



TEACH UYGHUR PROJECT

EDUCATIONAL OUTREACH DOCUMENT

UYGHUR AMERICAN ASSOCIATION / NOVEMBER 2020

Who are the Uyghurs?

The Uyghurs are a Turkic, majority Muslim ethnic group indigenous to Central Asia. The Uyghur homeland is known to Uyghurs as East Turkistan, but is officially known and internationally recognized as the Xinjiang Uyghur Autonomous Region of the People's Republic of China. Due to the occupation of their homeland by the Qing Dynasty of China and the colonization of East Turkistan initiated by the Chinese Communist Party, many Uyghurs have fled abroad. There are several hundred thousand Uyghurs living in the independent Central Asian states of Uzbekistan, Kazakhstan, and Kyrgyzstan, as well as a large diaspora in Turkey and in Europe. There are and estimated 8,000 to 10,000 Uyghurs in the United States.

The Uyghur people are currently being subjected to a campaign of mass incarceration, mass surveillance, forced labor, population control, and genocide, perpetrated by the Chinese Communist Party (CCP).

About the Uyghur American Association (UAA)

Established in 1998, the Uyghur American Association (UAA) is a non-partisan organization with the chief goals of promoting and preserving Uyghur culture, and supporting the right of Uyghur people to use peaceful, democratic means to determine their own political futures. Based in the Washington D.C. Metropolitan Area, the UAA serves as the primary hub for the Uyghur diaspora community in the United States.

About the "Teach Uyghur Project"

Education is a powerful tool for facilitating change. The goal of this project is to encourage teachers to teach about Uyghurs, and to persuade schools, and eventually state legislatures, to incorporate Uyghurs into primary and secondary school curriculum.

About the Author

This document was written by a UAA intern who wishes to remain anonymous due to concerns of potential harassment by agents of the Chinese government.

Images

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Cover Illustration

Outside old town Kashgar, taken by the author in the winter of 2017.

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Chulja, East Turkistan

Introduction

Most Americans know very little, about Uyghurs, their history, and their current plight. The Chinese Communist Party (CCP) takes advantage of this ignorance and promotes a false narrative which deflects from their destructive behavior, and brings pain to the Uyghur people in East Turkistan and in exile. Educators have the power and responsibility to address this injustice by making their students aware of the history of the Uyghur people, and of the realities of their suppression by the CCP.

The purpose of this document is to provide educators with the knowledge and resources they need to incorporate Uyghurs into their curriculum. To counteract the false narrative of the CCP, educators must approach teaching from a position of some expertise. This is why this document provides extensive and detailed background information, examples, and sources. Though lesson plans are included, using someone else's lesson plans alone is not enough. We encourage educators to familiarize themselves with Uyghur history as well. To these ends, a reading list and collection of resources have been included.

This document makes very sharp criticisms of the government of the People's Republic of China (PRC). The Uyghur American Association draws a clear distinction between the Chinese government and the Chinese people. The government of China is an authoritarian regime entirely controlled by the CCP, with no democratic participation by the Chinese people. We are not an anti-Chinese organization, or are we hostile towards Han Chinese, China's majority ethnic group. There are many Han Chinese who support Uyghurs, but most will not do so publicly out of concern for the safety of themselves and their families. If a Han-Chinese person in China were to openly support the Uyghur cause they would almost certainly be jailed. Chinese living overseas are at risk of endangering their families back in China if they openly voice their support for Uyghurs.



Kashgar Old City Street Scene

A Brief History of Uyghurs and East Turkistan

The Uyghur people are descendants of several empires and kingdoms which have historically existed in East Turkistan. Archaeological and historical research by Uyghur and western historians has shown that Indo-European and Turkic groups have lived in the Uyghur homeland for several thousand years. Eventually these people adopted the ethnonym "Uyghur."



Several Uyghur civilizations have existed in the land that is now East Turkistan. The Uyghur Khanate (744-840) represented the largest territorial extension of Uyghur power. The Kara-Khanid Empire (840-1212) saw the introduction of Islam to the Uyghur people. To this day, Uyghurs are primarily Sunni Muslims, and Islam is integral to their culture and identity, though the practice of Islam among Uyghurs is uniquely imbued with local traditions. It was also during this time that Arab geographers began to refer to the area where Turkic people lived as "Turkistan." During the Mongol Empire (1212-1328) parts of the Uyghur region came under Mongol control, and Genghis Khan adopted the Uyghur script for his administration. After the collapse of the Mongol Empire several Uyghur kingdoms existed in this region until the annexation of East Turkistan by the Qing dynasty as Xinjiang province in 1884. The Qing hold on East Turkistan was never complete, and several Uyghur political entities continued to exist outside of Qing control.

The most recent Uyghur states are the two East Turkistan Republics (ETR) (1933-1934) and (1944-1949). It must be understood that for much of the non-western world there was no concept of the nation-state along the lines of the Westphalian system. Most societies which had not come into contact with this idea, including the Uyghurs, were content with having vaguely defined borders, and did not seek diplomatic recognition of their country by the wider world. The two ETRs represent the first time the Uyghurs sought to form a nation-state along Westphalian lines. This is not to say, however, that Uyghurs did not have a national identity until this point. The first ETR was defeated by a Chinese warlord Sheng Shicai who sought to rule the region as a personal fiefdom, and the second ETR was ended with the invasion of the CCP in 1949.

Since 1949 Uyghurs have suffered from all the atrocities which have beset China under the CCP. Every terrible event you've ever heard of in modern China - forced collectivization, repression campaigns, the cultural revolution - have also befallen the Uyghur people, but to an even greater extreme considering their second-class status within China. Tens of thousands of Uyghurs fled to the nearby Turkic republics of the Soviet Union to escape the atrocities committed against them. There have been several uprisings in East Turkistan against the oppression of the CCP which have tragically been violently suppressed with significant loss of life. Since 2017 the repression campaign against Uyghurs has escalated to a new stage with the introduction of concentration camps and mass surveillance into the region.

East Turkistan

The Uyghur homeland of East Turkistan is a vast 695,000 square mile territory in the center of the Eurasian landmass. The region shares borders with Russia to the north, Kazakhstan, Kyrgyzstan, Tajikistan, Pakistan, Afghanistan, and India to the west, Tibet to the south, and Mongolia and China to the east. East Turkistan is geographically defined by the Tengri Tagh Mountains (also known as Tian Shan) in the north, the Kunlun Mountains in the south, and the massive Taklamakan desert in the center of the region. The ancient Silk Road from China to Europe ran through East Turkistan, and is an integral part of Uyghur and Central Asian identity and heritage.

Uyghurs mostly live in the inhabitable oasis cities and towns spread around the outside of the Taklamakan in the Tarim river basin – a region historically known as Altishahr. The Uyghur population used to be more widespread in the region, but due to Chinese colonialism Uyghurs have been pushed out of some areas to make room for Han settlers. Urumqi in the north-east of the region is the capital of Xinjiang province. However, the city of Kashgar in the south-west was historically the largest city in the region, and has been the center of Uyghur cultural life for centuries.

East Turkistan has historically been oriented to the Islamic world far more than the Chinese world. Kashgar is closer, in distance and in character, to Kabul, Tehran, Islamabad, and Baghdad than to Beijing.

Who else lives in East Turkistan?

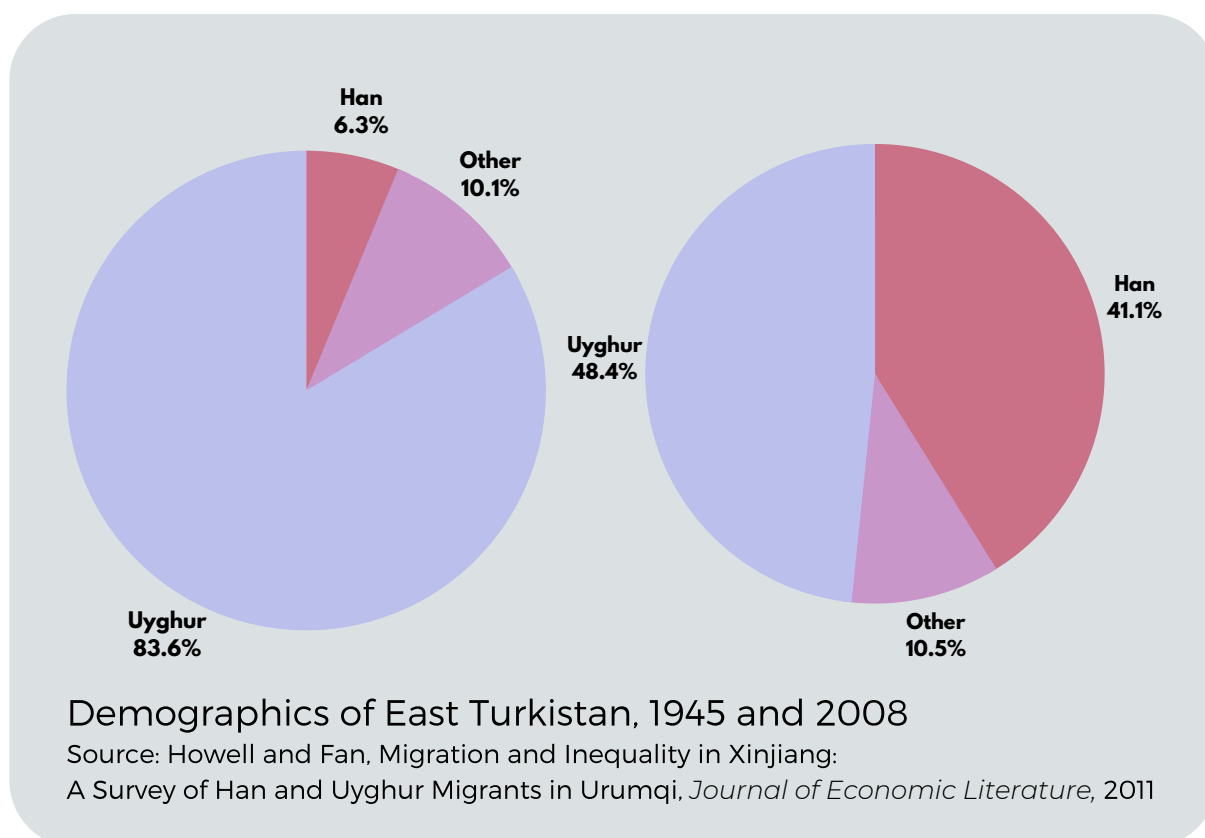
Communities of people from nearby countries have lived in East Turkistan for centuries. There are significant populations of Kazakh, Kyrgyz, Uzbek, Tajik, Tatar, Hui, Mongol, Tibetan, and Manchu people living in East Turkistan. These groups together make up about ten percent of the population of the region. Several of these ethnic groups are Central Asian Turkic Muslims with very similar cultures to the Uyghurs, and languages which are mutually intelligible with the Uyghur language.

There are also Han people from China living in East Turkistan. It is not surprising that a small number of Han have lived in East Turkistan for centuries, given that China is a neighboring country. However, this number remained small until the CCP forcefully gained control of the region in 1949 and began a state sponsored program of Han migration into East Turkistan.



Uyghur Rawap and Dombra

Han are offered incentives such as jobs and subsidized housing to encourage migration to East Turkistan. In some cases, large populations of Han have been forced to migrate to the region, and have been forbidden to leave and return to their homes in China. The Han population of the region has risen from 6.3 percent in 1945 to 41.1 percent in 2008. These statistics do not include the substantial presence of the Chinese military in the region, as well as temporary workers, which makes the number of Han living in East Turkistan at any given time much higher than the official numbers suggest. This policy of settler colonialism is a classic tool of colonization, towards the goal of making independence for the indigenous group, in this case the Uyghurs, unfeasible.



Language

The Uyghur language is a member of the Turkic language group. Uyghur enjoys a very high degree of mutual intelligibility with the other Turkic languages of Central Asia. The modern Uyghur language is written in Arabic script within East Turkistan, but has been written in Latin and Cyrillic script as well in recent history. Many Uyghurs can speak Mandarin Chinese with varying degrees of fluency due to the imposition of Mandarin in the education system of Xinjiang by the Chinese government, and due to employment restrictions in China for those who do not speak Mandarin. However, Uyghurs historically did not speak Chinese, and the Uyghur language is not a Chinese language.

The Uyghur language is considered by scholars to be the closest living language to Ancient Turkish and is deeply respected in the Turkic language community. During the Pan-Turkic revival following the end of the Ottoman Empire, the new country of Turkey sought to revive the Turkish language by replacing Persian and Arabic loan words. They sent scholars to East Turkistan to study the Uyghurs language, in order to find the words that had long been forgotten by the Ottoman Turks.

The Uyghurs and China

Chinese historical claims to East Turkistan

The Chinese Communist Party claims that Xinjiang has been part of a unitary multi-ethnic Chinese nation since the Han Dynasty (221-206 BC). No credible historian takes this claim seriously. Chinese control of East Turkistan during the Han Dynasty amounted to military occupation of some areas, primarily to protect trade along the Silk Road through Central Asia. These military outposts disappeared at the end of the Han Dynasty, to re-appear briefly in the Tang Dynasty (618-907 AD). The Mongol led Yuan Dynasty (1271-1368) briefly controlled a portion East Turkistan. It was not until 1884, during the Qing Dynasty, that China conquered East Turkistan and incorporated it as a province of China. Even then, control by the Qing was tenuous.

Owen Lattimore, the famous historian of Central Asia, claimed in 1955 that parts of East Turkistan had been controlled by a China-based state, on and off, for only about 425 of the last 2000 years. This "control" was never a full incorporation into the Chinese state. Only in 1949 when the People's Liberation Army of the CCP entered the region did East Turkistan fully come under Chinese control.

A study of Chinese primary sources shows that members of the Qing Dynasty administration in the region clearly understood that they were administering a colony, not a historical province of China. In their writings and discussions with each other they compared their administration of Xinjiang and other Chinese "dependencies" with the methods that Europeans used in governing their "dependencies".

The Chinese governor of the region from 1912-1928, Yang Zengxin, argued against the use of Han Chinese troops in the region because the British in their administration of India, and the French in Vietnam, both used local soldiers. A later Chinese governor of Xinjiang, Zhong Zhizhong, argued in 1946 that, as the independence of India and the Philippines were being considered by Britain and the US, China should also consider granting independence to their colonies, Xinjiang and Tibet. These are but two examples of many which show that, until 1949, the Chinese never considered East Turkistan to be an "integral part of China since ancient times."



1899 US Department of Treasury Map showing East Turkistan as among the "Chinese Dependencies."

It's All in the Name

The name Xinjiang is a combination of two Chinese characters 新 (xin) meaning “new” and 疆 (jiang) meaning “frontier” or “borderland.” It was apparent to the Chinese who gave the region this name 1884 that this was a new edition to the Chinese state. Aware that the name contradicts their narrative of having always controlled the region, the CCP shamelessly and falsely claims that the name means “old territory returned to the motherland.”

The Chinese Dynastic "Tributary System"

The Chinese government often refers to the “tributary system” as proof that the various Uyghur states which have existed in East Turkistan over the centuries had actually been a part of the Chinese state. In reality, the tributary system was the dynastic form of international relations. For most of history China was the predominant power in Asia. To maintain a good relationship, small nations around China would acknowledge the “superiority” of China by participating in rituals of “tribute”. This included sending envoys and trade missions, and referring to their own leaders as “King” rather than “Emperor,” a title reserved for the ruler of China. If it were true that any state which had entered a “tributary” relationship with China could be considered as part of the Chinese state, then Korea, Japan, Vietnam, Malaysia, Cambodia, Thailand, and many other countries should all be part of China. Even England was considered by the Chinese emperor to be a tributary state when the English first arrived on Chinese shores.



Turpan, East Turkistan

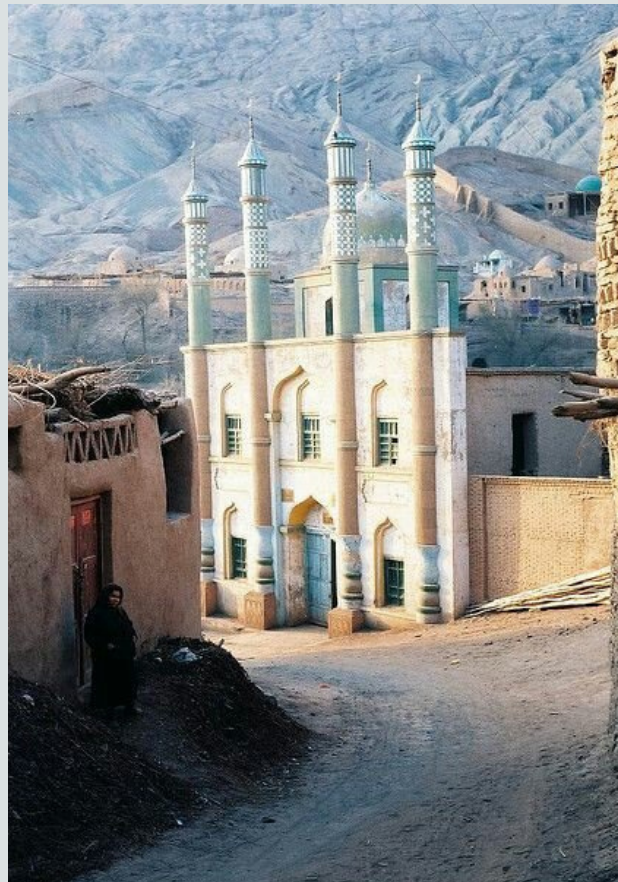
Is the Uyghur independence movement simply Islamic extremism?

To admit that legitimate grievances exist among the Uyghur people would discredit the CCP's assertion of economic and cultural wellbeing of the Uyghur people within the framework of Chinese governance. Therefore, the CCP has always been quick to blame the East Turkistan independence movements on foreign influence from democracy-promoting western countries. However, since the 9/11 terrorist attacks in the United States the CCP has shifted their narrative to blame foreign Islamic jihadist influences for the unrest in East Turkistan.

After 9/11, the CCP sought foreign support for its oppression of the Uyghur people under the mantle of the US led "Global War on Terror." In the past few years the Chinese state-owned media's English language services have been publishing articles and documentaries on the so-called "jihadist" movement in East Turkistan. This is an attempt to justify the surveillance and detention of the Uyghur people to foreign audiences as a counter-terrorism movement. The Chinese authorities have also used so-called "terrorism" as an excuse to crack down on the freedom of Uyghurs to peacefully practice Islam. Some western journalists and scholars have carelessly followed the Chinese model by framing Uyghurs in the context of global Islamic terrorism, ignoring the unique historical aspects of the Uyghur struggle.

Historical Writing in China

All historical writing in China is controlled by the state. It is impossible to publish a history book or journal article without first submitting it to the state censors. All publishing houses are state-owned. Control over the historical narrative is an important tool for the CCP in their effort to legitimize their rule. A rigorous assessment of the history of China would show much of what the CCP bases their legitimacy on to be distortions, simplifications, and outright lies. This is why independent historical writing in China is forbidden, and public debate among historians over sensitive issues in China's history is not allowed. In one notable case, eleven scholars were prohibited from traveling to China for their work on a book "Xinjiang - China's Muslim Borderlands."



Mosque in Turpan

Are Uyghurs actually autonomous within China?

There are several examples in the world of **stateless nations**, that is, ethnic groups which do not possess their own state and which are not the ethnic majority in any nation-state. There are many stateless nations which have significant autonomy within their home region and hold real power within the national governments of their country. The Uyghurs in Xinjiang are not one of these examples. Along with other stateless nations, the Uyghurs are part of the Unrepresented Nations and Peoples Organization (UNPO).

The official title of Xinjiang province is the Xinjiang Uyghur Autonomous Region (XUAR). The name is misleading, however, because Uyghurs exercise no autonomy and hold no real power within the region. In an effort to portray to the outside world that Uyghurs govern themselves, the CCP always appoints a Uyghur to the head of the XUAR government. However, this position has no power. The real power in the region is held by the CCP Secretary of Xinjiang, which is always a Han Chinese politician. There have been no examples in the history of the People's Republic of China of a Uyghur holding a top ministerial position in the federal government of China or within the CCP Politburo Standing Committee.

This lack of autonomy extends into all aspects of life for Uyghurs. All decisions concerning religion in the XUAR are made by Chinese authorities, including appointing the imams of mosques. Religious education for minors is banned by the authorities, against the wishes of the Uyghur people. Use of the Uyghur language is being phased out in schools in favor of the Chinese language, and Uyghurs have no control over school curriculum.

How can anyone argue that Uyghurs are autonomous when they have no say in their own education, religious practices, and governance? Uyghurs also lack the ultimate form of autonomy – that of free movement. Uyghurs have faced difficulty obtaining a passport, and since 2017 it has been functionally impossible to do so.

In 1918 President Woodrow Wilson stated to a joint session of Congress that, “national aspirations must be respected; peoples may now be dominated and governed only by their own consent. ‘Self-determination’ is not a mere phrase. It is an imperative principle of actions.” Americans must hold up these values outlined by Wilson by advocating for the self-determination of Uyghurs.

Uyghur/Tibetan Solidarity

The Uyghur and Tibetan people support each other in their struggles for self determination. The persecution of Tibetans by the Chinese government has historically received much more attention from the international community than that of the Uyghurs. The major reason for this is the Dalai Lama, the highly respected spiritual leader of the Tibetans who is living in exile in India. Uyghurs do not have a visible figure equivalent to the Dalai Lama. Another reason is the somewhat successful efforts of the CCP to falsely connect the East Turkistan independence movements with Islamic terrorism. The persecution of the Uyghurs has many similarities to that of the Tibetans. The architect of the surveillance and concentration camp system in East Turkistan, Chen Chuanguo, first served as CCP Secretary in Tibet before serving as Xinjiang CCP Secretary.

Genocide, Camps, Surveillance, and Forced Labor

Internment camps and family separation

Repression of Uyghurs has been a historical reality since the CCP took control of East Turkistan in 1949. However, in the last few years the atrocities committed against Uyghurs have escalated. Since 2017 a system of mass detention in internment camps has been implemented in the XUAR by the government of Xinjiang and the CCP. Adrian Zenz of the Victims of Communism Memorial Foundation estimated in 2019 that at least 1.8 million Uyghurs and other Turkic Muslims have been detained in these camps. Other estimates are as high as 3 million Uyghurs detained. The CCP first denied the system of mass detention entirely. Faced with pressure from foreign governments, the CCP changed their narrative and admitted to the existence of the camps but described them as vocational and educational training centers, instituted to address economic development and "poverty alleviation." Recent Chinese sources suggest that the number of people subject to re-education and forced labor may be much higher. A Chinese government white paper published in September 2020 claims that, from 2014 to 2019, 16 million Uyghurs and members of minority groups in Xinjiang were part of a "labor relocation" scheme, a euphemism for re-education and forced labor.

The CCP also justifies this mass detention by framing it as a campaign against extremism and separatism. Participation in any activity promoting or supporting an independent Uyghur state and any practice considered to be Islamic extremism can result in arrest. Activities that are deemed separatist and extremist, and therefore can lead to detention, include but are not limited to: foreign travel, foreign education, speaking a foreign language, downloading a foreign telephone application, communicating with family or friends abroad, growing a beard, naming a child an Islamic name, possessing a Quran, wearing a hijab, refusing to drink alcohol, refusing to eat pork, and giving up smoking tobacco. Survivors of the camps who have escaped abroad describe a system of institutionalized abuse. Former detainees have testified to beatings, torture, forced labor, humiliation, political indoctrination, withholding of food, and withholding of medical treatment.



Uyghurs detained in a camp in Lop County, East Turkistan (source: wikipedia)

In addition to the camps, Uyghurs have been subject in recent years to other atrocities. Among these is a campaign of population control manifested in forced abortions and sterilizations of Uyghur women. The so-called “one-child policy” system of population control is well known outside of China. However, in recent years the CCP has abandoned this policy for Han Chinese in favor of incentivizing families to have more children in order to address demographic and employment problems in China. At the same time, the policy has escalated in East Turkistan. Furthermore, the Chinese government has been encouraging and in many cases forcing Uyghur women to marry Chinese men, in effect absorbing them and their future children into the Han Chinese ethnicity and culture, thereby erasing their Uyghur identity and heritage.

Children of Uyghur adults who have been sent to camps or who have been moved out of Xinjiang as forced laborers are in many cases taken away from family members and placed in state-run boarding schools. These young Uyghurs are told that their parents are criminals. In some cases, Uyghur children have been placed in orphanages even while their parents remain alive.

Article II of the United Nations Convention of the Prevention and Punishment of the Crime of Genocide outlines the definition of genocide. The definition includes “imposing measures intended to prevent births within the group” as well as “forcibly transferring children of the group to another group.” Under this definition there can be no denying, no equivocating – genocide is being committed against Uyghurs in China.



Kashgar Old City Street Scene

Surveillance

Within East Turkistan, Uyghurs and other Turkic Muslims live under constant surveillance by the Chinese state. Uyghurs must pass through security checkpoints when entering shops and markets, and when passing between certain streets and neighborhoods. At these checkpoints they must show identification, hand over phones to be searched for banned material, and submit for facial recognition scanning.

Facial recognition cameras have been extensively deployed in all Uyghur cities, towns, and villages. Police armed with assault rifles march through streets in groups of ten or larger, accompanied by armored cars and tanks. Cameras are installed inside of mosques and even inside some Uyghur homes. Most egregiously, Han Chinese officials have been assigned to reside in the homes of some Uyghur families. Undoubtedly Uyghurs are subject to the most comprehensive and intrusive system of surveillance in the world today.

Even outside of China, Uyghurs are not safe from surveillance and harassment. The Chinese government pressures and in some cases has succeeded in convincing foreign governments to deport Uyghurs back to China. In most cases these Uyghurs have disappeared into the system of detention. Uyghurs living abroad regularly receive harassing messages from Chinese government officials, threatening their life and those of their family members back in East Turkistan. Chinese officials have forced Uyghurs to record videos denouncing their family members living abroad, or to record messages encouraging them to stop speaking out against China and to come back home. Uyghurs abroad are effectively cut off from their families in East Turkistan, knowing that they endanger their family members with any communications.



Chen Quanguo, Xinjiang CCP Secretary. Sanctioned by the US for his role as architect of the surveillance state. (source: wikipedia)

Are your shoes made with Uyghur forced labor?

The Chinese government has relocated thousands of Uyghurs by force from East Turkistan to cities within China to work in factories. This practice has become more prevalent since the outbreak of the Covid-19 pandemic. In order to keep factories running while Han Chinese workers are quarantined or do not wish to come to work for safety reasons, Uyghurs are brought in to replace them. According to a study by the Australian Strategic Policy Institute, advertisements are published online in China which offer contracts to factory managers for Uyghur forced labor supplied by the XUAR government. Labor camps are also located throughout East Turkistan, and are often connected to the system of internment camps. Prominent American, European, and Japanese companies have contracted with factories in China that are using Uyghur forced labor. These brands allegedly include Nike, Adidas, Apple, Amazon, and dozens of others.

US law forbids products made with forced labor from entering the United States. However, supply chains and labor practices in China are complicated enough to provide plausible deniability to companies seeking to avoid sanction. The Uyghur-American community and their allies are advocating for the passage of a bill, The Uyghur Forced Labor Prevention Act, into law, in order to address the issue of forced labor in the Uyghur region. In the meantime, it is up to consumers to make ethical choices about their consumption with regards to the forced labor of Uyghur people.

Cultural Genocide

A campaign to eliminate Uyghur ethnocultural identity is being perpetrated by the CCP in East Turkistan. The goal of this campaign is to assimilate Uyghurs into mainstream Chinese culture at the expense of their heritage. These efforts amount to **cultural genocide**.

One aspect of this campaign is to eliminate signs of Uyghur heritage from the physical environment. Uyghur mosques, shrines, and graveyards are the most prominent targets. Analysis of publicly available satellite imagery from Google Earth provides irrefutable evidence of the destruction. Radio Free Asia estimates that as many as 5000 mosques have been demolished in the last few years. A Uyghur Human Rights Project (UHRP) report, "Demolishing Faith," outlines the research that has led to these revelations, and provides several examples.

The CCP also is attempting to eradicate Uyghur culture through their domination of the education system in the XUAR. Uyghur children are taught a distorted version of their heritage. They are forced to participate in Chinese holidays and festivals at the expense of their own. They are denied a religious education, against the wishes of their families. Uyghur language and culture are sidelined and diminished, and the Chinese language and culture are held up as a civilized alternative.

Prominent Uyghur cultural figures – artists, writers, and intellectuals – are singled out by the CCP and sent to camps in order to remove their influence from the public sphere. One such person is the successful folk singer and composer Abdurehim Heyt, who was imprisoned in 2017. The CCP claims that the camps are vocational training centers. Why then does a poet and singer with such a successful career need to learn a vocation? This targeting of modern-day cultural icons is an effort to stifle and erase Uyghur tradition and replace it with mainstream Chinese culture, which amounts to no less than cultural genocide.



Satellite images from Google Earth from August 2018 (above) and August 2020 (below) provide irrefutable evidence of the destruction of the 400 year old Kargilik Grand Mosque.



How to Teach About Uyghurs

Uyghurs are witnessing the systematic erasure of their culture within their own homeland. Their history is being distorted in the classrooms of their own children. An immense propaganda campaign is being mounted by the Chinese state to hide the truth from the world. The simple act of teaching truthfully about Uyghurs in your classroom – their history, their culture, and the reality of their oppression at the hands of the CCP – is an act of activism and resistance.



Uyghur students in Kashgar's old city

Finding space for Uyghurs within curriculum standards

Uyghurs are not explicitly included in school curriculum or in public school history textbooks in the United States. Some states and school districts empower teachers to make their own choices about what sources to use, and whether and for how long to deviate from the curriculum. Others expect teachers to strictly adhere to the curriculum and the textbooks that the school district has purchased. In extreme cases, teachers are mandated to write on the board every day the standard towards which they are teaching. However, state standards are often open ended enough that teachers can find ways to teach about Uyghurs under the umbrella of the standards. Consider for example these history standards from the state of California:

6.6.7: Cite the significance of the trans-Eurasian "silk roads" in the period of the Han dynasty and the Roman empire.

10.4.3: Explain imperialism from the perspective of the colonizers and the colonized and the varied immediate and long term responses by the people under colonial rule.

The first could warrant an entire lesson on comparing sources to test the veracity of the CCP claim that East Turkistan has been part of China since the Han dynasty. The second can be used to justify discussion of the Chinese colonization of East Turkistan up to the present day.

Consider also the place of East Turkistan in world history. As a geographical crossroads between Europe and Asia, East Turkistan has been involved in many major world events. Teachers can find a place for discussion of East Turkistan in units on a number of topics, for example, in a unit on the Second World War or the Chinese Civil War. Furthermore, we recommend including discussion of the Uyghur Genocide when covering the Holocaust, as well as the creation of the United Nations and its role in the prevention of genocide. This could include an incorporation of Uyghurs into a lesson on International Holocaust Remembrance Day.

Some states have thematic standards which could be utilized to teach about Uyghurs, such as the state of Wisconsin's requirement to teach about historically marginalized groups. Many states also have skills-based standards, such as the state of Montana's social science benchmarks which require students to develop skills in inquiry, and in evaluating the accuracy of sources. Teachers should consider Uyghur history as a case study when developing skills such as writing, critical thinking, and primary and secondary source analysis.

Teachers of political science can utilize government actions around the Uyghur issue to teach about governance in America. For example, teach about sanctions by following US sanctions on government officials in Xinjiang. Or explain to students how a bill becomes a law by following one of the acts of legislation enacted to support Uyghurs through its stages of development, from community support and grassroots activism, to introduction of the bill, approval by committee, and eventual passage.

We encourage teachers to closely read their state content standards to find the places where teaching about Uyghurs is justified by the language of the standard, should the need arise to defend your teaching of the topic.

Teaching Uyghur Culture

There are many Uyghur cultural videos on YouTube which would make effective "hooks" to hold students' attention at the start of a class. Consider showing a musical performance of the Uyghur "Muqam", or a video of a Uyghur chef hand-making the famous Uyghur lagman noodles.

Sources and Resources

A number of lesson plans are included with this document which utilize primary and secondary sources related to Uyghur history and the modern-day repression of Uyghurs by the CCP. Furthermore, this document includes a collection of resources for suggested reading including books, news media, websites, testimonials, and research projects related to Uyghurs. There is a wealth of well researched, well written projects regularly produced by Uyghurs and allies of Uyghurs which are available for use by educators. It is also important to introduce students to the first-hand accounts of Uyghurs who have suffered at the hands of the CCP, some of which are included in "Xinjiang Victims Database" recourse section on pages 20 and 21.



Uyghur Doppa hats for sale in a bazaar

Teaching Student Activism: Uyghurs as a Case Study

The United States has a long tradition of student activism. Every movement for civil rights and human rights in this country has had students at the vanguard. It is never too early to become involved in activism. Consider, for example, the success of teenage climate activist Greta Thunberg. Young people have the unique ability to make their voices stand out and be heard.

We are encouraging teachers to give students the opportunity to advocate for the Uyghur people by engaging in a letter writing campaign. Letters from young people attract attention and can have a profound impact. Members of Congress especially like to receive letters from young people, who they see as the next generation of voters. Corporations seek to understand the values of young people, their future consumers.

The optional sixth day of the lesson plan gives guidelines and templates for writing letters advocating for Uyghurs. However, young people should not be forced into activism. Rather, the desire to be an activist must come from a personal realization of a problem in society, and a desire to take the initiative to speak out. For these reasons, the letter writing lesson is optional. It would be reasonable to make this activity available to students who wish to participate, but to not require every student to write a letter.

Teachers may feel nervous encouraging political activism in their classrooms. There have been some cases in this country of teachers facing criticism and even disciplinary action for encouraging students to advocate for politically controversial causes. However, support for Uyghurs in the United States is bi-partisan and uncontroversial, so there is no reason for concern. The uncontroversial nature of Uyghur advocacy makes it an effective case study for teaching student activism.

We also encourage teachers to make their voices heard by advocating for the explicit inclusion of Uyghurs into the school curriculum of their state. The following few pages are templates for teachers to write to their governor, members of the state board of education, and members of the state legislature (not the federal congress, as they do not control state curriculum). The person you should contact depends how curriculum is decided in your state. Please feel free to reach out to us if you need help finding out who to contact in your state.

Teachers can also advocate locally within their own school districts for the inclusion of Uyghurs in curriculum.

2022 Beijing Olympics

Should a country that is actively engaging in genocide be allowed to host the Olympics? South Africa was expelled from the International Olympic Committee (IOC) and was banned from sending athletes to the Olympics from 1962 to 1991 in response to their policy of apartheid. Two of the letter templates in this document concern the Olympics. One is addressed to the IOC, advocating for the relocation of the 2022 Olympics from Beijing, and another advocates for the US to boycott the Olympics in the event they are not moved from China.

The Honorable [Full Name of Governor]
State of [name of state]
[Name of Building]
[Address]
[City, State, Zip Code]

[Date]

Dear Governor [Last Name],

As a public-school teacher in the State of [name of state], I am writing to encourage you to advocate for the explicit inclusion of Uyghur history and culture into our state education curriculum.

The Uyghurs are a Turkic, majority Muslim ethnic group native to East Turkistan in Central Asia. After being colonized by China in the 1800s and incorporated into the Chinese state as Xinjiang province, the Uyghurs and other Turkic minorities in East Turkistan have suffered greatly. The Uyghur people are currently subjected to a campaign of mass incarceration, mass surveillance, population control, forced labor, and cultural genocide by the Chinese government and the Chinese Communist Party.

I have already been teaching my students about Uyghur history and culture, and about the campaign of repression against Uyghurs in China. However, under our curriculum I have to justify the inclusion of a week-long unit on this topic by finding a vague area of the state curriculum standards to attach the lessons to. The explicit inclusion of Uyghurs in the state curriculum would not only provide cover for teachers like me who already teach about this topic, but it would mandate that all children in our state learn about Uyghurs.

Part of the campaign of repression against Uyghurs in China is the total erasure of their culture and history. Uyghur students in their own homeland are taught a distorted version of their own history. It is all the more important for us to teach the truth about Uyghurs in our schools. Furthermore, the Chinese government benefits from ignorance about Uyghurs. Most Americans have never heard of Uyghurs or East Turkistan. The single best way to address this issue is to teach about Uyghurs in our schools. Therefore, I respectfully urge you to do all that is in your power to advocate for the explicit inclusion of Uyghurs into our state curriculum.

Sincerely,

[first and last name]

(Note: find your state [not federal] assembly member, representative, or senator [titles vary by state] by entering your address into this form: https://openstates.org/find_your_legislator/)

The Honorable [Full Name of your State Representative/Assembly Member/State Senator]
[Legislative body] (example: California State Assembly)

State Capital [Room Number]

[Address]

[City, State, Zip Code]

[Date]

Dear Representative/Assembly Member/Senator [Last Name],

As your constituent, and as a public-school teacher in your district, I am writing to encourage you to advocate for the explicit inclusion of Uyghur history and culture into our state education curriculum.

The Uyghurs are a Turkic, majority Muslim ethnic group native to East Turkistan in Central Asia. After being colonized by China in the 1800s and incorporated into the Chinese state as Xinjiang province, the Uyghurs and other Turkic minorities in East Turkistan have suffered greatly. The Uyghur people are currently subjected to a campaign of mass incarceration, mass surveillance, population control, forced labor, and cultural genocide by the Chinese government and the Chinese Communist Party.

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Sincerely,

[first and last name]

Find the list of members and contact information of your state BOE here
[<https://www2.ed.gov/about/contacts/state/index.html>]

Mrs/Ms/Mr. [Full name of State BOE member]
[name of state] Board of Education
[Address]

[Date]

Dear Mrs/Ms/Mr. [Last name of BOE Member] [if member is the chair or vice-chair include title],

As a public-school teacher in the State of [name of state], I am writing to encourage you to advocate for the explicit inclusion of Uyghur history and culture into our state education curriculum.

The Uyghurs are a Turkic, majority Muslim ethnic group native to East Turkistan in Central Asia. After being colonized by China in the 1800s and incorporated into the Chinese state as Xinjiang province, the Uyghurs and other Turkic minorities in East Turkistan have suffered greatly. The Uyghur people are currently subjected to a campaign of mass incarceration, mass surveillance, population control, forced labor, and cultural genocide by the Chinese government and the Chinese Communist Party.

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Sincerely,

[first and last name]

Resources

News Media

Mainstream media outlets such as *BBC*, *New York Times*, *Washington Post*, *Wall Street Journal*, and *NPR* have recently been producing high quality reporting about Uyghurs and East Turkistan.

Radio Free Asia covers China issues, including East Turkistan, and *Radio Free Europe/Radio Liberty* covers human rights and democracy promotion in the post-Soviet world and Central Asia, including Xinjiang.

Websites

- *Uyghur American Association* – www.uyghuraa.org
- *Uyghur Human Rights Project (UHRP)* – www.uhrp.org
- *World Uyghur Congress* – www.uyghurcongress.org
- *Uyghur Cultural Conservation Movement* – www.uyghurism.com
- *The Tarim Network* – www.thetarimnetwork.com
- UHRP Featured Articles on Uyghur Issues – <https://uhrp.org/featured-articles/chinas-re-education-concentration-camps-xinjiang>

Books

- *Uyghur Nation* – David Brophy
- *The Sacred Routes of Uyghur History* – Rian Thum
- *Oil and Water: Being Han in Xinjiang* – Tom Cliff
- *Xinjiang and the Modern Chinese State* – Justin M. Jacobs
- *China's Forgotten People* – Nick Holdstock
- *The War on Uyghurs* – Sean Roberts
- *The Uyghurs: Strangers in Their Own Land* – Gardner Bovington
- *Negotiating Inseparability in China: The Xinjiang Class and the Dynamics of Uyghur Identity* – Timothy Grose
- *Xinjiang: China's Muslim Borderland* – Frederick Starr
- *Eurasian Crossroads: A History of Xinjiang* – James Millward
- *Uyghurs and Uyghur Identity* – Dolkun Kamberi

Beyond “Google Uyghurs”

“Google Uyghurs” has been the most visible catch phrase among pro-Uyghur activists in recent years. As many prominent news outlets have been begun to report on the suppression of Uyghurs in China, encouraging people to “Google Uyghurs” draws attention to these stories. However, we expect the target audience of this document – educators, education administrators, and those who make education policy – to do something more. We are encouraging you to go beyond “Google Uyghurs.” Buy a book, read a white paper or journal article – substantially familiarize yourself with the history, and with the issues facing Uyghurs.

Resources

First-hand Uyghur Testimony

- *Xinjiang Victims Database* – <https://shahit.biz/eng/#evidence>
- Mirhgul Tursun Testimony before US Congress
– <https://www.youtube.com/watch?v=dsd1NkCKaNg>

Projects/White Papers

- *Uyghurs for Sale: Reeducation, Forced Labor, and Surveillance Beyond Xinjiang*, Australian Strategic Policy Institute, March 2020
- *Uyghur Voices on Education: China's Assimilative 'Bilingual Education' Policy in East Turkistan*, Uyghur Human Rights Project, May 2015
- *"The Happiest Muslims in the World": Disinformation, Propaganda, and the Uyghur Crisis*, Uyghur Human Rights Project, July 2020
- *Kashgar Coerced: Forced Reconstruction, Exploitation, and Surveillance in the Cradle of Uyghur Civilization*, Uyghur Human Rights Project, June 2020
- *"Ideological Transformation": Records of Mass Detention from Qaraqash, Hotan*, Uyghur Human Rights Project, February 2020
- *Demolishing Faith: The Destruction and Desecration of Uyghur Mosques and Shrines*, Uyghurism.com and Uyghur Human Rights Project, October 2019
- *Repression Across Borders: The CCP's Illegal Harassment and Coercion of Uyghur Americans*, Uyghur Human Rights Project, August 2019
- *List of Destructed Mosques, Cemeteries and Other Uyghur Islamic Architecture in Uyghur Homeland (XUAR)*, Uyghurism.com, Bahram K. Sintash, <https://www.uyghurism.com/list>

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). Also included is an optional sixth lesson on teaching student advocacy with a letter writing campaign in support of Uyghurs. 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)
- **Day 6 (Optional):** Letter Writing Campaign (p. 46-52)

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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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 *Shārqī 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 Cooperation Unit
所属分类: 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/>

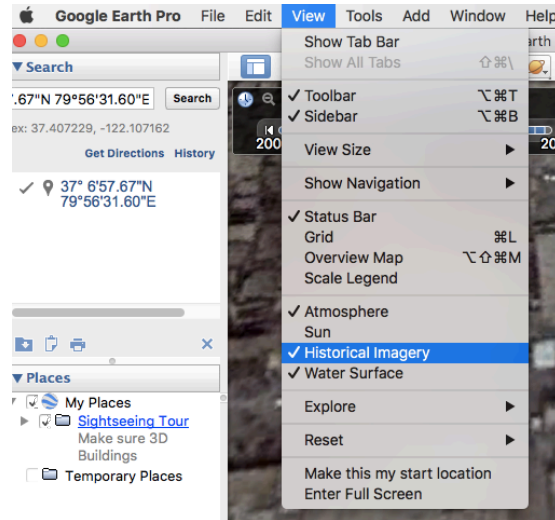
Hook (5 minutes): Video “Uyghur Culture Under Threat”

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.

Hook (10 minutes): Video “Life Inside China’s Total Surveillance State”

Student Task:

- Watch video

Teacher Task:

- Show video

Jigsaw Activity: Part 1 (5 minutes)

Student Task:

- 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 Mehmet 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

Day 6 (Optional): Letter Writing Campaign

The reason the letter writing lesson is optional is because young people should not be forced into activism. Rather, the desire to be an activist must come from a personal realization of a problem in society, and a desire to take the initiative to speak out. It would be reasonable to make this activity available to students who wish to participate, but to not require every student to write a letter.

Five letter templates have been included. Each template leaves room for students to put their own ideas. Students can feel free to edit the letters as they wish. The templates which have been included are letters addressed to:

- CEOs of companies which have been found to benefit from forced labor of Uyghurs
- State governor
- State assembly member/state representative/state senator
- The President of the International Olympic Committee
- The President of the United States Olympic and Paralympic Committee

Give students a digital copy of the letter template they wish to use so that they can edit it themselves or print the copy and have the student rewrite the letter. Letters to government officials can be emailed or mailed, all others should be mailed. Consider mailing with the school as the return address so that replies come to the school.

Students can find their state [not federal] assembly member, representative, or senator [titles vary by state] by entering their address into this form:

https://openstates.org/find_your_legislator/)

Students can find their governor's mailing address here:

<https://www.nga.org/governors/addresses/>

The names of CEOs, as well as the Presidents of the International and US Olympic committees, are accurate as of September 2020. It may be best to encourage students to double check this information if this lesson is given a while after this document was written.

(Note: Letters to the International Olympic Community must be mailed to Switzerland. A global Forever Stamp currently costs \$1.20)

Below are the addresses of the CEOs of eight of the companies which have been found by the Australian Strategic Policy Institute “Uyghurs for Sale” project to have benefitted from Uyghur forced labor. The full list of companies is found on page five of the ASPI report if students would like to contact other companies.

<p>Adidas</p> <p>Kasper Rorsted Chief Executive Officer Adidas 5055 Greeley Avenue Portland, OR 5055</p>	<p>Apple</p> <p>Tim Cook Chief Executive Officer Apple 1 Apple Park Way Cupertino, CA 95014</p>
<p>Amazon</p> <p>Jeff Bezos Chief Executive Officer Amazon 440 Terry Ave N Seattle, WA 98109</p>	<p>Google</p> <p>Sundar Pichai Chief Executive Officer Google 1600 Amphitheatre Parkway Mountain View, CA 94043</p>
<p>H&M</p> <p>Helena Helmersson Chief Executive Officer H&M Lightning Way 300, Suite 100 Secaucus, NJ 07094</p>	<p>Nike</p> <p>John Donahoe Chief Executive Officer Nike 1 Bowerman Dr Beaverton, OR 97005</p>
<p>Sony</p> <p>Kenichiro Yoshida Chief Executive Officer Sony 25 Madison Avenue New York, NY 10010</p>	<p>Victoria’s Secret</p> <p>John Mehas Chief Executive Officer Victoria’s Secret 4 Limited Parkway East Reynoldsburg, OH 43068</p>

[Mrs./Mr. Full Name]
Chief Executive Officer
[Name of Company]
[Address]
[City, state, zip code]

[Date]

Dear [Mrs./Mr. Last Name],

I am a student at [name of school] in [name of city, state]. Over the last week my classmates and I learned about Uyghurs from our teacher, [teacher's name]. [He/she] taught us about Uyghur history, culture, and about the terrible repression of Uyghur people in China.

As part of our lessons we read from the report "Uyghurs For Sale" by the Australian Strategic Policy Institute which describes the forced labor of Uyghurs in factories in China which make products for American and global brands. [Name of brand] was mentioned in this study as a brand which benefits from the forced labor of Uyghur people.

[In this paragraph you should explain in your own words why you think this brand should stop using Uyghur forced labor to make their products. Many of these brands claim that they do not know the details of the labor behind their products, and argue that where the labor comes from is out of their power because they simply contract the factories and not the workers. This is no excuse. Refer back to the lesson on Uyghur forced labor and your essay on the topic. Companies look to young people as their most important consumers, so they will listen to you.]

If you do not proactively seek to remove Uyghur forced labor from your supply chain, show the world that you have done so, and speak out against companies that have not done so, I will consider a boycott of your products and will encourage others to do the same.

Sincerely,

[first and last name]

The Honorable [Full Name of Governor]
State of [name of state]
[Name of Building]
[Address]
[City, State, Zip Code]

[Date]

Dear Governor [Last Name],

I am a student at [name of school] in [name of city]. I am writing to encourage you to advocate for the explicit inclusion of Uyghur History into our state education curriculum.

Over the last week my classmates and I learned about Uyghurs from our teacher, [teacher's name]. [He/she] taught us about Uyghur history, culture, and about the terrible repression of Uyghur people in China. Fortunately, we have a teacher who is aware of these issues and understands the importance of teaching about them. However, the current curriculum of our state does not require that students learn about this topic.

I believe it is important Uyghurs to be included in American high school curriculum because.....

[These are ideas, but rewrite in your own words. Feel free to write anything you want, using examples from the previous week's lessons.

- Most Americans have never heard of Uyghurs, and do not know about the oppression they face in their homeland. The Chinese government takes advantage of this narrative to tell lies about Uyghurs to the world. By including Uyghurs in our curriculum, we can educate the American people and fight back against the disinformation campaign.
- Part of the campaign of repression against Uyghurs in China is the total erasure of their culture and history. Uyghur students in their own homeland are taught a distorted version of their own history. In America where we have the freedom to learn the truth, it is all the more important for us to learn the truth about Uyghurs in our schools. But under the current curriculum American students can go through their entire elementary and high school career and never hear one thing about Uyghurs.
- Teachers do not have much time for topics outside of the curriculum. By including Uyghurs in the curriculum, teachers will not feel pressure to rush through the topic.]

Therefore, I respectfully urge you to do all that is in your power to advocate for the explicit inclusion of Uyghurs into our state curriculum.

Sincerely,

[first and last name]

The Honorable [Full Name of your State Representative/Assembly Member/State Senator]
[Legislative body] (example: California State Assembly)
State Capital [Room Number]
[Address]
[City, State, Zip Code]

[Date]

Dear Representative/Assembly Member/Senator [Last Name],

I am a student at [name of school] in [name of city]. I am writing to encourage you to advocate for the explicit inclusion of Uyghur History into our state education curriculum.

Over the last week my classmates and I learned about Uyghurs from our teacher, [teacher's name]. [He/she] taught us about Uyghur history, culture, and about the terrible repression of Uyghur people in China. Fortunately, we have a teacher who is aware of these issues and understands the importance of teaching about them. However, the current curriculum of our state does not require that students learn about this topic.

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- Teachers do not have much time for topics outside of the curriculum. By including Uyghurs in the curriculum, teachers will not feel pressure to rush through the topic.]

Therefore, I respectfully urge you to do all that is in your power to advocate for the explicit inclusion of Uyghurs into our state curriculum.

Sincerely,

[first and last name]

President Thomas Bach
International Olympic Committee
Chateau de Vity
Case Postale 356
1001 Lausanne
Switzerland

[Date]

Dear President Bach,

I am a student at [name of school] in [name of city, state] in the United States. Over the last week my classmates and I learned about Uyghurs from our teacher, [teacher's name]. [He/she] taught us about Uyghur history, culture, and about the terrible repression of Uyghur people in China.

We learned about the history of Olympic boycotts and the emerging campaign to boycott the 2022 Beijing Olympics due to human rights abuses against Uyghurs. We read about your opposition to Olympic boycotts for historical reasons, and out of your belief that the Olympics should be non-political. I encourage you to reconsider your current beliefs, and to support the boycott of the 2022 Beijing Olympics by moving the site of the 2022 Winter Games to another country.

[This paragraph should be your reasons why he should reconsider. Below are some ideas. Please rewrite in your own words and add your own ideas.]

- Genocide is not a political issue. By holding the games in China, by giving them the attention of the world, you are condoning their genocide against the Uyghur people.
- The 1936 Berlin Olympics were not boycotted. However, the world did not know the extent of the holocaust against Jews in 1936, they only knew that Jews were being oppressed in Germany. If the world had known that millions of Jews were to be murdered, surely the Berlin Olympics would have been boycotted. Currently over a million Uyghurs are held in concentration camps in China. We already know the truth about what is happening to Uyghurs.]

Sincerely,

[first and last name]

Mrs. Sarah Hirshland
Chief Executive Officer
United States Olympic and Paralympic Committee
1 Olympic Plaza
Colorado Springs, CO 80909

[Date]

Dear Mrs. Hirshland,

I am a student at [name of school] in [name of city, state]. Over the last week my classmates and I learned about Uyghurs from our teacher, [teacher's name]. [He/she] taught us about Uyghur history, culture, and about the terrible repression of Uyghur people in China.

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Sincerely,

[first and last name]