findings publicly.

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Foreign governments should:

- identify opportunities to increase pressure on the Chinese government to end the use and facilitation of Uyghur forced labour and mass extrajudicial detention, including through the use of targeted sanctions on senior officials responsible for Xinjiang's coercive labour transfers
- review trade agreements to restrict commodities and products being produced with forced labour

Consumers and civil society groups, including NGOs, labour unions and consumer advocacy groups, should:

- demand that companies that manufacture in China conduct due diligence and social audits to ensure that they're not complicit in forced labour practices
- advocate for the recognition of continual, multilayered surveillance and monitoring of workers and their digital communications—both in and outside work hours—as an emerging and under-reported indicator of forced labour and an important human rights violation
- push brands to be more transparent about the make-up of their supply chains and the preventative measures they have put in place to ensure forced labour does not occur
- demand that companies make new public commitments, uphold current commitments, or both, to not use forced and coerced labour in their global supply chains and that they act quickly and publicly when such cases are identified.

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Questions: Answer the following questions on a separate piece of paper

1. Briefly summarize (2-3 sentences) the forced relocation of Uyghurs as described by the above text.
2. What conditions are Uyghurs living under once moved out of Xinjiang to factories elsewhere in China? (2-3 sentences)
3. Choose one of the following statements and write a short essay (5-6 sentences) in support of the argument.
 - a. Individual consumers must take responsibility for their own consumption by making sure that the products they purchase are not tainted by forced labor.
 - b. It is unreasonable to ask individual consumers to monitor their own consumption for human rights reasons. People should be able to rely the government to make sure that products made with forced labor are not available for purchase in the United States.

Day 3: The Destruction of Uyghur Culture

Summary: Begin by showing a brief video on threats to Uyghur culture. Students will then split into three groups and each group will read a different text and prepare a presentation about their findings. Groups will then take turns presenting to the class. Students will take notes while other groups are presenting. Next, the teacher will give a demonstration using Google Earth Pro showing the destruction of Uyghur mosques and graveyards. Students will be given an essay prompt for homework.

Objective: Students will be able demonstrate their understanding by organizing the information in the text into a coherent and thorough presentation. Furthermore, students will be able to demonstrate their comprehension of the topic and their argumentative abilities by crafting an argument which draws on examples from the reading, discussion, and group presentations.

Note on Distance Learning: This lesson should be easily adaptable to distance learning circumstances. Most distance learning software supports breakout groups, so the three groups could break out to separate “rooms” to discuss their reading and prepare their presentation, then come back to the main “room” to present. For the Google Earth presentation, the teacher should easily be able to share their screen.

Note on Sensitivity: The second reading mentions forced abortions and sterilizations of Uyghur women. While these issues are sensitive, and are potentially distressing to some students, it is important for students to learn about the full extent of atrocities being committed against Uyghurs.

Materials:

- Youtube Video “Uyghur Culture Under Threat: Australia’s Uyghur’s Fight to Save Their Traditions” <https://youtu.be/n3x76lv81L0>
- One copy per student of the note-taking worksheet (page 19 provided below)
- Copies of three texts (pages 20 to 25 provided below). Divide the number of students in the class by three and print this number of each text.
- One copy per student of the worksheet “Is Genocide Taking Place in East Turkistan?” (page 26 provided below)
- Coordinates of Destroyed Mosques, Cemeteries, and Other Uyghur Islamic Architecture (provided in document)
- Google Earth Pro for desktop
 - The lesson requires a function which is not available in the browser version of Google Earth. Download at <https://www.google.com/earth/versions/>

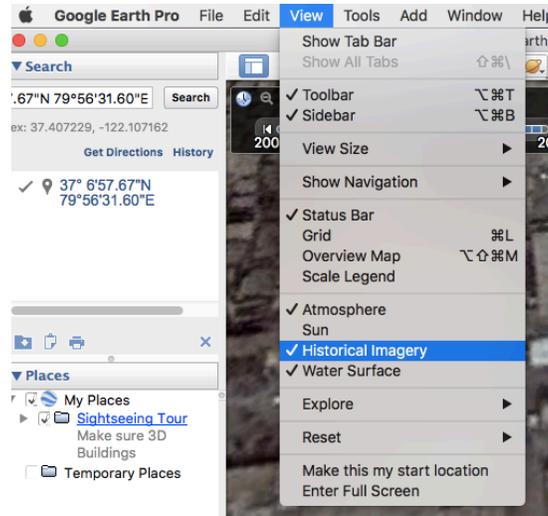
Hook (5 minutes): Video “Uyghur Culture Under Threat”

Student Task: watch video

<p>Teacher Task: show video</p>
<p>Group reading task (20 minutes): Three cases of the destruction of Uyghur culture</p> <p>Student Task:</p> <ul style="list-style-type: none"> • Students will be counted off (1 ,2 ,3) to form three groups. Each member of the group will receive a copy of the text for their group, as well as a note-taking worksheet. • Students should designate a group leader who will be responsible for managing the group. • Students should take turns reading aloud to each other in their group. Students will then discuss the reading within their group and will plan a brief verbal presentation to the class about their text. The group leader should be responsible and mindful of the management of their time, making sure to allow room for discussion and presentation planning. • Each student should take notes about their portion of the group presentation in the section of the note-taking worksheet corresponding to their group. <p>Teacher Task:</p> <ul style="list-style-type: none"> • The teacher will count off the students (1, 2, 3), form groups, and pass out the reading material to each group, as well as one copy of the note-taking worksheet per student. The teacher will monitor the students, especially to make sure there are using their time wisely.
<p>Group Presentations (20 minutes): Three cases of the destruction of Uyghur culture</p> <p>Student Task</p> <ul style="list-style-type: none"> • Each presentation should be about five minutes long, leaving one or two minutes for questions at the end. All students in the group should speak or should answer questions. Students not presenting should take notes in the note-taking worksheet. <p>Teacher Task</p> <ul style="list-style-type: none"> • The teacher should facilitate the presentations.
<p>Demonstration: Google Earth (10 minutes):</p> <p>Student Task</p> <ul style="list-style-type: none"> • Watch presentation <p>Teacher Task</p> <ul style="list-style-type: none"> • Download Google Earth Pro before class. • Below is a list of coordinates of historic mosques and graveyards in East Turkistan which have been destroyed by the Chinese government. Open Google Earth Pro and copy the coordinates into the search bar and press “search”. This will bring up the

most recent satellite photos of the destroyed Uyghur cultural site. You will need to zoom in to get a close-up of the site.

- Click **View > Historical imagery** to open the historical imagery toolbar, as shown in the figure below.



- Slide the bar to the left to show earlier satellite photos of the same site. By going back to anywhere between 2015 and 2017 you should be able to see the historical imagery of the intact mosque or graveyard which has now been destroyed. Demonstrate this process to students a few times using the coordinates below. Close the historical imagery toolbar before moving to another site.
- Keriya Mosque: 36°51'10.04"N 81°40'18.83"E (this was the oldest mosque in East Turkistan, built around 1200 AD)
- Aksu Cemetery: 41° 9'51.87"N 80°16'30.68"E (notice how the cemetery has been replaced by a large park)
- Kargilik Grand Mosque: 37°52'52.19"N 77°24'48.95"E (this mosque was over 400 years old)
- Shixo Grand Mosque: 44°26'24.22"N 84°40'41.66"E

Essay prompt (homework): “Is Genocide taking place in East Turkistan?”

Student Task:

- Students should read the directions and answer the essay prompt, referring when necessary to the note-taking worksheet from the day’s class.

Teacher Task

- Hand out homework and give directions

Note-Taking Worksheet (Destruction of Uyghur Culture)

Name _____

Date _____

Instructions: Take notes about your group’s reading assignment in the space below labelled with your group number in order to help you prepare for your presentation. During other groups’ presentations take notes about their main arguments in the spaces below. You will need these notes to help answer the essay prompt which is today’s homework.

Group 1

Group 2

Group 3

Group 1: Destruction of Uyghur Cultural Sites

“Demolishing Faith: The Destruction and Desecration of Uyghur Mosques and Shrines.” Bahram K. Sintash, *Uyghur Human Rights Project*, October 2019

The Chinese government’s current crackdown in the Uyghur region is aimed at eliminating Uyghur ethnocultural identity and assimilating them into an undifferentiated “Chinese” identity. As one of the cornerstones of their identity, Uyghurs’ Islamic faith has been a major target of this campaign, resulting in many Uyghurs being sent to the network of concentration camps.

This campaign has also taken the form of eradicating tangible signs of the region’s Islamic identity from the physical landscape. This has involved the whole or partial demolition of an unprecedented number of mosques, including several historically significant buildings. The accelerated campaign of mosque demolition began in 2016, at the same time as the large-scale detentions of Uyghurs and other Turkic peoples. Termed the “Mosque Rectification Program,” and undertaken with the justification of unsafe construction, the Chinese state destroyed thousands of mosques, as many as 5,000 over the course of three months according to a *Radio Free Asia* (RFA) report.

The elimination of Islamic faith and practice is the objective driving the systematic destruction of religious sites and targeting of religious leaders and practicing Muslims. As some of the most important institutions and tangible symbols of the Muslim faith and Uyghur history, mosques and shrines have been marked for demolition. Rahile Dawut, a prominent scholar of Uyghur shrines, now disappeared into the camps, said in an interview in 2012: “If one were to remove these ... shrines, the Uighur people would lose contact with earth. They would no longer have a personal, cultural, and spiritual history. After a few years we would not have a memory of why we live here or where we belong.”

The campaign is aimed at drastically reducing the number of mosques in the cities and villages in the region, leaving those that remain easier to monitor and control. In June 2018, *Bitter Winter* reported one of their on-the-ground reporters was told by a staff member of the United Front Work Department in the city of Kumul (Hami in Chinese) that 200 of the 800 mosques in the region had been demolished in 2017 and there were plans to demolish a further 500 in 2018. Those that remain have had distinct architectural features such as domes and minarets removed as part of the government’s campaign to “Sinicize” Islam, and purge the buildings of “foreign” elements.

In a totalitarian regime, like the one organized by Stalin, architectural decisions are never random. Architecture should be a tool of propaganda, a pure product of the regime. It is for this reason that the Chinese government does not want to leave any trace of Uyghur cultural heritage. They are destroying not only Uyghur architecture, but also the Uyghur language, religious belief. Therefore, the Chinese government is destroying local cultural

symbols, including mosques, restaurants with ethnic decorations, and even the Uyghur script from public signs.

Local authorities appear aware that the campaign of mosque demolitions contradicts claims of respecting local culture. While attempting to photograph the remaining mosques in the now demolished Uyghur neighborhood of Heijiashan in Urumchi, Wall Street Journal reporters were detained by the police and told by a local propaganda official that the fact that the mosques had not been demolished showed “the government’s respect for Islam.” Despite the government’s boasts about its protection of Uyghur cultural heritage, mosques that have appeared on its own lists of protected cultural monuments have been targeted. These include the Keriya Id Kah Mosque and the Kargilik Grand Mosque.

Although China demolished some small and large mosques in major cities, they left some alone in cities such as Korla, Kashgar, Urumchi and Ghulja. In one instance, I found that while there is evidence of three large mosques being demolished in Korla city, the Korla Jama Mosque, the largest and the oldest in the city, has survived. Authorities, however, have removed all the domes and minarets from the historic mosque, symbols representing Islam as well as the arches above the windows.

According to my research on the Korla Jama Mosque, this mosque is one of the “selected” tourist destinations of Korla city. Therefore, the government kept the Korla Jama Mosque not for the sake of local Uyghur Muslim communities and their prayer needs, but as pre-selected tour locations to show as evidence of the government’s “protection” of Islam in the city, to lie to the international community and reporters.

In addition to large-scale imprisonment, numerous deaths of religious leaders have occurred during this recent crackdown. On January 29, 2018, UHRP received confirmation from relatives of Muhammad Salih Hajim regarding his death in an internment camp. The prominent Koranic scholar and Uyghur religious leader was 82-years old. The exact circumstances of his death are unknown, but he was taken into custody toward the end of 2017, along with his daughter, Nezire Muhammad Salih and other relatives. Abdulnehed Mehsum, 88, a noted religious scholar, died while being held in an internment camp in Hotan prefecture in November 2017, though his death was not reported until May 27, 2018.

The destruction of mosques is at the heart of the Chinese government’s campaign of cultural genocide in the Uyghur homeland. It appears their ultimate goal is to eliminate the Islamic faith from the region. “Muslims believe mosques to be God’s home and where Muslims feel God’s mercy and feel themselves close to God. Mosques are where people can go to be with and believe themselves to be a part of the Muslim community,” Bahram Sintash told UHRP. “Without mosques, Muslims can’t deliver their religion to the next generation. Without mosques, Muslims become religiously homeless in their homeland.”

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Group 2: Family Planning

“China Cuts Uyghur Births with IUDs, Abortion, Sterilization.”

Associated Press, June 2020

The Chinese government is taking draconian measures to slash birth rates among Uyghurs and other minorities as part of a sweeping campaign to curb its Muslim population, even as it encourages some of the country’s Han majority to have more children.

While individual women have spoken out before about forced birth control, the practice is far more widespread and systematic than previously known, according to an AP investigation based on government statistics, state documents and interviews with 30 ex-detainees, family members and a former detention camp instructor. The campaign over the past four years in the far west region of Xinjiang is leading to what some experts are calling a form of “demographic genocide.”

The 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. Even while the use of IUDs and sterilization has fallen nationwide, it is rising sharply in Xinjiang. The population control measures are backed by mass detention both as a threat and as a punishment for failure to comply. Having too many children is a major reason people are sent to detention camps, the AP found, with the parents of three or more ripped away from their families unless they can pay huge fines. Police raid homes, terrifying parents as they search for hidden children.

The result of the birth control campaign is a climate of terror around having children, as seen in interview after interview. Birth rates in the mostly Uyghur regions of Hotan and Kashgar plunged by more than 60% from 2015 to 2018, the latest year available in government statistics. Across the Xinjiang region, birth rates continue to plummet, falling nearly 24% last year alone — compared to just 4.2% nationwide, statistics show.

Outside experts say the birth control campaign is part of a state-orchestrated assault on the Uyghurs to purge them of their faith and identity and forcibly assimilate them. They’re subjected to political and religious re-education in camps and forced labor in factories, while their children are indoctrinated in orphanages. “It’s genocide, full stop. It’s not immediate, shocking, mass- killing on the spot type genocide, but it’s slow, painful, creeping genocide,” said Joanne Smith Finley, who works at Newcastle University in the U.K. “These are direct means of genetically reducing the Uyghur population.”

Abdushukur Umar was among the first to fall victim to the crackdown on children. A jovial Uyghur tractor driver- turned-fruit merchant, the proud father considered his seven children a blessing from God.

But authorities began pursuing him in 2016. The following year, he was thrown into a camp and later sentenced to seven years in prison — one for each child, authorities told relatives. “My cousin spent all his time taking care of his family, he never took part in any political movements,” Zuhra Sultan, Umar’s cousin, said from exile in Turkey. “How can you get seven years in prison for having too many children? We’re living in the 21st century — this is unimaginable.”

Leaked data obtained and corroborated by the AP showed that of 484 camp detainees listed in Karakax county in Xinjiang, 149 were there for having too many children - the most common reason for holding them.

Zumret Dawut, mother of three was locked in a camp for two months for having an American visa. When she returned home under house arrest, officials forced her to get gynecology exams every month, along with all other Uyghur women in her compound. Han women were exempted. They warned that if she didn’t take what they called “free examinations”, she could end up back in the camp. One day, they turned up with a list of at least 200 Uyghur women in her compound with more than two children who had to get sterilized, Dawut recalled. Dawut protested, but police again threatened to send her back to the camp. During the sterilization procedure, Han Chinese doctors injected her with anesthesia and tied her fallopian tubes — a permanent operation. When Dawut came to, she felt her womb ache.

After Gulnar Omirzakh had her third child, the government ordered her to get an IUD inserted. Two years later, in January 2018, four officials in military camouflage came knocking at her door anyway. They gave Omirzakh, the penniless wife of a detained vegetable trader, three days to pay a \$2,685 fine for having more than two children.

If she didn’t, they warned, she would join her husband and a million other ethnic minorities locked up in internment camps — often for having too many children. “God bequeaths children on you. To prevent people from having children is wrong,” said Omirzakh, who tears up even now thinking back to that day. “They want to destroy us as a people.” “I was so angry,” she said. “I wanted another son.” Looking back, Omirzakh considers herself lucky.

After that frigid day when officials threatened to lock her up, Omirzakh called relatives around the clock. Hours before the deadline, she scraped together enough money to pay the fine from the sale of her sister’s cow and high-interest loans, leaving her deep in debt. When her husband was finally released, they fled for Kazakhstan with just a few bundles of blankets and clothes. “People there are now terrified of giving birth,” she said. “When I think of the word ‘Xinjiang,’ I can still feel that fear.

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Group 3: Education

“Uyghur Voices on Education: China’s Assimilative ‘Bilingual Education’ Policy in East Turkistan.” *Uyghur Human Rights Project*. May 2015.

Throughout the history of the People’s Republic of China (PRC), the Chinese Communist Party has placed itself at the center of defining the Uyghur identity. Chinese government manipulation of the social and cultural aspects of Uyghur life have attempted to assimilate Uyghurs into a broader Chinese state identity with little regard to the individual and collective aspirations of the Uyghur people. Given the dominance of the Han ethnicity in China, not only in demographic, but also political and economic terms, many Uyghurs have perceived these state-imposed transformations of their distinct identity as a process of “Hanification,” rather than one that affords social equality.

Although China’s Constitution and Regional Ethnic Autonomy Law guarantee ethnic minorities the right to use their own languages, Chinese officials often portray the Uyghur language and the Uyghur belief in Islam as impediments to the “development” of the Uyghur people. Senior government officials have emphasized Mandarin language skills as a marker of modernity and even a necessity in the fight against “terrorism.” In 2002, former Xinjiang Uyghur Autonomous Region (XUAR) Party Secretary Wang Lequan commented:

The languages of the minority nationalities have very small capacities and do not contain many of the expressions in modern science and technology, which makes education in these concepts impossible. This is out of step with the 21st Century.

Although conceptualized in the mid-1980s, the “bilingual” education policy gained political momentum in the early 1990s and since that time has significantly altered the delivery of education for Uyghurs in East Turkestan. The policy is designed to transition Uyghur students at all levels from education in their mother tongue to education in Chinese resulting in the removal of Uyghur in the classroom and presenting a fundamental challenge to a distinct Uyghur identity.

In December 2014, Chinese People's Political Consultative Conference Chairman Yu Zhengsheng told a group of young Uyghurs in Beijing: “If we are to maintain Xinjiang’s social stability and ethnic unity we must put education and employment work in an even more prominent position and further raise the quality of bilingual education.” The remark was preceded by comments by Chinese president Xi Jinping and premier Li Keqiang on the importance of “bilingual” education in East Turkestan. Therefore, opposition to “bilingual” education indicates opposition to China’s senior leadership. As David Tobin notes, among Uyghur such an anti-state position on bilingual education is framed by the state propaganda as a stance of “separatists” and “terrorists.”

While the Chinese government asserts that “bilingual education” will provide ethnic Uyghurs with the Mandarin language skills necessary to succeed in China’s competitive job

market, many Uyghur graduates who are fluent in Mandarin Chinese report facing employment challenges due to ethnic discrimination among Han employers. As one former Uyghur teacher recalled, when he traveled with his Chinese-speaking Uyghur students to job fairs, they observed signs flatly stating “we don’t want minority people.”

The diminishing significance of the Uyghur language cannot be solely equated to the effects of a globalizing and homogenizing world; it is also the product of a deliberately engineered state process. In such a configuration, the incentive to speak and write in Uyghur is particularly lessened. State rhetoric equating Mandarin with modernity and as offering an advantage in the job market, compounded with warnings against opposing the “bilingual” education policy, has resulted in a diminishing role for the use of Uyghur as a language for original expression, especially in the media and online, as well as in official use.

What is termed “bilingual education” is nearly a monolingual education in Mandarin, eliminating Uyghur language from the academic sphere of young Uyghurs’ lives and assimilating Uyghurs into the Chinese culture. Implementation of the government’s bilingual education policy has resulted in reduction in the availability of Uyghur instruction, closing of Uyghur schools, poor conditions in schools serving Uyghur communities, and unemployment difficulties for Uyghur teachers not capable of teaching in Mandarin. A shortage of bilingual teachers has led to the hiring of unqualified Han instructors to fill the gap.

The vast majority of Han Chinese teachers in the bilingual education system can only speak Mandarin, not Uyghur. In fact, they are not bilingual teachers at all. It is highly unlikely that Han teachers will lose their jobs due to a lack of proficiency in Uyghur. For Uyghur teachers, on the other hand, fluency in both Uyghur and Mandarin is required, and Uyghur teachers whose Mandarin is insufficient face unemployment. One teacher of 20 years at Nogayto primary school who lost her job, with 30 other teachers from her village, told RFA: “We are good educators who love the students, but now the government will only allow people who speak perfect Mandarin to teach them.” A professor at the Xinjiang Early Childhood Training College also reported that 20 Uyghur professors at his school had no lessons to teach because the government required that their classes be taught in Mandarin.

Bilingual education has been pushed back further into early education, to primary schools and even kindergarten. A 2004 policy document made Mandarin the primary or sole language of instruction in elementary and middle schools. In addition to starting Mandarin as the main language of instruction, 50 minority and Han schools were merged in that year. In some areas, bilingual education came to mean Mandarin instruction as early as first grade, and Uyghur instruction only as a second language.

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Is Genocide Taking Place in East Turkistan?

Name _____

Date _____

Instructions: Read the below definition of genocide given in Article II of the United Nations Convention on the Prevention and Punishment of the Crime of Genocide. Considering this definition – and considering what you have learned about the destruction of Uyghur mosques and cultural sites, forced sterilization and abortions in East Turkistan, and the marginalization of the Uyghur language in favor of Mandarin Chinese – do you believe that genocide is being perpetrated by the Chinese government against Uyghurs and other Turkic minorities in East Turkistan? Justify your answer with examples. (2-3 paragraphs)

United Nations Convention on the Prevention and Punishment of the Crime of Genocide

Article II

In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- (a) Killing members of the group;
- (b) Causing serious bodily or mental harm to members of the group;
- (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- (d) Imposing measures intended to prevent births within the group;
- (e) Forcibly transferring children of the group to another group.

Day 4: Surveillance and Propaganda

Summary: The lesson begins with a video showing aspects of the surveillance state in East Turkistan. Students will then do the “Jigsaw” reading activity. For this activity, student split into “home groups” with six students in each group. There will be a different number of home groups based on class size. Home groups should be labelled with letters rather than numbers. Within each home group students are assigned a number 1 to 6. In the case that the number of students is not divisible by six, and therefore a home group has more than six students, the extra students should pair up with another student, and should share the same number. Students break into their number groups, these are the “expert groups.” All members of the same expert group read the same article and discuss that article within the expert group. Then students go back to their home group, and each student presents the findings to their home group. The class ends with a whole class discussion.

Objective: Students will be able to demonstrate their understanding of the text by organizing and synthesizing the information in the text into a coherent and thorough presentation.

Note on Distance Learning: This lesson should be easily adaptable to distance learning circumstances, though a bit more complicated than the previous lesson due to having more groups, and moving more often between groups. If this is too complicated, this lesson can be adapted to the format as the Day 3 lesson, as far as grouping is concerned.

Materials:

- Youtube Video “Life Inside China’s Total Surveillance State.”
<https://youtu.be/OQ5LnY21Hgc>
- Copies of six texts (pages 29 to 34 provided below). Divide the number of students in the class by six and print this number of each text.

<p>Hook (10 minutes): Video “Life Inside China’s Total Surveillance State”</p> <p>Student Task:</p> <ul style="list-style-type: none"> • Watch video <p>Teacher Task:</p> <ul style="list-style-type: none"> • Show video
<p>Jigsaw Activity: Part 1 (5 minutes)</p> <p>Student Task:</p> <ul style="list-style-type: none"> • Students should split into groups of six. These are the “home groups.” Students should convene their home groups in different parts of the classroom. After coming together as home groups, students should number themselves 1 to 6, and the six

“expert groups” should convene in different parts of the classroom. Students will receive texts after convening expert groups.

Teacher Task:

- Facilitate dividing students into home and expert groups. Hand out texts.

Jigsaw Activity: Part 2 (15 minutes)

Student task:

- Within the expert groups, students take turns reading their document aloud. Students then discuss the document within the expert group, considering what are the important aspects of the document to share with the home group.

Teacher Task:

- Monitor student reading and discussions.

Jigsaw Activity: Part 3 (25 minutes)

Student Task:

- Students convene home groups and take turns presenting their findings. Presentations should be three minutes each, with time for one or two questions.
- With five minutes left, after each student has presented, the students should decide as a group what was the most shocking or surprising fact they learned and why, either from their own reading or from another student’s presentation. Each group should come to a consensus on one surprising fact, which they will then share as a class.
- Each group designate one person to share their group’s finding with the class.

Teacher Task:

- Facilitate return to home groups and monitor student presentations and discussion.
- After twenty minutes, give students the new discussion topic “What was the most shocking or surprising fact you learned?” and tell students to choose one person from their group who will share this with the class.

Whole Class Discussion (5 minutes):

Student Task:

- The designated presenter from each group shares what their group decided was the most surprising or shocking fact they learned, and why they thought so.

Teacher Task:

- Facilitate discussion

Expert Group 1: Social Media Disinformation Campaigns

Excerpt from “The Happiest Muslims in the World: Disinformation, Propaganda, and the Uyghur Crisis.” *Uyghur Human Rights Project*. July 2020.

Numerous analysts have concluded that the Chinese Communist Party is becoming increasingly savvy about the use of new media platforms. In the wake of the coronavirus crisis, China has become more aggressive in utilizing social media, including through bot networks and other disinformation techniques. Platforms blocked in China such as Facebook and Twitter, as well as domestic platforms including WeChat and Douyin, have become an important new front in the “public opinion struggle” vis-à-vis the Uyghur human rights crisis.

Global Times and other media outlets have used paid promotion of their stories on foreign social media platforms as one technique to increase views of Chinese official narrative. Between June and August of 2019, *Global Times* promoted more than 50 English tweets on the social media platform, including stories obscuring the reality of the internment camps. Stories promoted on Twitter manufactured an image of a benevolent China seeking to develop “less advanced” regions, such as one story featuring a video of Chinese government officials delivering medical supplies to elderly Uyghur individuals.

Increasing numbers of bots on Twitter that promote the narrative of “fighting terrorism” and spread state-commissioned videos, such as a short documentary by *CGTN* titled “The Black Hand – ETIM and Terrorism in Xinjiang” (2019), have also been noted by users.

Official Chinese media outlets also promote articles on Facebook, including targeting users in India, Indonesia, Pakistan, Bangladesh, Myanmar, Cambodia, and Central Asian states. Promoted stories include attempts to soften the image of the camps, such as assertions that the camps do not interfere with religious freedom in any way. They originally appeared without a disclaimer but were eventually disabled due to Facebook’s new policies on political content.

It is not only through promoting its own narratives that the Chinese authorities seek to win the public opinion struggle; silencing critics and suppressing damaging information are central parts of its disinformation campaign. With few exceptions, Chinese social media platforms remain the only platforms accessible inside China. Douyin, the Chinese market version of TikTok, is used as a platform by the Propaganda Bureau, and like all Chinese media is strictly monitored. In the summer of 2019, short videos of Uyghurs crying or looking mournful in front of photos of their presumably disappeared family members were posted on the platform, which Uyghur activists in the diaspora interpreted as a silent protest of the mass detention, in stark contrast to the “positive energy” portrayed in the Chinese media. Many of the videos were later deleted, or the accounts that posted them disabled.

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Expert Group 2: “Hostage Propaganda”

Excerpt from “The Happiest Muslims in the World: Disinformation, Propaganda, and the Uyghur Crisis.” *Uyghur Human Rights Project*. July 2020.

Since the escalation of the human rights crisis in 2017, large numbers of Uyghurs residing overseas have come forward to testify about their missing relatives. In some prominent cases, the Chinese authorities have responded, releasing what are in essence proof-of-life videos. In other cases, Uyghurs featured in these videos denounce their overseas relatives who have spoken out.

A video published by the *Global Times* (a Chinese state owned newspaper) in January 2020 features two granddaughters and one son of prominent Uyghur rights advocate and former President of the World Uyghur Congress Rebiya Kadeer. The relatives praise the government’s actions in the region, condemning Ms. Kadeer’s “misdeeds” and urging her to stop defaming the Chinese Communist Party. The granddaughters appear in the video praising Ürümqi’s infrastructure and luxury malls, while the son appears in a mosque claiming worshippers can go to it freely and praising its heating and air-conditioning system. Ms. Kadeer has stated that over 30 of her relatives have disappeared.

Shortly after Sayragul Sauytbay received the Women of Courage Award in March 2020, her sisters appeared in a *Global Times* video attacking her character, with one of them saying that she hated Sayragul because she had cheated her out of money. The video goes on to show a man who stating that he had “been told she had many lovers, followed by a local Women’s Federation official stating she was “a degenerate member of all women. She is a real scumbag!”

Another case confirming that the Chinese government is issuing false statements on behalf of the relatives of Uyghurs living abroad is that of Australian citizen Sadam Abdusalam and his wife Nadila Wumaier, who is trapped in East Turkistan with their young son. On the Australian talk show *Q+A* in February 2020, Mr. Abdusalam asked the deputy chief of mission of the Chinese embassy why his wife and son were not allowed to join him in Australia. The official replied that China recognized neither their marriage nor their son’s Australian citizenship, and that regional officials said Nadila Wumaier had stated she did not wish to join her husband. Following this, Nadila held up a sign during a video call with Mr. Abdusalam saying “I want to leave and be with my husband.”

The exploitation of the relatives of Uyghurs for propaganda is yet another human rights abuse perpetrated by the Chinese government. These videos are an attempt to undermine Uyghur advocates in the diaspora, but only serve to raise further suspicions about the wellbeing of disappeared Uyghurs and the conditions on the ground in East Turkistan. The videos appear scripted and resemble China’s ongoing practice of airing forced confessions in the media.

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Expert Group 3: Public Opinion Campaigns

Excerpt from “The Happiest Muslims in the World: Disinformation, Propaganda, and the Uyghur Crisis.” *Uyghur Human Rights Project*. July 2020.

The Chinese Communist Party (CCP) has extended its public opinion struggle beyond its own borders. Increasing the Chinese government’s influence over overseas media is major part of this effort. The CCP also seeks to cultivate pro-Chinese voices among foreign journalists and commentators in order to gain more credibility with local audiences around the globe, and have already had some success. For example, in July 2019, Ravi Velloor, writing for the Singaporean *Straits Times*, referred to the CCP’s “re-education centers” as “rehabilitative.” Ikenna Emewu, a Nigerian journalist and executive director of the Afri-China Media Centre, sought to justify the Chinese party-state’s actions in East Turkistan as “counter-terrorism” efforts in an October 2019 article, drawing parallels to threats of terrorism in various African countries.

The CCP seeks not only to promote its own line on issues such as human rights but also to suppress opposing voices. A columnist for South Africa’s second largest media company, Independent Media, refused to publish a column on the Uyghur crisis and subsequently canceled author Azad Essa’s column. Chinese state firms own 20% of the outlet, and the incident suggests that those state firms exercise control over what is published directly or through self- censorship.

The Chinese government also uses indirect pressure to prevent the spread of unapproved narratives on social media. On December 13, 2019, soccer star Mehstut Özil posted a tweet condemning treatment of the Uyghurs, drawing a large amount of attention to the issue. Chinese authorities retaliated by not broadcasting his team’s matches inside China. NetEase deleted him from a Chinese version of a soccer video game and released a statement that read, “The speech hurt the feelings of Chinese fans and violated the sports spirit of love and peace. We do not understand, accept or forgive this!”

Following the condemnation of internment camps in the Uyghur region by 22 UN member-states at the session of the UN Human Rights Council in 2019, China organized a letter applauding Beijing’s human rights record ultimately signed by 50 members, including a large number of authoritarian states and members of the “Like-Minded Group.” The letter repeated the Chinese narrative, stating that “[f]aced with the grave challenge of terrorism and extremism, China has undertaken a series of counter-terrorism and de-radicalization measures in the Uyghur region, including setting up vocational education and training centers.”

The Chinese government’s public opinion campaign is already proving somewhat effective, at least at providing states that wish to continue business as usual with China a narrative to serve as a pretext for doing so.

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Expert Group 4: Surveillance in Kashgar

Excerpt from “Kashgar Coerced: Forced Reconstruction, Exploitation, and Surveillance in the Cradle of Uyghur Culture.” *Uyghur Human Rights Project*. June 2020.

Party cadres had been taking a more aggressive approach to intra-community surveillance, canvassing community members to report any “wrongdoings” or “misdeeds” they had committed—and any that they knew those around them had committed. Any discrepancies between an individual’s confessions about his or herself and the confessions of others on his or her behalf would illicit suspicion towards the accused and greater trust in the accuser, creating perverse incentive structures to self-incriminate and distrust others. Children were likewise mobilized in the expanding community surveillance, and unwittingly asked to report on their parents’ and elder siblings’ religious activities as a part of children’s games at school or in clubs.

Alongside such methods of interpersonal community surveillance, truly novel forms of digital surveillance have accompanied the subjugation of East Turkistan. Authorities systematically took DNA samples, iris scans, and other biometric data from Turkic groups in East Turkistan for the initiative. Another program of “health checks” expected of all adults in East Turkistan has additionally taken fingerprints, voice signatures, and face signatures (for more comprehensive facial recognition capabilities) of vast numbers of Uyghurs under coercive conditions.

In one particularly disturbing the Uyghur language itself has been penetrated by the Chinese state. AI-powered systems have learned to transcribe Uyghur speech en masse, translate it, and scan the results for material of “concern.” In a very real sense, Chinese surveillance has split open the comfort and protection of even the spoken Uyghur mother tongue into yet another arena of control. This is, of course, only where it starts: all internet activity of Uyghurs in East Turkistan today is monitored, as all Uyghurs have been required to download the Clean Net Guard app, which monitors everything said, read, or written on smartphones. Devices and digital communications are scanned for religious imagery, non-compliant speech, or ‘suspicious’ sentiments.

As cameras recognize your face, your movements and actions are linked to your biometric profile including blood type, fingerprints, irises, and DNA analysis; all of your digital communications—spoken, written, or even merely read—are likewise accessible to the system keeping watch over your actions and movements around the city, and even much of what you speak on the streets *without* your phone can be picked up.

Thus it is accurate to assert that “all of Xinjiang has become an open-air prison, with the difference of internment and non-internment being a matter of degree.”

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Expert Group 5: The “Pair Up and Become Family” Program

“Male Chinese ‘Relatives’ Assigned to Uyghur Homes to Co-sleep With Female ‘Hosts.’” Shohret Hoshur. *Radio Free Asia*. October 2019.

Male Han Chinese “relatives” assigned to monitor the homes of Uyghur families in northwest China’s Xinjiang Uyghur Autonomous Region (XUAR) regularly sleep in the same beds as the wives of men detained in the region’s internment camps, according to sources who have overseen the forced stayovers. Since late 2017, Muslim—and particularly Uyghur—families in the XUAR have been required to invite officials into their homes and provide them with information about their lives and political views, while hosts are also subjected to political indoctrination.

The “Pair Up and Become Family” program is one of several repressive policies targeting Uyghurs in the region, which have also seen the build out of a vast network of camps, where authorities have held up to 1.5 million Uyghurs and other Muslim ethnic minorities accused of harboring “strong religious views” and “politically incorrect” ideas since April 2017.

RFA’s Uyghur Service recently spoke about the program with a ruling Communist Party cadre in Kashgar (in Chinese, Kashi) prefecture’s Yengisar (Yingjisha) county, who said that 70 to 80 families in the township he oversees have Chinese, mostly male, “relatives” that stay for up to six days at each household—many of which have male family members in detention.

In addition to working and eating together, over the course of the week that they spend with their Uyghur hosts the officials even sleep in the same bed as family members, the cadre said, particularly during the winter. The head of a local neighborhood committee in Yengisar county, who also declined to be named, confirmed that male officials regularly sleep in the same beds or sleeping platforms with female members of Uyghur households during their home stays.

Dolkun Isa, the president of the Munich-based World Uyghur Congress exile group, has said the “Pair Up and Become Family” campaign represents the “total annihilation of the safety, security and well-being of family members,” and that the program has “turned Uyghurs’ homes into prisons from which there is no escape.”

In July RFA spoke with a township and a village secretary in Hotan (Hetian) prefecture who both said that when “relatives” stay with their families to teach them the Chinese language and extol the virtues of Beijing’s policies in the region—often for around one week—they bring alcohol and meat that includes pork, and expect family members to consume them, against the principles of “halal” that govern what Muslims can eat and drink.

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Expert Group 6: Surveillance of Uyghurs Abroad

Excerpt from “Repression Across Borders: The CCP’s Illegal Harassment and Coercion of Uyghur Americans.” *Uyghur Human Rights Project*. August 2019.

Virtually all Uyghurs in America have relatives or close family members detained in the prison camps, experience a high level of anxiety about their treatment and wellbeing, and live in daily fear that additional family members may be taken at any time. The Chinese government is engaged in a systematic and widespread campaign to intimidate and silence Uyghur Americans.

Since this campaign of mass detention began, the Chinese government has been using the tactic of threatening Uyghur Americans with placing their family members in the camps. Some of the threats are vague messages to consider the welfare of their families; others are explicit threats to detain family members in the camps. Chinese officials contact Uyghurs in the United States, by text, chat apps, voicemail, email, and via messages delivered by third parties. Some members of the community report receiving such messages on a weekly and at-times even a near-daily basis.

In an interview with UHRP, a Uyghur man who worked as a carpenter said he received a call via WeChat from an unknown contact who identified himself as a police officer in China and had known the carpenter before he left East Turkestan for the United States. The alleged police officer knew certain information about the carpenter’s career, who he worked with, and even his salary in the U.S. The police officer assured the carpenter that his parents were safe but threatened that there were others who would imprison them, *unless* the carpenter provided information to the Chinese authorities.

Uyghurs can face hostility on American university campuses motivated by Chinese government aggression. *Radio Free Asia* also reported in February 2018 that a Uyghur student who introduced his home country as East Turkestan in an English language class at an American university was threatened by his Han Chinese classmates. The classmates told the Uyghur student they would not allow him to speak about his homeland and said they would report him to the Chinese Embassy. The English teacher threatened to report the Chinese students to school administrators if they did so.

Another concern for Uyghur university students is supporting themselves after detention of family members in East Turkestan. Such was the circumstances of Alfred Uyghur, a Uyghur American featured in a recent CNN broadcast, who came to the U.S. in 2015 on a student visa. He lost contact with his parents in 2017, on whom he relied for tuition payments, leaving him in financial trouble as he tried to continue pursuing a degree in the United States.

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Day 5: Boycotting the Olympics in Response to Human Rights Violations

Summary: Begin by showing a brief video on the history of Olympic boycotts and protests. Students will then split into four groups and each group will read a different text and prepare a presentation about their findings. Groups will then take turns presenting to the class. Students not presenting will take notes. Students will end the class with the “think, pair, share” activity.

Objective: Students will be able demonstrate their understanding by organizing the information in the text into a coherent and thorough presentation. Furthermore, students will be able to demonstrate their comprehension of the topic and their argumentative abilities by crafting an argument which draws on examples from the reading, discussion, and group presentations.

Note on Distance Learning: This lesson should be easily adaptable to distance learning circumstances using the grouping or breakout room features found in distance learning software.

Materials:

- Youtube video: Washington Post. “From Black Power Fists to Boycotts: A History of Olympic Protests.” <https://youtu.be/70IXxKjai5Q>
- Copies of four texts (pages 37 to 44 provided below). Divide the number of students in the class by four and print this number of each text.
- One copy per student of the “Olympic Boycott Worksheet.” (page 45 provided below)

Hook (5 minutes): Video: “From Black Power Fists to Boycotts”

Student Task:

- Watch video

Teacher Task

- Show video

Group reading task (20 minutes): Break into four groups and read separate texts as group

Student Task:

- Students will be counted off (1, 2, 3, 4) to form four groups. Each member of the group will receive a copy of the text for their group, as well as a note-taking worksheet.
- Students should designate a group leader who will be responsible for managing the group.
- Students should take turns reading aloud to each other in their group. Students will then discuss the reading within their group and will plan a brief verbal presentation to the class about the main arguments for or against the boycott as argued in the text assigned to the group. The group leader should be responsible and mindful of the

management of their time, making sure to allow room for discussion and presentation planning.

- Each student should take notes about their portion of the group presentation in the section of the note-taking worksheet corresponding to their group.

Teacher Task:

- The teacher will count off the students (1, 2, 3, 4), form groups, and pass out the reading material to each group, as well as one copy of the worksheet per student. The teacher will monitor the students, especially to make sure there are using their time wisely.

Group Presentation (20 minutes):

Student Task

- Each presentation should be about four minutes long, leaving one minute for questions at the end. All students in the group should speak or should answer questions.

Teacher Task

- The teacher should facilitate the presentations.

Think, Pair, Share (15 minutes)

Student Task:

- **Part 1 (3 minutes):** Students think about the following question to themselves:
- Based on the presentations today, in your opinion, should the 2022 Beijing Winter Olympics be boycotted to protest injustices committed against Uyghurs in East Turkistan? Why or why not? What are some other potential options besides a boycott?
- **Part 2 (5 minutes):** Pair with another student and discuss the prompt.
- **Part 3 (7 minutes):** Expand the “share” portion to the whole class. Students will be called on to speak or can volunteer.

Teacher Task:

- Facilitate activity and monitor students.

Group 1: Arguments supporting 1936 Olympics Boycott

PROTESTANTS ASK OLYMPIC BOYCOTT

138 From the Churches and
Schools of Nation Demand
Athletes' Withdrawal.

DR. BOWIE DRAFTS PLEA

Nazi Treatment of "Non-Aryans"
Declared 'Repugnant to the
World's Conscience.'

Joining in a public statement denouncing and condemning the campaign of terror and oppression of the Hitler régime against the Jewish people, 138 Protestant clergymen and educators demanded yesterday the withdrawal of American participation in the Olympic Games if they are held in Nazi Germany.

The statement, which followed a similar denunciation of Hitlerism by the Anglican Bishops, was drawn up by Dr. W. Russell Bowie of the Grace Episcopal Church. It was made public by Dr. S. Parkes Cadman, Dr. Samuel McCrea Cavert, Dr. Henry Sloane Coffin, president of the Union Theological Seminary, and Dr. Harry Emerson Fosdick of the Riverside Church, on behalf of the signatories.

States "Basic Issue."

The statement follows:

"The basic issue in connection with the Olympic Games seems to us to have been confused by the attention given to such incidental matters as whether one or two Jews may be permitted to compete upon the German teams. The central fact is that the German Government, under whose patronage the games would be held, has committed itself to a narrow racialism as the basis of the national life and is officially applying the 'Aryan paragraph' to sports as well as to public service, the professions, education and religion.

"The question of the Olympic Games is primarily an issue for leaders in sport rather than for the churches and we therefore do not speak as official representatives of the churches. We desire, however, to associate ourselves with the growing body of American citizens who protest against American participation if the games are held in a country which deliberately discriminates against a whole race on grounds of race alone. We repudiate as false and un-Christian the racialistic philosophy which justifies treating so-called non-Aryans as if they were a lower order of human beings. We regard such a view as a practical denial of the Christian doctrines of God as the Creator and Father of all mankind. Having on many occasions emphasized our own shortcomings with reference to establishing equal justice for all peoples in America, we now feel all the more free to direct attention to the most extreme instance of racial injustice in the world today.

Assail "Ghetto" Move.

"We view with abhorrence the multiplying evidences that the German Government is forcing the Jewish people into what is virtually a medieval ghetto, depriving them of citizenship, denying them a right to earn a living in many of the professions and ostracizing them from the social and cultural life of the nation. In the realm of sport this has resulted both in the dissolving of Jewish athletic organizations on a large scale and in the banning of Jews from membership in the general athletic organizations from which the teams representing Germany in the Olympics will, for the most part, be selected.

"We rejoice in the ideals of fair play and good sportsmanship which have characterized amateur athletics but find these ideals flagrantly violated in Germany today, not merely sporadically but by official sections of the government. We therefore hope that there will be such a widespread declination to participate in the Olympic Games in Germany that it will be clear to the Nazi government that its cruel treatment of "non-Aryans" is repugnant to the conscience of the world."

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© New York Times: November 22, 1935

**POWER RESTS WITH A. A. U.
Sports Body Can Prevent U. S.
Participation in Many Events.**

Texts of the Telegrams.

Former Governor Smith declared in his telegram:

"Live sentiment there should be no amateur meet in any country where the heads of the government tolerate racial or religious bigotry."

Mr. Untermyer's telegram:

"This is to renew protest of Non-sectarian League against holding Olympic Games in Berlin on grounds stated in my letter to you dated Sept. 26, copy of which being mailed you tonight with request that it and this message be read in their entirety to convention.

"Every promise made is being flagrantly violated by Nazi Government. You are doubtless aware that Berlin Olympic Stadium has been pledged as barracks to Reichswehr after games and that every one contributing through participation becomes supporter of Germany's militaristic policies. I doubt whether any American sportsman will relish that situation.

"Answering your argument on your return from Germany that as this question is restricted to sport no political implications can be considered, may I refer you to the Bible, Proverbs, chapter twenty-six, verses eighteen, nineteen, in which King Solomon declared as follows: 'As a madman who casteth firebrands, arrows and death; so is the man who deceiveth his neighbor and saith am I not in sport.' Sport cannot be made the football for all iniquities of the Hitler régime.

"I hope convention will refuse to certify entries from our country to 1936 Olympiad if held in Berlin."

The American Jewish Congress re-

quested that the A. A. U. reaffirm its boycott stand of last November, holding that conditions which endured in Germany at the time of the A. A. U. action "not only continue but are intensified." The letter further asserts that since Mr. Brundage's visit to Germany last Summer and since the formal vote of acceptance of Germany's invitation by the American Olympic Committee, Germany has contravened the spirit and text of its promises.

Gives Lengthy Summary.

In a lengthy summary of the entire situation affecting Jews in sports since July, 1933, up until December, 1934, the American Jewish Congress charges that none of the decrees of discrimination has been withdrawn. The memorandum was submitted in behalf of the congress by its president, Bernard S. Deutsch, who also is president of the Board of Aldermen.

Germany's admission of Jewish lists for the Olympics is "mere window-dressing," the congress declares. It also quotes a report of an address by Captain Hans von Tschammer-Osten, the Reich sports commissar. It was made five days after the pledge of non-discrimination had been given to the International Olympic Committee at Vienna. The German sports leader is reported to have stated, "You are probably astonished by our decision in Vienna, but we had to consider the foreign political situation. Ath-

letes represent our only asset and it is my duty to foster them."

The communication concludes with the statement, "The issue should be clear cut. Civilized Americans cannot wish to participate in the Olympic Games held in barbaric Nazi Germany."

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© New York Times: December 8th, 1934

Group 2: Arguments against boycott of 1936 Olympics

BRUNDAGE FAVORS BERLIN OLYMPICS

U. S. Sports Official Says He
Knows of No Reason to
Boycott Germany.

HAS FAITH IN NAZI PLEDGE

Holds It Is Too Late to Get New
Place for 1936 Games Even
if Desired.

Special to THE NEW YORK TIMES.

CHICAGO, July 26.—Avery Brundage, president of the American Olympic Committee, asserted here today that he knew of no racial or religious reasons why the United States should consider withdrawal of its athletes from competition at the Olympic Games in Berlin next year.

His statement was issued in response to Jeremiah T. Mahoney, national president of the Amateur Athletic Union, who was quoted in New York last night as personally in favor of American withdrawal if reports of current religious persecution by the Nazi government were verified.

"I have not heard of anything," said Mr. Brundage, "to indicate discrimination against athletes of any race or religion since last year, when there were reports that Jewish athletes might not be permitted to represent Germany in the games. That question was answered by assurances from German political and sports leaders that there would be no racial, religious or political interference of any kind. I know of no reason for questioning these guarantees."

"I don't know what charges of discrimination Mr. Mahoney had in mind yesterday when he said he would, if they were substantiated, vote against participation at Berlin.

Olympic Body Runs Games.

"In any case, Germany has nothing whatsoever to do with the management of the games. The Germans provide the facilities and make preliminary arrangements, but that is all. Every individual sport on the program is under the full and complete control of the international federation governing that sport, and the entire enterprise is under the sole jurisdiction of the International Olympic Committee.

"The time and place for the Olympic Games of 1936 were fixed by the international committee long before the present German Government came into power. The Olympic protocol provides that this must be done at least three years in advance, since it takes at least that long to prepare for this great enterprise. It would therefore be quite impossible to change the venue now, even if it were desired."

The international and American committees have every assurance from both German political and sports leaders that there will be no interference with the games and that all the rules and regulations will be enforced to the letter, Mr. Brundage said.

"The strength and importance of organized amateur sport come from its independence," he continued. "It re-establishes and attempts to maintain the highest standards in its own field of endeavor, and will not tolerate political, racial or religious interference of any kind.

"It cannot, therefore, with good grace or propriety, interfere in the

Few Jews in Olympics.

Mr. Brundage saw no significance in reports that no Jews have been named among the German athletes to compete in the Olympics. He said:

"The fact that no Jews have been named so far to compete for Germany doesn't necessarily mean that they have been discriminated against on that score. In forty years of Olympic history, I doubt if the number of Jewish athletes competing from all nations totaled 1 per cent of those in the games. In fact I believe one-half of 1 per cent would be a high percentage."

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© New York Times: July 27th, 1935

SHERRILL ASSAILED FOR OLYMPIC STAND

Fair Play Group Leader Is
Among Those Attacking the
Views of the General.

COMMITTEE MEN BACK HIM

Insist There Is No Reason for a
Boycott—Official Policy to
Be Announced Soon.

Brig. Gen. Charles H. Sherrill, American member of the International Olympic Committee, was denounced yesterday as anti-Semitic and un-American by organizations and individuals who are urging American athletes to boycott the Olympic Games in Berlin next year.

With equal vigor, however, individual members of the American Olympic Committee, in charge of American participation and determined to go on, endorsed General Sherrill's expressed opinion that Germany had complied with Olympic non-discrimination rules by inviting the Jewish fencer, Miss Helene Mayer, to join the German team.

Miss Mayer herself meanwhile denied last night that the invitation had ever reached her. She was reached at Mills College for Girls in Oakland, Calif., where she is an instructor. Despite recent announcements from Germany that she had answered the invitation by saying she did not consider herself a candidate for the fencing team, she repeated her declaration of ten days ago that it had never arrived.

Called Issue of Fair Play.

"He has gratuitously attempted to make the Olympic Games a purely Jewish issue," said William E. Chamberlain, secretary of the Committee on Fair Play in Sports, who met General Sherrill on his return from Germany Monday with a request for non-participation by American teams, which was emphatically declined.

"The issue is not Jewry against Germany but fair play," said Mr. Chamberlain. "It has been denied not only to Jewish athletes in Germany but also to Catholic and Protestant sport clubs which do not accept Nazi doctrines of conscience. General Sherrill's attitude that the Jews here should not stir up too much row lest they invite suppression in this country, as well as in Germany, marks him as an unconscious anti-Semite—even conceding that he sincerely believes he is a friend of the Jews."

Mr. Chamberlain said "a prominent American" would reply to

General Sherrill in a broadcast over Radio Station WHN on Thursday night.

Vigorous Support for Sherrill.

Among members of the American Olympic Committee, on the other hand, the comment in support of General Sherrill's attitude became equally vigorous.

"Olympic sports should not be used as a weapon in political affairs and I will rely on General Sherrill's judgment that selections in Germany conform to Olympic rules," said Dr. Joseph E. Raycroft, vice president of the American Olympic Committee, and director of student health at Princeton University.

Frederick W. Rubien, secretary of the committee and in charge of arrangements already made to dispatch the American Winter sports teams on the Manhattan on Jan. 3, and to house them at Garmisch-Partenkirchen, where Jews are forbidden to enter the municipality, said: "General Sherrill is absolutely right."

"Germans are not discriminating against Jews in their Olympic try-outs," Mr. Rubien continued. "The Jews are eliminated because they are not good enough as athletes. Why, there are not a dozen Jews in the world of Olympic calibre—and not one in our Winter sports that I know of."

Former Justice Mahoney, president of the National Amateur Athletic Union, which numbers among its membership about one-third of the Olympic teams, yesterday continued his personal campaign to muster support for a policy declaration by his organization at its December meeting that its members should not participate unless the Olympic Games were moved out of Germany.

Addressing the Social Problems Club at Columbia University, Mr. Mahoney said the "Nazi invitation to two Jews is a subterfuge, without cordiality or real sportsmanship. I wish to God the Nazis could witness an athletic competition in this country."

He was followed, however, by Benjamin Washington Johnson of Plymouth, Pa., a Negro, who is intercollegiate 50-meter dash champion, and who said, "I think Justice Mahoney should clean up the South, where Negroes are barred from his Amateur Athletic Union and discriminated against in Olympic selections."

Dr. Graeme H. Hammond, president emeritus of the American Olympic Committee, and member of the present committee, said the committee was standing by its unanimous acceptance of a year ago to participate in the 1936 Olympics in Berlin. "We have the finest teams we have ever had," he said, "and the arrangements are reported as surpassing anything done before, even at Los Angeles. It would be a great disappointment to American athletes all over the country, if we did not take part."

Avery Brundage, president of the American Olympic Committee, now in Chicago, is expected to issue a

definite declaration of the American position within a few days as a result of a recent sounding of the attitude of amateur athletic bodies throughout the country.

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© New York Times:
October 23rd, 1935

Group 3: Arguments supporting boycott of 2022 Olympics

Senator Marco Rubio and Representative Christopher Smith to Thomas Bach, President of the International Olympic Committee, October 10, 2018

Dear President Bach:

We write to respectfully ask the International Olympic Committee (IOC) to review and ultimately reassign the location of the 2022 Winter Olympics given credible reporting of the mass, arbitrary internment of one million or more Uyghurs and other Muslim ethnic minorities in China's Xinjiang Uyghur Autonomous Region (XUAR) and other ongoing human rights abuses by the Chinese government.

Before the 2022 Olympic Games were awarded to Beijing, the Chinese government pledged to the IOC Evaluation Commission that it would respect the Olympic Charter and the Host City Contract, which require host cities to "prohibit any form of discrimination" based on religion and ethnicity, and to "protect and respect human rights and ensure any violation of human rights is remedied in a manner consistent with international agreements, laws and regulations applicable in the Host Country and in a manner consistent with all internationally-recognized human rights standards and principles." China's commitments to the IOC Evaluation Commission were questionable at the time given that the 2008 Beijing Summer Games were a catalyst for a surge in the arrest, detention, and harassment of government critics, as well as increased press freedom violations and political repression. Since the 2015 announcement awarding Beijing the 2022 Games, however, developments inside China are such that any Olympics that it hosts would be severely tainted by gross violations of universally recognized human rights.

In particular, the ongoing detention of over one million mostly Uyghur Muslims in "political reeducation" camps is the largest mass internment of an ethnic minority population since World War II. United Nations (UN) High Commissioner for Human Rights Michelle Bachelet called the accumulating evidence "deeply disturbing" and urged the Chinese government to allow UN monitors access to the XUAR. At a July 2018 Congressional hearing that we held on the situation in the XUAR, Ambassador Kellie Currie, U.S. Representative to the

Economic and Social Council of the United Nations, characterized the scope of the campaign against Uyghur Muslims as "truly breathtaking" and described how "over the past year, hundreds of thousands of law-abiding Uighur citizens of China—men, women and even children—have disappeared into state custody...." Ambassador Currie's testimony also detailed how the Chinese government has sought to transform religion and ethnicity under the guise of fighting "terrorism," and "religious extremism":

[A]uthorities now prohibit "abnormal" beards and the wearing of veils in public, and classify refusal to watch state television, refusal to wear shorts, abstention from alcohol and tobacco, refusal to eat pork, fasting during the holy month of Ramadan, or practicing traditional funeral rituals, as potential signs that individuals harbor extreme religious views. Chinese authorities have banned parents from giving their children a number of traditional Islamic names, including "Muhammad," "Islam," "Fatima," and "Aisha," and have reportedly required children under age 16 who have Islamic names to change them.... Failing to comply with these restrictions, or activities such as communicating with relatives abroad and studying in foreign countries, has reportedly led to the detention of a large number of Uighurs and other Muslims, including families and children.

The continued human rights violations by the Chinese government requires a global response, including from the IOC. If the IOC remains committed to the prospect of a Beijing 2022 Winter Games, then we urge you to coordinate with the UN High Commissioner for Human Rights and seek from Chinese authorities immediate and unfettered access to the XUAR and any “political reeducation” camps for UN monitors, journalists, and international experts; the release of over a million Uyghurs and other ethnic minorities, and the permanent closure of all the “reeducation” camps.

We recognize the enormous nature of our request, but the international community cannot ignore what is happening in China at this moment. We will provide the IOC with information available to us concerning the current situation in the XUAR and offer to you whatever support that we can from the U.S. Congress for the decision to reassign the 2022 Olympic Games.

Sincerely,



Senator Marco Rubio
Chair



Representative Chris Smith
CoChair

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**“Should the World Boycott the 2022 Olympics?” David Zirin and Jules Boykoff,
The Nation, August 3rd, 2020**

There can be no Olympics, no celebration of China, as long as the Uighur Muslim population is being sent to their deaths. Georgetown University Professor James Millward has convincingly argued that China’s treatment of its Uighur population meets the United Nations definition of genocide. As Minky Worden of Human Rights Watch said, “The 2008 Olympics were already legendary for human rights abuses. The current situation is leagues worse.”

Confronted with this mountain of evidence, the IOC’s response has been weak-kneed at best, acting like nothing is amiss. Bach insists his hands are tied. The IOC, he argued, “has not the mandate nor the authority to solve the human rights problems” in China. These are “political issues” that the IOC lacks the remit to address, he said. This is a jaw-dropping abdication of responsibility, an extraordinary failure of leadership.

We need to stand with political resistance in China, and if that resistance includes calls to boycott the 2022 Games, then we should support them.

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Group 4: Arguments against boycott of 2022 Olympics

“Politicians’ Call to Boycott Beijing 2022 Olympic Games Will Only Hurt Athletes” Lu Wena, *Global Times*, July 22, 2020 (Chinese State Media)

Voices calling for a boycott of the Beijing 2022 Winter Olympic Games have been on the rise as some Western politicians are calling for athletes to pressure China over issues relating to Hong Kong and Xinjiang Uyghur Autonomous Region. However, these politicians' attempts to breed resentment seem to not have been successful as more and more people begin to realize that such a boycott will only hurt themselves.

Earlier this year, US Senator Rick Scott introduced a bipartisan resolution calling on the International Olympic Committee (IOC) to "rebid the 2022 Winter Olympics" if China failed to demonstrate "significant progress in securing fundamental human rights" by January 2021. And lately more and more politicians, mainly from Canada and the US, are calling for a united boycott of the winter sports heavyweights from attending the 2022 Olympic Games. No doubt, a no-show by the world's top winter sports athletes from those powerhouses would impair the glamour of the Winter Olympic Games, but even more damage would be done to the athletes.

Speaking at an IOC Session on Friday, IOC President Thomas Bach said "a sports boycott serves nothing," referring to the 1980 Moscow Olympic Games where Bach, a former fencer representing West Germany, lost a chance to defend his 1976 gold. The Soviet Union's invasion of Afghanistan in December 1979 led to a boycott of the 1980 Olympic Games in Moscow, where only 80 nations and regions participated, the lowest number since 1956. "It's only hurting the athletes and it's hurting the population of the country because they are losing the joy to share the pride of the success with their Olympic team," Bach said.

The Soviet army did not retreat due to the boycott instigated by then-US president Jimmy Carter, but stayed in Afghanistan for nine more years. And a revenge boycott was seen in 1984, when Eastern Bloc countries launched a reciprocal action toward the Los Angeles Games in the US. China skipped the 1980 Olympics but participated in the 1984 Games. US Olympic and Paralympic Committee Chief Executive Sarah Hirshland echoed on Sunday that "no athlete should ever have to miss out on the Olympics or Paralympics for political reasons." "It's abundantly clear in hindsight that the decision to not send a team to Moscow had no impact on the global politics of the era and instead only harmed athletes," Hirshland said.

As Bach noted, "a boycott is against all the Olympic spirit, against all the values we have in sport and what we are standing for in sport," these politicians are only using the Games as a tool for their own political gains. Anybody who is thinking about a boycott should learn this lesson from history and athletes should also voice their own opinions whether it is worth risking their own four-year efforts for nothing.

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**“IOC President Thomas Bach Warns of Possible 2022 Olympic Boycotts”,
*Associated Press, July 17 2020***

IOC president Thomas Bach warned against Olympic boycotts on Friday while also confirming he will seek reelection next year.

Although serious talk of a boycott has not begun, China's human rights record is an expected target ahead of the Olympics. Some lawmakers and diplomats have criticized China for its detention and treatment of its Muslim minority Uyghur people and pro-democracy activists in Hong Kong.

"Boycotts and discrimination because of political background or nationality are once again a real danger," Bach warned in his keynote speech in Lausanne, Switzerland. "A sporting boycott only punishes the athletes of the boycotting country and deprives their people of sharing in the success, pride and joy of their Olympic team."

Asked at a later news conference if the IOC recently discussed the Uyghur issue with Chinese authorities, Bach limited the focus of its role -- to "whatever is related to the Olympic Games" rather than society as a whole.

"This is our remit. And we are fully confident that, there, China will deliver on this commitment," he said.

The boycott issue is personal for Bach, who won a gold medal in team fencing at the 1976 Montreal Olympics but could not defend the title when West Germany joined the United States and others in refusing to send teams to the 1980 Moscow Games.

"The Soviet army stayed nine long more years in Afghanistan after the boycott," said Bach, who as an athlete spokesman in 1980 failed to change the minds of German political leaders. "It appears that today, some just do not want to learn anything from history.

"The only political effect the boycott of 1980 had was to trigger the revenge boycott of the following [Los Angeles] Olympic Games," he said.

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Olympic Boycotts Worksheet

Name _____

Date _____

Instructions: Take notes about your group's text to help you prepare for your presentation in the space labelled with your group number. During other groups' presentations take notes about their main arguments in the spaces below.

Group 1	Group 2
Group 3	Group 4