

"I AM STILL ALIVE"

Report of a Survey on Human Rights Abuse
In Frontier Areas of Burma, 1983-1986

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PROJECT MAJE
14 Dartmouth Rd.
Cranford, N.J. 07016

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INTRODUCTION

The title of this report on human rights abuse in the frontier areas of Burma, "I Am Still Alive", comes from the account of a villager who survived forced labor, beatings and abuse as a porter for the Burmese Army. His story, included in this report, is typical of a pattern of abuses committed by the Burmese Army in the frontier areas. This report is composed of findings of a questionnaire survey undertaken in August, 1986. The intent of the survey was to obtain general information about the types of human rights abuses occurring in the frontier areas, and the scale on which they were happening during the period 1983-1986.

Historically, numerous ethnic groups, civilizations and tribes have coexisted in the land the map now shows as Burma. There was constant friction between these different groups, often leading to war. During the British colonial period, these conflicts did not cease, but were heightened by economic and political factors. When the Japanese invaded Burma during the Second World War, most Burmese supported the Japanese, while other ethnic groups (such as the Karen and Kachin) fought them, supporting the Allies. Independence was granted Burma after the Second World War, and the Burmese gained the upper hand in the new government. There was conflict between the Burmese in power and the non-Burmese ethnic groups. Rebel armies arose from the non-Burmese groups and from political factions such as the Communist Party.

Ever since Burma's Independence came in 1948, a war of attrition has been fought between the Burmese government and a variety of opposition forces. In 1962, a military strongman, General Ne Win, took over the government, and he has remained in power to this day. Ne Win instituted a system called "The Burmese Way of Socialism", which has been characterized by economic stagnation, isolationism, and abrogation of the rights guaranteed in Burma's Independence Constitution. Autonomy granted to non-Burmese frontier groups such as the Shan and Karenni in the Constitution was denied. There was institutionalized discrimination against non-Burmese ethnic groups such as urban Chinese and Indians, and Arakanese Moslems. Organized political dissent was outlawed, and the press was heavily censored. It has been estimated that Burma has had some 8,000 political prisoners since 1962. Political prisoners and insurgents have been tortured.

As the insurgents' war against the Burmese government continues, there are thousands of casualties each year in the frontier areas. Burmese military abuse of civilians arises from the frustrations of their presence in the hostile frontier areas, and the need to control the non-Burmese population by any means available. These abuses give the rebel groups a motivation to continue fighting, to protect the non-Burmese population against the military occupation forces. The rebel groups have been guilty of human rights abuses, themselves. However, these abuses have been limited by the rebels' dependence on the good will of the frontier people, and in most instance by their genuine regard for the frontier peoples' welfare. Human rights abuses by the Burmese government and military occur on a much greater scale, and appear to take an institutionalized form as campaigns of terror in the border areas. Therefore, this report deals with abuses committed by the Burmese government and military, and uses rebel group members as information sources.

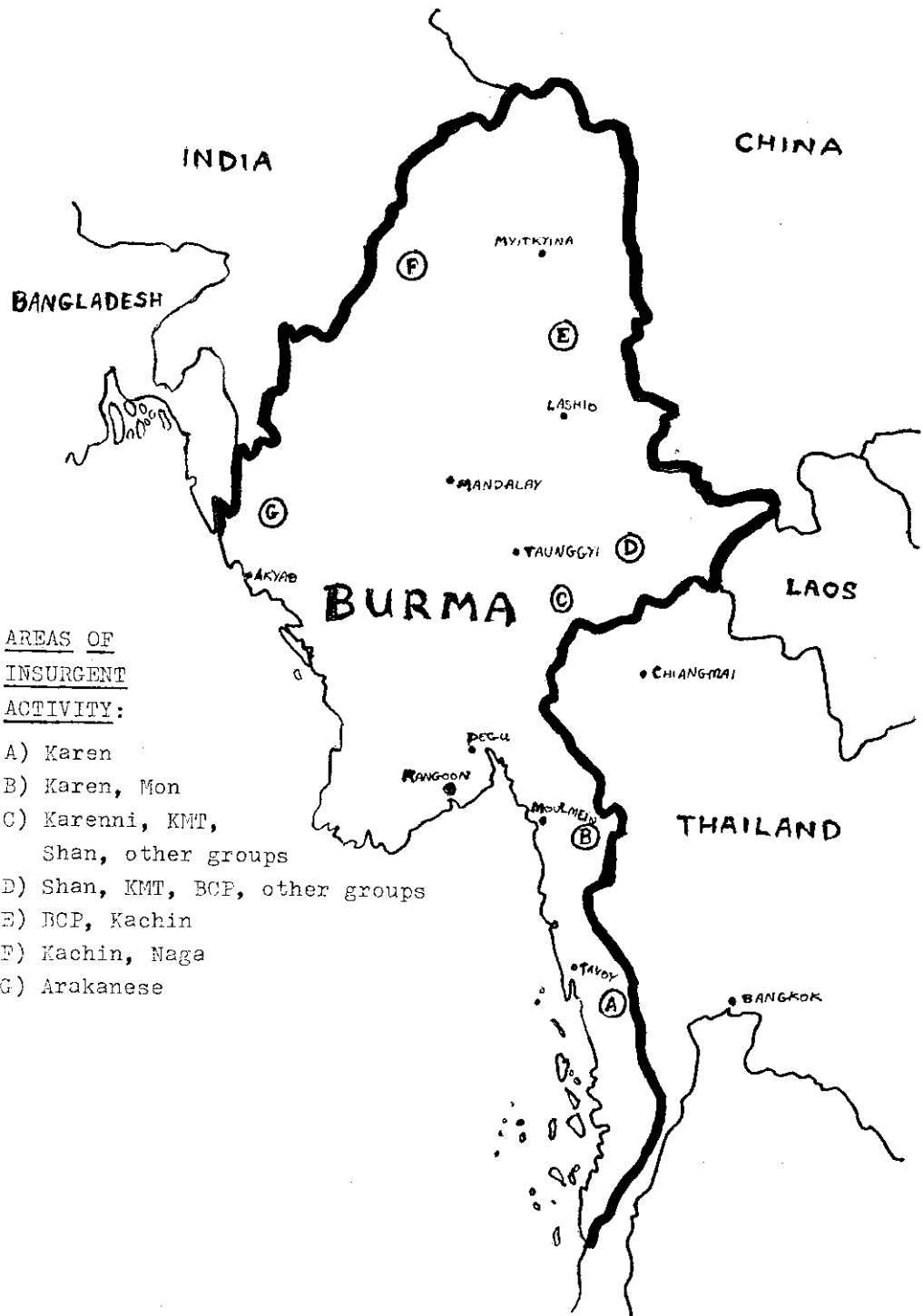
Most of the human rights abuses recounted in the survey are Burmese military abuses of civilians: forced labor, sexual abuse, torture, theft, and destruction of property. Throughout this long war, the Burmese military has showed severe disregard for the safety of non-combatants in the frontier areas. Perception of the non-Burmese people as inferior and primitive may account for this type of abuse, as may the examples of cruelty in warfare set by ancient Burmese kings and Japanese occupation forces. A new and significant development, not mentioned in the survey, has been the Burmese government's use of 2,4-D herbicide and spraying aircraft (donated by a U.S. anti-narcotics program) in a way that endangers hill tribe people in the north of Burma. The Burmese have attempted a "strategic hamlet" strategy, confining villages suspected of insurgent support to guarded camps, and this also accounts for abuse of civilians.

For further background on the frontier insurgency, its causes, and profiles of groups involved, please see the Project Maje situation report Burma Frontier Insurgency, or Burma, A Country Study (Frederica Bunge, ed. Washington: American University Press/U.S. Government Printing Office, 1983).

Burma's isolation and neutrality have served to conceal the pattern of human rights abuse from the scrutiny of the rest of the world. Journalists and other investigators are barred from Burma. There has been very little reporting on human rights abuses in Burma, and so the pattern continues. This report is not a detailed investigation of human rights abuses. It is simply an alert to the fact that there is a widespread and serious pattern of abuse in Burma. This report serves as an alarm bell to show rights investigators where to look for more information, and what types of abuse should be protested.

"I am still alive" is like the cry for help of a miner trapped in a cave-in. You might not have known that the miner was still alive in there, in mortal danger, before he cried out -- but once you have heard his cry for help, you must try to rescue him. Very few people in the outside world are aware of the plight of the frontier people of Burma, but once you read their accounts, you must try to help them survive.

Edith T. Mirante
September 23, 1986



AREAS OF
INSURGENT
ACTIVITY:

- A) Karen
- B) Karen, Mon
- C) Karenni, KMT,
Shan, other groups
- D) Shan, KMT, BCP, other groups
- E) BCP, Kachin
- F) Kachin, Naga
- G) Arakanese

Purpose, Scope and Method

This human rights survey was a qualitative research study, seeking to obtain information on human rights abuses in the frontier areas of Burma which occurred during the period 1983-1986. The questionnaire covered the following types of human rights abuse:

1. Military abuse: using civilians for forced labor, taking civilians hostage or purposely endangering lives of civilians, committing criminal acts against civilians (non-combatants).
2. Imprisonment: imprisoning someone without charges, or without trial; imprisoning someone for non-violent expression of political beliefs, or because of their ethnic identity; torturing prisoners.
3. Civil Rights: denying rights or benefits (such as education, health care, representation, trade) because of ethnic group or religion; suppressing religious practices, cultural expression, language.

A copy of the instructions provided with the questionnaire can be found at the end of this report. The survey was two pages, plus a page of instructions. The survey was mailed out in late July, 1986, with instructions to return the completed surveys by September, 1986, for inclusion in this report. Survey information received after the deadline for this report will be distributed separately.

About thirty five questionnaires were sent out. About twenty were questionnaires for "opposition members" -- people involved in the insurgency against the Burmese government. About fifteen were sent to observers -- journalists, Western academics, etc., with knowledge about the insurgency. Less than one third of the surveys were returned in time to be included in this report. Two factors account for the fairly low rate of return: 1. bad weather, transport difficulties, etc., in the war zone on the Burma/Thailand border. 2. Most of the "observers" declined to respond, stating that their information would be too "second hand" to be useful.

The lack of width of the survey sample was made up for by the depth of the replies. The respondents provided detailed accounts of events, with names, places, and statistics. The questions about military abuse were most often answered, in great detail. The questions about civil rights were least answered, as many respondents considered that a political or philosophical question, and not confined to the period 1983-1986.

The questionnaires for "observers" and "participants" were exactly the same, except for personal information at the beginning. "Observers" were asked for "capacity in which you observe the Burma political situation/insurgency", and for "nationality". "Participants" ("Opposition members") were asked for "Military rank or government position if any" and "member of which organization opposed to Burmese Government, if any", as well as "place of birth" and "ethnic group". Since the questionnaires were interchangeable, some respondents who might be classified as participants used observer questionnaires.

Many of the respondents did not fill out the questionnaires, but sent other forms of material in response to the survey. Some very detailed reports were sent instead of, or as supplements to, the questionnaires themselves. In some cases, respondents went out and interviewed victims or witnesses of abuse. In other cases, respondents provided records of human rights abuse that had been compiled by various opposition organizations.

All of the questionnaires and supplementary material received by the report deadline are reproduced in this report. They are reproduced exactly as received, except in a few cases where personal information is deleted. The questionnaires all were sent to people who are fluent in English (usually as a second or third language). Among ethnic groups represented were the Karen, Shan, Karenni and Kachin.

Summary of Findings

A brief summary of each survey response follows. The survey responses are reproduced in their entirety at the end of this report.

1. "Pu Karen" (Karen): Porters, forced labor. Villagers held hostage for rice production. Nine mine workers shot by Burmese troops. Two villages burnt down, three people killed, one wounded. Ethnic languages not taught in Burma. Christian students and teachers used as porters for Burmese Army.

2. "K2": Church pastor forced to guide Burmese troops. Villager shot by soldiers. Village headman and villager tortured, killed. Seven villagers killed. Military government, no representation for States. Government language is Burmese.

3. Report sent by Mr. Jen Lomethong (Kachin): Two people tortured and killed, November 1983. Villager killed, widespread looting, December 1984. (report includes other documentation of abuse of civilians preceding 1983 period).

4. Abel Tweed (Kayah Karenni Resistance Government): Civilian forced labor, 600 used as porters by Burmese regiments. 60 porters were tortured, killed, missing. Person taken hostage, tortured, held for ransom, by Burmese regiment. Two civilians killed by Burmese regiment. Civilian killed by Burmese regiment. Civilian raped and killed; civilian tortured and killed by Burmese regiment. Three persons imprisoned for three years without charges or trial. Three persons captured, tortured, beaten; one of whom died. Unqualified teachers sent to Kayah State. Missionary clergy expelled and missionary schools nationalized by Burmese.

5. Human Rights Committee for Non-Burman Nationalities (material sent by Mika Rolley, Committee chairman; includes Committee report with photographs, excerpt from article written by Harold E. Klein dated July 15, 1986, and testimony by SawK'Lee dated February 4, 1986): Villager abused as porter. Rice farms burned. Food sold to prisoners. Village looted. Women and children used to sweep for land mines. Groups of villagers used to explode mines. Villager shot and killed. Account of "strategic hamlet": forced labor, beatings, robbery, torture. Destruction of villages, farms burned. Moslem Imman beaten. Villagers used as front line porters. Buddhist monastery defaced by Burmese troops. Refugee situation. (Klein) Account by villager who survived forced labor: beatings, weak and sick killed, insufficient food. Account of porter. Account of porter: beatings. Account of porter: beatings, killing, village burned. (H.R.C. report) Account of survivor of Burmese captivity: village burned, forced labor as porters, woman has miscarriage, orders to shoot porters if fighting starts. List of livestock and rice crop lost by villagers. (Saw K'Lee)

6. Saw Benny Htoo (accounts collected at Three Pagodas Pass area): Village looted and destroyed. Village boy wounded. Fleeing villagers shot at, one killed. Headman's wife and children taken away and held for ransom. Village and rice crops destroyed. Execution of civilian miners (also see report 1, "Pu Karen"), torture and execution of Karen soldier. Forced rice production quotas. Village attacked, rice crop destroyed, village elders interrogated and tortured. Wives and children of Karen soldiers beaten, and taken away (still missing). Group of three Christian ministers captured in Burma, money seized, kept in prison for four months without trial.

7. Sai Myo Win: Abuses of civilians by military ongoing situation. Burmese soldiers abducted and sexually abused girl, confiscated items and money from village. (page 2 left blank). Report from Thailand Revolutionary Council (Shan organization): Three villagers killed, robberies, beatings.

8. Philippa Curwen (British): Children forced to carry water for Burmese soldiers. Villagers forced to work as porters, forced to wear uniforms and walk in front of Burmese troops "as cannon-fodder". Villager beaten and imprisoned for refusal to work as porter, then ransomed. Villagers who refused to be porters beaten. Shans refused admittance to University because of ethnic identity. Students forbidden to speak Shan. Person arrested for teaching Shan script. Report from Thailand Revolutionary Council: Shan monk arrested by Burmese troops, tortured, beaten, property seized (still in detention). Villagers forced to work as porters, village girls sexually abused and beaten. Shan monk arrested and tortured, said to have escaped but still missing. Villager tortured. Villages fired on with mortars, property confiscated. Soldiers took money and chickens at villages. One villager killed, one villager wounded. Village headman's house looted and burned, ten children taken from village. Village rice crop and houses burned, villagers beaten. Soldiers burned houses, beat villagers. Porter, village headman, and villagers beaten. Property and money taken from villagers. Thirty four villagers beaten. Property confiscated from a villager.

9. Aye Saung (communique from political organization, The People's Liberation Front of Burma): Lack of freedom in Burma. Military Intelligence Service power. Secret prisons in military bases, detainment. Villages "devastated by government anti-insurgent operations", forced labor.

HUMAN RIGHTS SURVEY (observer)

Date 22. 8. 86.Name PH KAREN.Address THREE PAGODA PASS. KAREN STATE. (BURMA)
KANTDOLLEI.Date of birth _____ Sex MALE. Nationality KAREN.Profession WANDERER.Capacity in which you observe the Burma political situation/insurgency:

DO YOU KNOW OF ANY TIMES DURING THE PAST THREE YEARS (1983-1986) WHEN THE BURMESE GOVERNMENT OR MILITARY FORCES HAVE COMMITTED ANY OF THE FOLLOWING ABUSES? IF SO, PLEASE SPECIFY WHEN AND WHERE IT HAPPENED, AND WHO WAS INVOLVED.

1. Military abuses:

a) Using civilians for forced labor

PORTERS OF THE BURMESE ARMY ARE ALL FORCED LABOURERS. BEFORE 1970, PORTERS WERE GIVEN 3. KYATS AND A FEW PYAS PER DAY. NOW NO MONEY IS GIVEN; AND SOMETIME WEAK OR SICK LABOURERS ARE LEFT OR BEATEN OR KILLED.

b) Taking civilian hostages, or purposely endangering lives of civilians

WHEN VILLAGERS OF MANY VILLAGES DID NOT HAVE ENOUGH PADDY FOR CONSUMPTION, AND UNABLE TO SELL TO THE GOVERNMENT AT THE RATE AND AMOUNT FIXED BY THE GOVERNMENT; VILLAGE ELDERS AND WOMEN FOLKS WERE HELD AS HOSTAGES UNTIL THE CONDITIONS OF THE GOVERNMENT WERE FULLFILLED AT THE EXPENSES OF THE VILLAGERS. THIS SORT OF ACTION TOOK PLACE SOMETIME FROM 1975 UP TO NOW IN THE KAREN STATE IN KYA-IN TOWNSHIP.

c) Committing criminal acts against civilians (non-combatants)

DURING THE RAINY SEASON OF 1985, 9. LABOURERS OF THE MINE BETWEEN MAE-KA-SAT AND THREE PAGODA PASS. VILLAGES, WERE SHOT DEAD BY THE BURMESE ARMY SOLDIERS.

ON AND AROUND JUNE 20, 1986. TWO VILLAGES (AZIN AND MAE-NOR-AT - INDIAN VILLAGE OF KAREN STATE, KANTDOLLEI) WERE BURNT DOWN. ONE WOMAN AND TWO MEN WERE KILLED. ANOTHER MAN ESCAPED BY FIGHTING A SOLDIER, AND STILL ANOTHER MAN ESCAPED WITH A SLIGHT CUT ON HIS NECK.

2. Imprisonment:

a) Imprisoning someone without charges, or without trial

b) Imprisoning someone for non-violent expression of political beliefs,
or because of their ethnic identity

c) Torturing prisoners

3. Civil Rights:

a) Denying rights or benefits (such as education, health care,
representation, trade) because of ethnic group or religion

NO PRIVATE SCHOOL IS ALLOWED TO BE OPENED AND NO ETHNIC LANGUAGE
IS TAUGHT IN GOVERNMENT SCHOOL IN BURMA. SO ETHNIC LANGUAGES ARE
GRADUALLY FADING.

b) Suppressing religious practices, cultural expression, language

IN 1985, DURING THE RAINY SEASON, BIBLE SCHOOL TEACHERS AND STUDENTS
OF KYA-IN VILLAGE, KAREN STATE, WERE MADE TO CARRY THINGS FOR THE
ARMY. BUT WE NEVER HEARD OF BUDDHIST MONKS AND PUPILS BEING
MADE TO SERVE THE ARMY AS PORTERS.

MAIL THIS SURVEY TO: PROJECT MAJE, 14 DARTMOUTH RD., CRANFORD, N.J.
07016, U.S.A. (AIRMAIL)

HUMAN RIGHTS SURVEY (observer)

Date _____

Name K².Address THREE PAGODA PASS.
KANTHOOLEI. (KAREN STATE)

Date of birth _____ Sex _____ Nationality _____

Profession _____

Capacity in which you observe the Burma political situation/insurgency:

DO YOU KNOW OF ANY TIMES DURING THE PAST THREE YEARS (1983-1986) WHEN THE BURMESE GOVERNMENT OR MILITARY FORCES HAVE COMMITTED ANY OF THE FOLLOWING ABUSES? IF SO, PLEASE SPECIFY WHEN AND WHERE IT HAPPENED, AND WHO WAS INVOLVED.

1. Military abuses:

a) Using civilians for forced labor

ONE PASTOR OF A CHRISTIAN CHURCH IN TA-MEE-LET, VILLAGE, KAREN STATE, WAS FORCED TO BE A GUIDE TO LEAD THE BURMESE TROOPS TO KYAIK DON, IN THE RAINY SEASON OF 1985, WAS ABOUT TO BE KILLED; BUT HE MANAGED TO ESCAPE WITH HIS LIFE.

b) Taking civilian hostages, or purposely endangering lives of civilians

c) Committing criminal acts against civilians (non-combatants)

One Karen male, named FAING KYAW, age about 30, married, with a sick pregnant wife, a poor hill-side cultivator of rice of KYA DE WAI village in PALAW township, Mergui district, was shot dead in his house without any question by a soldier under the command of Bo Myo Lwin who then had about fifty soldiers with him, some time in February 1986. Bo Myo Lwin and his soldiers were posted in PALAW town, Mergui district, to look after the whole township of PALAW.

i. One Karen male, named Pyu' Po', a village headman of KER NEE Karen village age over 30 years was ordered by Bo Myo Lwin to meet him in KYA DE WAI village, where he came up with twenty soldiers. Headman Pyu' Po' went accordingly to meet him, accompanied by a villager, a Karen, age about 20 or 30. He was asked about Karen insurgents. He told Bo Myo Lwin that he had no news for him. Both Pyu' Po' and his follower were taken to NA DAUNG, a big village, and killed. Pyu' Po' had his neck cut, and his follower's eyes, gouged out. This took place during the cold season in 1985.

i. One day, in the month of August, 1984, Bo Myo Lwin went to a Karen village, KA-WER (x. silent), with about forty soldiers. The village is in the township of PALAW in Mergui district. There he met seven Karen villagers. He asked one of them named Maung Ya Shin about Karen insurgents. He replied he did not know. The others also replied the same. All seven were shot dead on the spot.

2. Imprisonment:

a) Imprisoning someone without charges, or without trial

b) Imprisoning someone for non-violent expression of political beliefs,
or because of their ethnic identity

c) Torturing prisoners

3. Civil Rights:

a) Denying rights or benefits (such as education, health care,
representation, trade) because of ethnic group or religion

ALL MOST ALL MEMBERS OF THE EXECUTIVE COMMITTEE OF THE CENTRAL
GOVERNMENT ARE EITHER MILITARY OFFICERS OR RETIRED MILITARY OFFICERS;
HENCE IT IS A MILITARY GOVERNMENT UNDER A MILITARY DICTATOR.
NATIONAL STATES GOVERNMENT IN BURMA ARE ONLY IN NAME. ACTUALLY,
IT IS THE NOMINEE OF THE CENTRAL GOVERNMENT WHO RULES THE STATE.

b) Suppressing religious practices, cultural expression, language

THE LANGUAGE USED IN THE STATE GOVERNMENT IS BURMESE,
AND THE ETHNIC LANGUAGES DISAPPEAR GRADUALLY.

MAIL THIS SURVEY TO: PROJECT MAJE, 14 DARTMOUTH RD., CRANFORD, N.J.
07016, U.S.A. (AIRMAIL)

This paper was issued by the Kashin Independence Organization
All these informations are correct and traceable.

J Lom Dau

JAMES LOMEDAU.

- REMARK: 1. JAMES LOMEDAU = Name by birth.
2. Jen Lomethong = Name for mailing. } The same person

In Mohn Yin Town, on February 25, 1978, the Burmese Army 38th Regiment arrested Sgt. Jum Awng, 6th Battalion Regimental ~~Quartermaster~~ Quarter Master Sgt. They dragged him along on their operational journey. He was done to death after slicing him bit by bit.

AT SHA TUM PLANE DA NAI TOWNSHIP, HUKAWNG DISTRICT :

On 20th March, 1979, a patrol party of platoon strength of the 86th Burma Regiment, Da Nai town, proceeded to Sha Tum Plane, arrested Capt. Kum Ba Bawk Naw (retd. KIA), a Murrh hunter possessing millions of Kyats besides first quality murrh, was robbed of his possessions. Then, he was tied to a tree, his eyes were plucked off before finally salting him to death.

MARTYRED REVEREND ZINGHAWNG TU NAN :

Because of a traitor, Capt. Labya Tang Gun, a KIO CC Member's whereabouts became known to the despotic Burmans. Rev. Tu Nan was arrested by the Burmans and took him to the Mandalay Fort for interrogation. During interrogation, the Burmans tied him upside down, lashed him round and round, rang him with telephone sets, kicked him with their boots, submerged him inside pond water. After such inhuman tortures, they then sent him to the Mandalay Civil Hospital. However, due to fatal head injuries

September 22, 1979.

TORTURES TO DEATH :

In July, 1979, Maj. Kolay Gyi of 37th Burma Regiment Tong Hpre Town, arrested Mr. La Chyung gam, a Murrh hunter. The barbarous Major made the victim tied. Then, the victim's ears were cut off and roasted them and forced him to eat his own ears. Afterwards, the victim was sliced bit by bit and mixture of salt and pepper were then rubbed into his bleeding body. Just before the victim died he ~~was~~ was stuffed into a gunny bag and was thrown into the river Mali Hka.

This same Major, in the same unit, at the same town, on November 11, 1981, arrested Mr. Lang Naw La, Pan Lawang Yang Village, N Raw Kawng Township, Sum Pra Bum District, burned the victim alive to death.

On November 14, 1983, another victim of this Major, Mr. N Lam Sut and Shing Rai Zaw Ra, Sata Pu Town, Myitkyina Township, were smoked to death over the Camp Fire.

~~On 24th August, 1982, a Major arrested Mr. ...~~
~~...~~

contd...3

On January 10, 1982, this Major arrested Mr. La Maw ng Sam Naw, Myitkyina Town, Mr. Hting nan Naw, N Jip village, and Mr. La Htaw Awng, Myitkyina Town, and tortured them to death after pulling out their eyes and slicing them.

On January 15, 1982, the same Major repeated his barbarous crime by burning alive Mr. Daw Lum, Mr. Hkong Lum and Mr. Hkawng Ze of Woi Maw. On April 3, 1982 Mr. Tang Gam and Mr. Tang Tu of N Jang Township were arrested by the same Major. All of them were done to death after being sliced. To cover up this extraordinarily inhuman torture to death and massacres, all the victims' corpses were thrown into the river Mali Hka.

What is more, this terrorist Maj. Ko lay Gyi raped hundreds of Shan and Kachin girls whomsoever he chose when he was posted at KAI THIK POST taking advantage of its location on the main road of the Nam Hkam-Bha Mo cities where thousands of travellers ~~xxx~~ move to and fro.

RAPING TO DEATH :

On December 29, 1974, the 48th Burmese Army Regiment sneaked into the Yang Bum Track, Shi Yang Bum village, Moh Nyin District. The Burmese arrested ~~xxx~~ Ma Rip Hkawn (aged 29) and La Hpai Ja nan (aged 15). These Burmese soldiers raped them to death.

BURMESE COMMANDO RAID ON THE 253 UNIT, JAPU TOWN ON THE INTERNATIONAL HIGHWAY :

On December 12, 1984, that terror creator Burmese Commando, a hundred strong, Commanded by Maj. Kyaw Win of the 29th Burmese Regiment launched an attack on the KIA Post at Japu Town, eastern province. The battle began at 2.30 a.m. With God on the side of the Kachins, the enemy attack broke down at 9.30 a.m. and the Burmese troops disintegrated and ran away. The KIA captured 17 automatic rifles, ~~1~~ ~~2~~ one 2" Mortar, one wireless set, and took 16 prisoners of war. The KIA, on the other hand, sacrificed two soldiers. All the prisoners were treated very well, given medical treatment, and then set free. But these mercenaries arrested two peasants Pa Lai La and La si Tu. La si Tu managed to escape with some bullet injuries through his leg and thigh. Unfortunately, Pa Lai La could not escape and was beaten to death. The terror creator Burmese soldiers also looted, snatched money, chickens, clothings and rations from the public that happened to be on their way back. The looted properties amountd to about five hundred thousand Kyats. Such untold tortures and massacres would number more than thousands.

For such extraordinarily inhuman tortures to death and massacres unleashed by the terrorized Burmese troops, the untold sufferings of the people of Kachinland is termed as follows :-

contd...4

HUMAN RIGHTS SURVEY (Opposition member)

Date 20th August 1986.Name Abel Tweed

Address _____

Date of birth 28th Jan 1945 Place of birth Loikaw (Kayah State)Ethnic group Kayah Sex MaleProfession Freedom Fighter

Military rank or government position, if any _____

Member of which organization opposed to Burmese Government, any _____

Member of Karenni Resistance Government

DO YOU KNOW OF ANY TIMES DURING THE PAST THREE YEARS (1983-1986)

WHEN THE BURMESE GOVERNMENT OR MILITARY FORCES HAVE COMMITTED ANY

OF THE FOLLOWING ABUSES ? IF SO, PLEASE SPECIFY WHEN AND WHERE

HAPPENED, AND WHO WAS INVOLVED.

1. Military abuses:

(a) Using civilians for forced labor. During the month of April 1986 Burmese regiments of 72, 54, and 102 led by Pone Myint launched Lay Mah Aung operation in the east of Karenni (Kayah State). They captured and forced 600 civilians as porters harshly for two months. After two months 60 of porters were tortured, killed and missed in - jungle.

(b) Taking civilian hostages, or purposely endangering lives of civilians
12 April 1986 Mg Pale was taking as hostage when he was fishing in Salween river. Then he was tortured and brought back to Loikaw capital of Kayah State, by Burmese 54 regiment under the commander Soe Min. Later his family has to give 5000 ks. to free him.

(c) Committing criminal acts against civilians (non-combatants)
On March 1984 Manuel and Palu were robbed and shot to dead beside Pu river in east of Kayah State by Burmese regiment of 72 under commander of Nyo Win. On March 1985 Arkuk was shot to dead by the Burmese 48 regiment in Mawchi southern of Kayah. On August 1986 Teemo was raped and then killed by Burmese 54 regiment under the commander of Soe Myint, at the same time Da Reyh was tortured and cruelly - killed by the same regiment and the same commander.

2. Imprisonment:

(a) Imprisoning someone without charges, or without trial

On November 1984 Mg Heigh, Shay Reh and saw Aye Too were imprisoned (3) years without charges nor trial.

(b) Imprisoning someone for non-violent expression of political beliefs, or because of their ethnic identity

(c) Torturing prisoners

On May 1984 Martino, Johnson and Arthur were captured put into the jail. They were given electric shock kicked and beaten. Later they were tied up side down on head in whole night. Martino was died in the jail next morning by Burmese 72 regiment under commander Nyo Win.

3. Civil Rights:

(a) Denying rights or benefits (such as education, health care, representation, trade) because of ethnic group or religion

Sending unqualified teachers to teach in Kayah State. So that students couldn't learn properly and could not enjoy for further study.

(b) Suppressing religious practices, cultural expression, language

Expelled all missionary clergy and nationalized all missionary school.

MAIL THIS SURVEY TO: PROJECT MAJE, 14 DARTMOUTH RD., CRANFORD, N. J.
07016, U.S.A. (AIRMAIL)

HUMAN RIGHTS COMMITTEE for Non-Burman Nationalities

P.O.Box, 118 Chiang Mai, 50,000, Thailand

To,

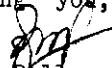
Project: MA JE
14 Dartmouth Road,
Cramford, N.Y. 07016
U.S.A.

Subject: The Human Rights Survey Information

Please find two items enclosed. They are:-

1. The human Rights Committee (Burma) reports on the Burma Army's press-gang activities and atrocities on Karenni population in Karenni State (Burma).
2. Harold E. Klein's reports in " The Karen Peoples' Search For Justice ", pp - 4,5,6,7,8,9, 16 and 17, on Karen refugees and their stories of Burmese atrocities.

Thanking you,


(Mika Bolley)

Human Rights Committee (Burma)

- CC. 1. ANTI-SLAVERY SOCIETY FOR THE PROTECTION OF HUMAN RIGHTS. UK.
2. The World Council of Indigenous Population.

from "The Karen Peoples Search for
Justice", Harold E. Klein July 15, 1986

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But such was the picture that emerged during the long hours of interviews, taping, picture-taking, and later of transcribing twenty-four pages of personal testimonies of Karens. At Clo Thay Lu, one of the Karen refugee camps, a villager, Saw Dee Plaw, told me of his experience. He had been forced to carry ammunition and supplies for the Burman army. At times when not carrying for them, his arms were tied behind him in two or three places. They did not give him enough food or water. The Burmans burned all their rice farms. (Rice is the staple diet of people in the Far East.) The Burmans sold the prisoners about eight tins of rice. (One tin equalled about the size of a 4 oz. condensed milk can.) When the Burman troops came to the village, they forced all of the Karens out of their houses and looted them of all they had, including their salt. They divided the villagers into four groups. The first group, mostly women and children, were given rakes and forced down the road at gun point to rake it clear of mines. The second group dragged a large log with spikes in it to bite into the dirt to explode mines. The third group drove ox carts. The wheels of one ox cart close to him caught on a mine and blew up the driver, the oxen, and the cart. The fourth group consisted of ox carts with provisions for the Burman troops.

This was repeated to me, in differing words, time and again: Forced labor, no compensation, inadequate food and water, and death if one lagged or fell, death if one succeeded in exploding the mines, and death frequently administered for no apparent reason.

At Clo Thay Lu refugee camp, Ma Mgwe Hla said her husband was returning to the village when Burman troops seized him. They shot him in the leg and in the head. She did not see it happen, but saw her husband's body.

The most detailed and exact account was given me by T. L.; I cannot use his real name, as his family is still in a Burman concentration camp. He said that in the concentration camps, which they had been forced to build, the people had to feed themselves as best they could. They had to carry ammunition and food for the Burmans. Women and children were allowed out of the camp to gather food. He reported that a rich Karen, Tha Palo, who owned a sugar cane farm was beaten and robbed of 40,000 bahts (about B27 to U.S. \$1). Tha Palo did not have to work - he could buy his way free from work. There were about 200 families in his concentration camp, approximately 500 people. North of Pa-an, there were more than 100 camps, with more than 10,000 Karens. His was a smaller camp. He reported numerous beatings with a bamboo cane about 5 cm thick (more like a club size). They nearly broke the legs of one man. Even the Karen doctor was confined to the camp.

Men and women were tortured to reveal the whereabouts of Karen soldiers, even when there were no Karen soldiers close by.

Naw Kho Mey, a female in Ma Ta Wah refugee camp, reported that the whole of Hlaing Bwe township of Pa-an District was deserted, all the villages destroyed, and about 2,000 square miles of farm land burned out.

The Burman troops had no respect for religion - even that of Buddhism, the religion of ninety per cent of the Burmans. At Show Klo refugee camp, this became apparent when I talked with two refugees, one a Muslim, and the other a Buddhist priest. Saw Kyaw Kyaw, an Indian Muslim, reported that his religious leader, an Inman, was beaten to the ground. His cap fell off and the Burman soldiers stepped on it. He also reported that as the Burman troops were attacking Maw Po Khe, they forced both men and women porters to carry ammunition up into the front lines to resupply the troops. He said that since he, a Muslim lived with the Karens, the Burmans said he sympathized with them and so he was treated as a Karen.

The Buddhist monk, U We Ma La, reported that when the Burman troops took over his Karen village, they camped within the monastery walls, tore up some of the flooring for firewood, stole about forty woven bamboo mats (the equivalent to rugs), and defaced the property. When he reported this to his superiors, as he had been told to do if such harassment should occur, nothing was done to stop the troops. He was told to reorganize the village administration, but the Karen villagers told him it was not the job of a monk to do this - as indeed it isn't, according to Buddhist scriptures. When his Karen villagers left, he left with them. Other monks from other villages had the same experiences, as he knew of one in Thailand who had this same thing happen to him.

I began to wonder at the extent of the problem. How many

were in the refugee camps? How were they being cared for?
Above all, why hadn't this story been told?

My translator was Saw Shwe Yah Hai, Kawthoolie Minister of education, and my tape recorder operator was Saw Paul, son-in-law of Saw Hla Htoo. Between them they told me of trying to publicize these atrocities, and that a representative from Amnesty International had even visited the refugee camps. Reports were made to Thra Robert Htwe, Chairman of the Karen Refugee Committee, who told others, but no nation, no person, no organization - not even the United Nations - took note. The only aid came from private humanitarian groups which furnished rice and medical help, and private individuals who provided the land, at a price, for the camps' locations.

When I reached Mae Sot, I made it a point to locate Thra Robert Htwe to get the facts. He provided me with the annual Karen Refugee Report for 1985, which showed that as of December, 1985, 9,502 persons were in the camps. By the end of April, 1986, four months later, the figure had risen to 17,062. When I got back home he sent me the May, 1986, report showing 17,337 in the camps. He indicated that he was in the process of trying to find land for another camp immediately, and would probably need another site by the end of 1986 if the rate continued. I asked him what would happen if the Burmans were able to launch a monsoon campaign. Normally the monsoons were only a few weeks away; actually, only a few days away, as the monsoons came early in 1986. He shook his head - he had no answer.

HUMAN RIGHTS COMMITTEE (Burma) Reports ON Burmese Soldiers Cruelty.

Following testimonies are taken in the presence of a Canadian free-lance, Mr. Hall. He visited Karenni on 12-4-86 as the Burmese soldiers Withdraw. He took pictures of all the porters who gave testimonies as below.

Picture at the bottom of this report is Mr. Hall watching medication given to one porter (badly blistered shoulder and cut feet) who was picked by Karenni fighting patrol after he had been left to die in the jungles. He was without food and water for 6 days. He was not only famished, starved but dehydrated.



Name: Maw Kolo,
Age; 21 years,
Nationality: Kayaw (Bre)
Parents' Name: Paeh Theh Ei,
Baw Oo,
Religion : Catholic,
Occupation : Farmer,
Address : 6 mile, Model
village, Loikaw.

STATEMENT:-
On April 10, 1986 the Burmese soldiers from 72 Burma Regiment, entered our village and rounded up all male persons, put us on the truck and drove us to Bawleke (60 miles south of Loikaw). We

were made to carry more than 20viss (over 30 kilos). Between Bawkele and Salween river, 3 porters who became very weak and sick were shot dead by the Burmese soldiers in our presence threatening us not to fall out. When we had crossed Salween river one Burmese officer (Lt) and one Sgt. were so tired and exhausted in the hot sun, they committed suicide. We, the porters were abused, kicked if we could not keep us with the Burmese soldiers. We did not get any wages and also not enough food. Then on the third day I fell sick badly, and was left alone in jungles under the hot sun. No food or water was left for me. After two days, Karenni soldiers found me and carried me to Hqs, where I get well being fed and treated.



Name: Waw Da Yo
Age : 18 Years.
Nationality : Kayan (Padaung)
Parents' Name: Kalit-Mooh Doo
Religion : Catholic,
Occupation : Farmer
Address : Tsa Tuh village,
Taungoo-Yadoh-
Loikaw Road.

STATEMENT:-

Village Council Chairman
Tha Shwe said military authority
demanded 20 villagers to report to
Bur. Regt. 72 at Lawpita. When
we arrived we were given big guns
ammunitions to carry on our shoul-
ders. With these heavy loads we
had to climb up steep hills and
go down rocky slopes, Crossed re-
vines over boulders. My feet ba-
dly blistered and both shoulders
burst open, then one day I
fainted-unconscious how long I
did not know, only recovered and
found I was being carried by the
Karenni soldiers to the Hqs. Had
the Karenni soldiers not found
me I would have died in the
jungles.



Name : Maung Thein
Age : 30 Yrs. with (4)
childrens.
Nationality : Indian
Parents' Name: Risa Sa Ri-Aye Sein
Religion : Islam
Address : Daw Oo Kuh Quarters,
Loikaw.

STATEMENT:-

One day a party unit chair-
man, U Arther, came to my house
and took me to the Burma Army 54
Regt. Hqs. I was kept there for 3
days then sent me to Bawleke along
with Burmese soldiers. I was to
carry 2 tins of rice together with
some ammunitions which is over 29
viss. I was very sick on the way
and was left in the jungle with-
out food or water. The Karenni
soldiers who were fighting the
Burmese found and took me to safety
getting food and water. All the
journey we were abused and kicked
if we did not keep up with the
soldiers.

(Continued on page 14)

(Continued from page 11)

Name: Maung Tun
Age : 30 Yrs.
Nationality : Pa-Ob
Parents' Name : U Moke - Nan Koke
Religion : Buddhist
Occupation : Cultivator,
Address : Kone Tsoke,
Hti-sa- khang.

STATEMENT:-

One midnight, the Burmese soldiers of Regt. 54 surrounded our village and seized (30) villagers and took us to Loikaw. The next day we were taken to Bawleke where we were forced to carry rice and all kinds of ammunitions. I was to carry 2

tins of rice and some ammunitions about 25 viss heavy. We were not paid and they fed us very little. We crossed rocky mountain in the sun, hungry and thirsty also. We all are tired very much, besides my shoulders blistered and feet soared with blood. The soldiers kicked us and blood comes out. I was boxed at my side many times and very painful. One of my friends was beaten to dead in front of me. When we passed any village they burnt all houses and paddy barns. All villagers fled or they will be killed. I managed to hide under a bush and stayed there for (6) days until the Karenni soldiers found me and carry me to Hqs. where I was treated. I am still alive.



HUMAN RIGHTS COMMITTEE for Non-Burman Nationalities

Testimony of the Burmese Atrocity

On December 10, 1985, we tried to dodge the Burmese army when we knew that they were approaching our villages. On reaching our villages, they burned and destroyed everything they found in the village.

After a few days when things quiet down, I went back along with three women to check our property.

On approaching the village, we were caught by the Burmese soldiers. At first, they were going to kill us. But later, we were spared because they needed porters. The three women had to carry two tins of rice each. At night, we often tripped and fell.

Naw Bweh, wife of pastor Saw Di suffered very badly when she had miscarriage.

When I saw a note that they had order to kill us immediately if the Karens put up a fight against them, I made up my mind to escape. On December 20, I managed to escape.

All of us from Lenya area (ie. Ler Pa Doe, Manoro) were so frightened that we ran when ever we heard gun shots. Several days passed and we realized that we will soon be without food if we hang around there. So, we marched to the Thai border. We reached one Thai village on December 28, 1985. We were grateful because the Thais are kind enough to donate some clothings to cover ourselves. On January 18, we were evacuated to Mo Taung Pass where we are now clearing some areas preparing for slash and burn rice plantation. We expect to harvest sometime around December this year.

In the mean time, we have much to worry how we could survive this eleven months.

Saw K'Lee
February 4, 1986

Witness:

Naw Taw Nay Moo
Secretary
Refugee Committee

10. Wright Dee
98-Soi 1.. Doi Saket
Roi
Nauing Seng Rhiagman

Kay Village

Paddy

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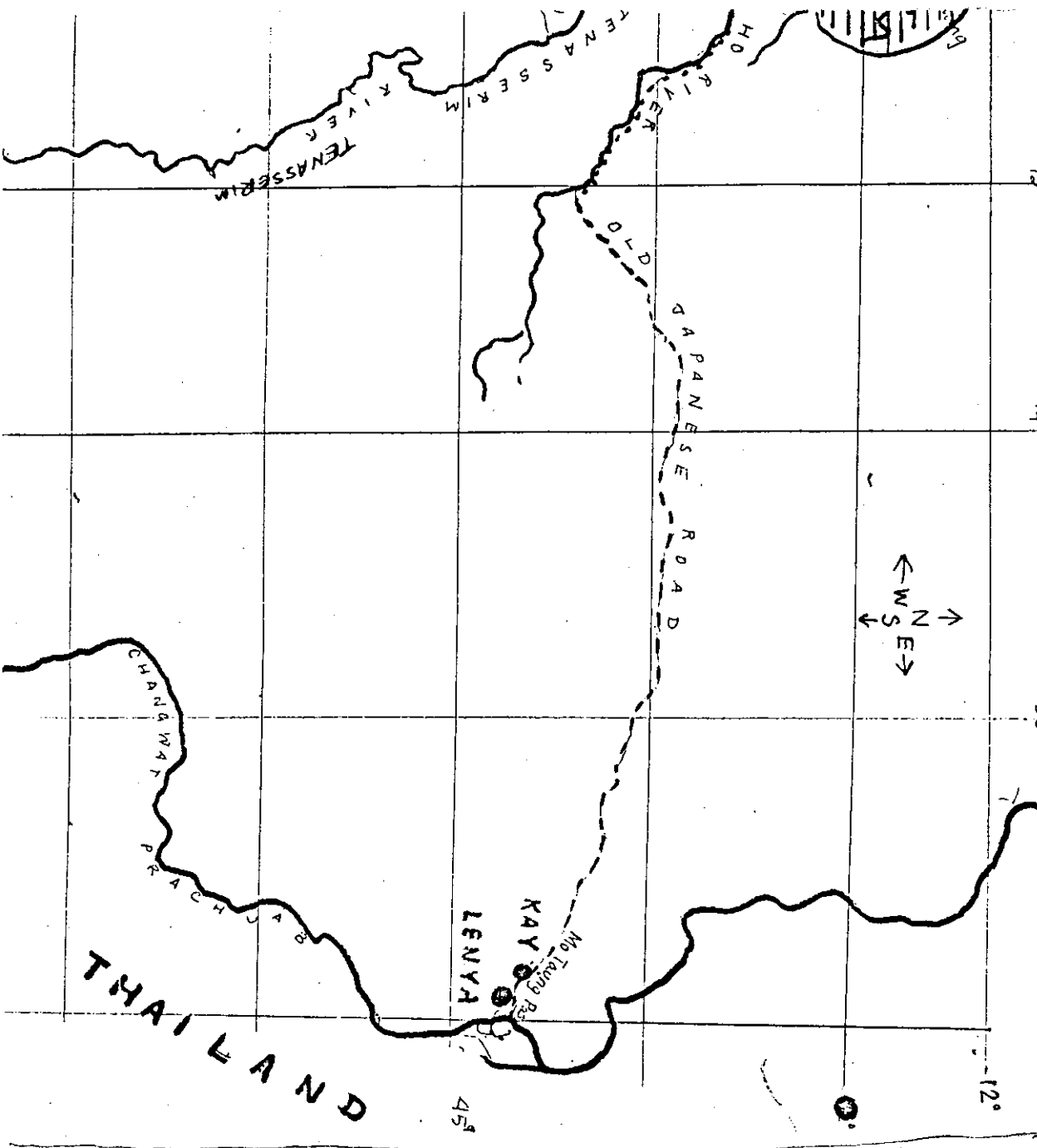
1.	Poo Tah Naw	200 baskets
2.	Saw Htee Srer	150 "
3.	Saw Kah Pol	25 "
4.	Saw Thweh Paw	40 "
		<u>415</u> baskets known destroyed.

Manoro Village

	<u>Buffalo</u>	<u>Chicken</u>	<u>Cow</u>	<u>Duck</u>	<u>Pig</u>	<u>Paddy</u>	
1.	Poo Kaw La	25	20	-	7	1	100 baskets
2.	Pah K Du	20	20	-	-	1	150 "
3.	Pah Bi	20	20	-	10	2	100 "
4.	Pah May	25	25	-	-	-	150 "
5.	Poo Bley	60	100	-	-	2	350 "
6.	Pah Ne Way	10	30	-	-	1	350 "
7.	Pah Gi	25	20	-	-	1	150 "
8.	Saw Ywe	25	30	-	-	1	150 "
9.	Saw Maw Get	25	20	-	15	2	100 "
10.	Saw Maw Taw	-	30	-	15	1	100 "
11.	Saw K Leh	25	30	-	-	1	200 "
12.	Maw Aye	25	30	-	-	1	200 "
13.	Saw K Seh	-	30	-	-	-	150 "
14.	Pah Wee	15	20	2	-	1	100 "
15.	Pah Tu See	15	20	-	-	-	100 "
16.	Saw K Kyeh	20	10	-	-	-	150 "
17.	Saw Pah Lit	-	30	-	-	1	80 "
18.	Saw Pah Lah	-	10	-	-	1	60 "
19.	Saw Say	-	40	-	15	1	80 "
20.	Pati Art	-	28	-	-	1	70 "
21.	Saw Kreh	-	20	-	-	1	100 "
22.	Pah Kyaw	-	20	-	-	-	200 "
23.	Thra Day	25	10	-	-	-	100 "
		<u>360</u>	<u>615</u>	<u>2</u>	<u>72</u>	<u>20</u>	<u>2,990</u>

Ler Pa Doh Burmese Atrocities

<u>No.</u>	<u>Name</u>	<u>Buffalo</u>	<u>Cattle</u>	<u>Chicken</u>	<u>Duck</u>	<u>Goats</u>	<u>Paddy</u>	<u>Pigs</u>
1.	Pati Maung	-	4	10	-	10	45	2
2.	Pati Bu	-	4	-	-	-	70	-
3.	Pati Paw	-	-	10	-	-	30	-
4.	Pati Kwa	10	-	50	-	6	80	3
5.	Pah Pay	-	-	-	-	10	40	-
6.	Pah Maw	-	4	20	-	8	60	2
7.	Kyeh Day	-	-	10	-	-	90	-
8.	Pati Baw	-	-	30	5	3	70	1
9.	Pati Yeh	-	-	20	-	3	120	2
10.	Saw Chalee	-	-	10	-	10	70	-
11.	Pah Pee Oo	20	-	20	-	-	30	2
12.	Pah Mg Yu	-	-	30	-	30	50	-
13.	Pati Ker	-	5	10	-	-	20	-
14.	Pati Ye Paw	-	-	30	-	-	50	3
15.	Pah Thut	-	-	10	-	-	70	-
16.	Pati Paw Not	-	-	30	-	-	50	1
17.	Pati Nu	-	-	50	-	10	100	1
18.	Saw Aye Sa	-	-	20	-	6	50	-
19.	Pah Pwe	-	-	10	-	5	100	-
20.	Pah Too Ba	-	6	20	-	-	70	2
21.	Pah Yu Kah	-	8	10	-	10	50	2
22.	Pat i Mya	-	6	-	-	-	200	2
23.	K Lay Kaw	-	-	10	-	-	150	1
24.	Met Kah	10	-	30	-	-	100	1
25.	Pati Ba Si	20	-	30	-	-	150	3
26.	Pati Pwa	17	-	20	-	-	200	-
27.	Pati Pa	10	-	-	-	-	60	-
28.	Pati Saw Pe	7	-	-	-	-	50	-
29.	Pati Weli	-	-	10	-	-	100	1
30.	Saw Sah Kaw	-	-	5	-	-	50	-
31.	Pati Lu	-	-	5	-	-	40	1
	<u>Total:</u>	<u>94</u>	<u>37</u>	<u>510</u>	<u>5</u>	<u>111</u>	<u>2,415</u>	<u>30</u>



Total number of people 311

Family Number	Total	Key Villages
28	5	Lenya Village
89	14	Manoro Village
78	14	Ler Pa Doe Village
136	29	Key Villages
	195	Total

Lenya Area

The following reliable news are collected by me, at 3 P.M. today. This is the statement of TUN KYI, a Karen, age 50, of KA-LAI-SAW village of YE Township. "I was the headman of the above named village, On 14-8-86. The 62nd and 81st Battalion of the Burmese Army from MUDON and THAN-BYU-ZAYA Towns, respectively entered our village. There was no enemy in the village, they ordered us to assemble in the middle of the village. I managed to escape with a few villagers. Some of them guarded the villagers while the rest ransacked all the houses, they took away everything, and destroyed everything they could not carry. Their strength was about 200 soldiers, and about 100 porters. They killed domestic animals for their meals, and took them ^{all} away, loaded in 8 village bullock carts. The enemy enquired about me as soon as they entered the village. They stayed in the village for a day + night, meantime they patrolled the surrounding area. A ^{young} man of about 15 and his 5-year-old sister, herding their cattle in the field were caught. They stabbed the man with a knife and left him on the spot. The villagers later found them; the little sister was crying helplessly near her brother. The victim was taken to the hospital in a rather critical condition due to loss of too much blood - by the way when the enemy entered the village, some villagers ran away, afraid to become ^{used} porters. One man named MG MIN HLAING was killed when the enemy opened fire at the fleeing villagers. When the enemy left, I came back + was told that my wife and 3 children were taken away. I arranged with some village elders to go + negotiate with the army officers + civil officers + managed to get back my wife and children, but not before paying a ransom of Kyats 5000/- (Five thousand Kyats). I have lost everything, I have left the village + came up to 3 P.M. empty-handed. My village is now almost entirely deserted. Some shifted to the deep jungle + some to their paddy field, some shifted to other villages. About 20 had arrived at 3 P.M. and many more are coming. Life in Burma is no more bearable."

The same man told me that about the beginning of the month of May, The 32nd Battalion of the Burmese Army, about 150 strong, together with 100 porters, entered NEE EI YWA village. They did not see any enemy and there was no resistance in any way. They deliberately burnt down about 20 houses. Many village paddy barns, that contained more than 2500 baskets of paddy, were totally destroyed. About 100 baskets of rice and 30 beeps of Sesame oil were taken away by the village bullock carts. Their reasons of excuse is that the villagers are supplying the rebels with rice and paddy.

I was told that you had already recorded the following incidents. About the middle of July 1985, About 70 Burmese soldiers of the 62nd Battalion from MUDON launched a surprise attack on a defended Antimony mine area at ME-KA-TIAT, 9 miles north of Z.P.P. They fired continuously as they entered the mining area. There were about 40 miners. Some escaped. Some ~~some~~ took cover. When the workers shouted to them that there was no enemy, they were ordered to come out with their hands up. They opened fire and killed 5 on the spot. They captured 4, forced them to carry provisions from mining towns, such as sugar, milk, cooking oil, tin provisions etc. On the way back they spent one night in the forest. On the next day, as they came to CHANG ZONE, they ordered the 4 miners to drop their loads. Then one of the soldiers tied their hands on their back then another one opened fire with his G3 gun. They all fell, but one BOTA was miraculously saved. One KNU soldier was also captured at the mine. He was not made to carry anything but was later severely tortured in front of villagers, but the enemy did not get any information from him. He was finally knifed to death and was buried by the villagers.

The Burmese govt. boasted that its farmers could produce 150-300 baskets of paddy an acre. She herself had tried it at the Govt. Agriculture Project at MAW BI Township with all the required materials + machinery and yet it could produce only about 70 baskets an acre. But it demanded from each farmer 40 to 50 baskets a year, ~~and~~ and confiscated all the rest; the farmers need 25 baskets a year enough for a unit but the govt. gives only 14 baskets for a person. The govt. paid K. 900/- for 100 baskets of paddy. The farmers, to pay K. 1500/- from the black market. Most of the farmers abandoned their fields and looked for other means of livelihood...

On the 8th of August 1986 - a company of 31st Battalion from THAN-BYU-ZAVAT entered KIN SOAK village WINEY Township, deliberately burnt down 7 houses destroying about 300 baskets of paddy. They did not meet with any resistance. Many village elders were arrested and questioned and tortured. There were some Karen soldier families in the village. Their wives and children about 10 in no number. ~~They~~ were tied, questioned, and beaten, and were ordered to show & tell the whereabouts of their husbands. They were all taken away. Since then, there have been no news as to where they were taken.

On the beginning of the month of November 1984, an pastor, SAW HTOO-LAW-TAI and 2 other pastors (names are not given for their security) were deputed by the members of their churches - to go and buy goods such as engines for electricity, material for loud speakers, agricultural equipments, religious books + literatures etc. They were given K. 200,000/-. When they got to MAW-TA-BAN, they were arrested by the police and the army. As they carried such a large amount of Burma, they were accused of being Karen Rebel officers. The authority did not listen to their explanation and paid no heed to their ID. cards shown to them. They were questioned, tortured and then locked them up for 8 months. All their money were seized. They were later released without trial. Pastor HTOO-LAW-TAI, returned and smilingly told his congregation that he had attended the Burmese college and graduated within a period of 4 months only, & he then bade farewell to his church and joined the Karen revolution. You may be able to meet him when you visit us again.

HUMAN RIGHTS SURVEY (observer)

Date 30. 8. 1986Name Sai Myo WinAddress SDate of birth 31. 10. 1950 Sex male Nationality Stateless

Profession _____

Capacity in which you observe the Burma political situation/insurgency:

Base on how "social-injustice" could be terminated

DO YOU KNOW OF ANY TIMES DURING THE PAST THREE YEARS (1983-1986) WHEN THE BURMESE GOVERNMENT OR MILITARY FORCES HAVE COMMITTED ANY OF THE FOLLOWING ABUSES? IF SO, PLEASE SPECIFY WHEN AND WHERE IT HAPPENED, AND WHO WAS INVOLVED.

1. Military abuses:

a) Using civilians for forced labor

It is an established fact that Burma Army have been doing this since the begining of civil war, particularly in all the minorities' areas. Although no area survey and statistic have ever been done, it would be enough to look through reports done by Far Eastern Economic Review, Asia Week and Daily Newspapers (Thailand)

b) Taking civilian hostages, or purposely endangering lives of civilians

The same answer could be given as 1. a).

c) Committing criminal acts against civilians (non-combatants)

Please see serparate sheet.

On 26.9.85, a group of soldiers from Burma Army 55 division abucted "Nang Kyek", 15 years, 4 class student, daughter of Mr. Sena and Mrs. Nang Non (Nar Ko Lam Village, Nam Sang Township), and sexually mistreated her until she fainted. Apart from that, the soldiers confistigated various goods and Kyats 3000 from the villagers.

1. c) Committing criminal acts against civilians

Report from "The Independence" monthly bulletin, 1 January 1986,

TRC (Thailand Revolutionary Council) 's publication.

HUMAN RIGHTS VIOLATIONS : page 2

Atrocities committed by Burma Army Division 77 Ka La Ya 106 (Laika Township), headed by Capt. Tin Win are as follows:

KILLED

<u>date</u>	<u>Name</u>	<u>Parents</u>	<u>Residence</u>
18.10.85	Sai Eng Ta On (35)	Long Maung (F) Nang Noom (M)	Hwe Ung Pa(V) Laika (T)
4.11.85	Long Nya Neing (65)	Ching Pa Ong (F) Nang Pa Hsam (M)	Mak Ka (V) Maung Kung (T)
6.11.85	Sai Hsar (25)	Long We(F) Pa Seng (M)	Loi Koo (V) Laika (T)

ROBBERIES/TORTURES

<u>date</u>	<u>committed by</u>	<u>victim/object</u>	<u>Residence</u>
3.10.85	Division 77 Ka La Ya 106	Long Sam Sao Kook/ 2 Sewing machine 1 Torchlight/ also beaten up were: Nai Kaw (50) Nai Soong (53) Nang Yee (26) Nang Mya (15)	Na San (V) Laika (T)
8.11.85	Division 77 Ka La Ya 64	beaten up badly were: Aye Non Ong, Nang Ung, Sang Tun Lu, Nang Noom, Aye Mut, Pa Non, Aye Li, Aye Ying, Pa Seng, Aye Pau; Aye Lam.	Pang Yang (V) Laika (T)

continued from ROBBERIES/TORTURES

<u>date</u>	<u>committed by</u>	<u>victim/object</u>	<u>Residence</u>
8.11.85	Division 77 Ka La Ya 64	1. Long Mut/ one bucket of rice 2. Long Non/ 5 bags of rice, 1 matress, 1 blanket, 1 rice-pot, 10 plates (dining-set) 3. Sang Tun/ a pair of shoes, cash 500 Kyats 4. Sang Mu/ 3 buckets of rice, 1 viss of eating oil 5. Nang Kham/ 1 rice-pot, cash 100 Kyats 6. Long Salay San/ preserved beans 8 bags, 1 cooking-pot, 1 pair of shoes 7. Long Lu/ 1 bucket of rice 8. Long Sar/ cash 500 Kyats 9. Long Kham Ho Nar/ 3 viss of eating oil, cash 300 Kyats 10. Long Wa Leng Ho Nar/ Cash 700 Kyats	Na San (V) Laika(T)

continued from ROBBERIES/TORTURES

<u>date</u>	<u>committed by</u>	<u>victim/object</u>	<u>Residence</u>
		11. Long Lu Ho Nar/ cash 500 Kyats, 2 viss of eating oil	
		12. Long Mat/ cash 100 Kyats, 1 viss of eating oil,	
8.11.85	Division 77 Ka La Ya 64	1. Long Kyaung Sing/ 5 paddy bags, 20 viss garlic, cash 350 Kyats	Muk Khee Nu (V) Laika (T)
		2. Sang Mu/ 2 bags of rice, 2 bags preserved beans	
		3. Long Kyaung Nyo/ 1 blanket, 1 mattress, 1 mosquito-net, 5 buckets paddy, 20 viss garlic, 1 rice-pot, 30 rice-plates, 15 main dish plates	
		4. Long Yee/ 4 paddy bags, 5 rice bags, 400 Kyats	
		5. Long Kang Mu/ 2 rice-pots, 1 blanket, 1 mattress, 300 Kyats	

HUMAN RIGHTS SURVEY (observer)

Date August 28th 1986Name Philippa Curwen

Address _____

Date of birth 19 / 8 / 86 Sex Female Nationality BritishProfession English teacher

Capacity in which you observe the Burma political situation/insurgency:

As a fellow human-being.

DO YOU KNOW OF ANY TIMES DURING THE PAST THREE YEARS (1983-1986) WHEN THE BURMESE GOVERNMENT OR MILITARY FORCES HAVE COMMITTED ANY OF THE FOLLOWING ABUSES? IF SO, PLEASE SPECIFY WHEN AND WHERE IT HAPPENED, AND WHO WAS INVOLVED.

1. Military abuses:

a) Using civilians for forced labor

A Shan monk from Leng Kho, now staying in Mae Hong Son, told how children from his village aged 13-14 were being forced to become water-carriers for BSPP soldiers. (last year)

b) Taking civilian hostages, or purposely endangering lives of civilians

The Shan Abbot of Bang Moo temple in Mae Hong Son visited Mong Tun in the eastern Shan State last year. He told how villagers, both men and women, who had been forced to work as porters, were made to wear army uniforms and walk in front of BSPP soldiers to act as cannon-fodder.

c) Committing criminal acts against civilians (non-combatants)

2. Imprisonment:

a) Imprisoning someone without charges, or without trial

Last year Chai Leng, aged 23, a farmer from Mong Nai (in the Shan State) now working in Mae Hong Son, told how he had been ordered to become a porter for BSPP troops. He refused and was beaten with sticks and put in prison, where he stayed for a week, till a friend bribed some officials to get him out.

b) Imprisoning someone for non-violent expression of political beliefs, or because of their ethnic identity

c) Torturing prisoners

The Abbot of Bang Moo told how villagers from Mong Tun who had refused to become porters were beaten with sticks.

3. Civil Rights:

a) Denying rights or benefits (such as education, health care, representation, trade) because of ethnic group or religion

The Abbot of Bang Moo said that on a visit to Tachilek (eastern Shan State) last year, he had met young Shans who claimed to have been refused admittance to University because of being Shan.

b) Suppressing religious practices, cultural expression, language

The Shan monk from Leng Kho told how when he had been at school, 2 years ago, he had been forbidden to speak Shan. Students who were caught speaking Shan at school were fined.

The Abbot of Bang Moo said that a friend of his had been arrested last year for teaching the Shan script in Mong Nai (southern Shan State).

MAIL THIS SURVEY TO: PROJECT MAJE, 14 DARTMOUTH RD., CRANFORD, N.J.
07016, U.S.A. (AIRMAIL)

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2nd January 1984 - BSPP troops from Lashio arrived at the monastery in Mong Kong and arrested the Shan monk U Nantiya, accusing him of being a supporter of the Shan rebels. He was tied up to a bed and then beaten and tortured till bloody. Property and money amounting to 100,000 kyats was confiscated from him. He was then bound hand and foot and thrown into the back of a truck; soldiers rested their feet on him as he was driven away. He is still being detained, and rumour has it that he is being beaten regularly.

December 1984 - The 3rd Section of Brigade no. 2, led by Capt. Kyaw Say Ya came and collected porters from the villages of Mong Nawng, Nam Mor, Ban Sang. They also arrested 12 girls, aged 14 upwards, accusing them of being the wives of revolutionaries. The girls were forced to strip and then stand and sit in front of the soldiers; those who refused were beaten with sticks.

13th December 1984 - Capt. Than Aung of the no. 2 Intelligence group from Lashio came to the Nawng Ngen quarter of Kengtung and arrested the monk U Suwan, aged 23, son of U Ho La, accusing him of aiding rebels to seek funds. He was put in a dark room and tortured in various ways. On 16th December the news was put out that he had escaped, but there has been no sign of him since.

16th February 1985 - Sections 3 and 4 of Brigade no. 68 of BSPP Army arrived in Mana village, Lashio district, and arrested Sai Sin Kyaw, accusing him of possessing two weapons. He was tortured using a red-hot iron rod; he passed out four times and his flesh began to rot and smell. It is not sure if he is still alive.

21st February 1985 - BSPP troops fired at Nawng Lay and Na Wan villages using 57 mm mortars. Houses were destroyed, and the following property was confiscated:

<u>Name</u>	<u>Property</u>
Lung Thumana	6,000 kyats
Nang Moo	2 boxes of dried noodles
	1 sewing machine worth 3,000 kyats.
Ma La	6,000 kyats.
Mae Tao Lay	1 cow worth 2,000 kyats.
Sarain	1,500 kyats

12th March 1985 - 3 soldiers from Brigade 65, Section 2 came to Pa Che village, Mong Tung district at 9 pm and robbed the villager Sanda of 2,000 kyats and 3 hens.

13th March 1985 - 4 soldiers from Section 2, Brigade 65 arrived at Pa Che village and robbed 6,000 kyats and 6 hens from the villager Aung Pe's house.

April 1985 - Brigade 66 from Lay Cha town came to Wan Mon village on April 8th. They shot at villagers, killing Sunanda, aged 40, son of Lung Ti, and injuring Nanda, aged 40, son of Mayda.

15th March 1985 - BSPP Captain Htun Kyan and about 100 of his men from Brigade 66 arrived at Khon Paw village; he accused the village headman of being a fund-collector for the Shan Army, then confiscated all the things in the man's house, including women's sarongs; the house was then burnt. 5 boys and 5 girls were also arrested from the village and no news has been heard from them since.

15th March 1985 Captain Htun Kyan from Brigade 66 went to Ba Nor village and burnt down all the barns containing rice belonging to the villagers. The soldiers then set fire to the houses. They beat some of the villagers, including the son of the headman, causing some men to suffer broken skulls. The following amounts of rice were lost:

<u>Name</u>	<u>Amount</u> (baskets)
Lung Saw	240
Lung Nanda	30
San Pi	208
Tay Way	200
Lung Kan	2182
Ka Leng	100
Na Rein	2220
Pandi	200
Sang Sing	240
Paw Meit	<u>160</u>
	<u>5780</u>

March 26th 1985 - BSPP Brigade 66 from Lay Cha came to Pa pay village and burnt houses. The soldiers beat some of the villagers, and Lung Sunanda, aged 40, suffered a broken skull. Sai Sang Kaw, aged 14, his son, had four of his teeth broken.

May 30th 1985 - Brigade 101, led by Captain Maung Thein, from Battalion 77 in Mone, came to Hai Ning village. They beat one of their porters, Lung Kam Pi, aged 55, from Wan Mai village, because he was too weak to carry their goods. They also beat Sai Po, aged 51, the head of Hai Ning village, Sai Song, aged 17, son of Saw Seing, and Nang Un, aged 40, daughter of Lung Un, because they would not give information to the soldiers.

June 8th 1985 - Brigade 66 from Lay Che arrived at Pa Myin village and robbed the villagers of property and money valued at the following amounts:

<u>Name</u>	<u>Kyats</u>
Lung Mu Ta	2808
Lung Aung	4795
Lung Saw	2910
Lung Kwe	1155
Paw Tao Man	1147
Lung Wi	2500
Lung Subinya	3900
Lung Maung	5000
Nang Neim	1850

April 3rd 1985 - Captain Myin Thein of BSPP Battalion 77 and other soldiers from Huay Nwe gathered together villagers from Ho Na and Huay Nwe for a meeting. Capt. Myin Thein addressed the villagers as follows: 'We have not come here to attack the revolutionaries - we have come here to attack you. You refuse to give us any information, so we will teach you a lesson.' He then ordered his men to beat up suspects among the village, who suffered broken legs and hands.

The following are the names of people who were beaten:

- | | |
|----------------------------------|---------------------------|
| 1. Lung San Nyun Maung (aged 50) | 18. Lung Sing Sheing (45) |
| 2. Lung San Saw Nanda (45) | 19. Lung San Saw (50) |
| 3. Bu Kan (45) | 20. Aseina (20) |
| 4. Lung San Aung Mein (32) | 21. Saye Kun (45) |
| 5. Lung San Lu (45) | 22. Bu Sing Lu (50) |
| 6. Swe Kan Le (45) | 23. Tay Wein (30) |
| 7. Lung Saw (40) | 24. Lung Heng (58) |
| 8. Lung Saw Nanda (52) | 25. Lung Sing Sam (50) |
| 9. San Sam (40) | 26. Lung Ma La (54) |
| 10. Su Tay Sha (34) | 27. Aw Zay Sha (49) |
| 11. Su Sata (20) | 28. Lung Sam Ywe Kan (55) |
| 12. Su Seinda (34) | 29. Bu Kyang Nanda (50) |
| 13. Yanna (34) | 30. Lung Kawi (49) |
| 14. Seita (30) | 31. Lung Leng Seng (55) |
| 15. Bu San Wanna (55) | 32. Lung Nya Leng (50) |
| 16. Kan Shein Ngo (31) | 33. Lung Aung (30) |
| 17. Lung San Mun (43) | 34. Baw Nay Sa (40) |

September 6th 1985 - BSPP Captain Htin Maung and 40 of his men from Battalion were travelling from Leng Kho to Chiang Taung when they confiscated a bullock cart from a villager, allegedly to carry their goods. However, when the soldiers passed east out from the village of Kwan Long, they dumped the cart and cooked and ate the cows.

(from Aye Saung)

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A COMMUNIQUE FROM BURMA

In Burma there is no freedom of the press, no freedom of speech, no freedom of trade, no freedom to travel. We are like a nation of deaf, blind and dumb people, deprived even of news from within Burma itself - the newspapers are strictly censored, and the people are swamped in a sea of conflicting rumours.

The back-bone of the Burmese military government is the Military Intelligence Service. Civil judges have no right to charge military personnel, who are unrestricted in their acts of cruelty and wickedness. They enjoy privileges far beyond those of the ordinary civilians, including special medical care and cut-price goods. This is in accordance with the government's policy to create a gulf between the army-men and the ordinary people. Most of the population live in terror of the MIS, notorious for their ruthless torturings and killings. Secret prisons exist around the country, often in military bases, where people may be detained indefinitely.

The government hires agents to monitor the activities of all sections of the civilian community, so that people must constantly be on their guard in daily life. Since most of the population are forced to risk dealing in smuggled black-market goods, simply to provide themselves with basic commodities, there are few people who do not feel they are living their life under a hanging sword.

For many years the people of Burma have struggled to free themselves from this oppression - at least 30% of the country is now under insurgent control - but sadly no political group has yet been successful in leading them to freedom.

The ex-premier U Nu led a resistance movement for a short period, but in 1980, discouraged by lack of success, he surrendered to the military government. The Communist Party of Burma, operating in the north of the country, has been unable to gain popular support, and has lost the backing of China, which now seems to prefer more profitable dealings with the Burmese government. China is not the only country that has turned a deaf ear to the suffering of the Burmese people: many countries are now dealing commercially with Burma, and have no wish to look further than their own investments.

Unfortunately, little foreign press coverage is given to the injustices perpetrated by the present military regime; worst to suffer are the ethnic minorities of Burma, in whose areas whole villages are devastated by government anti-insurgent operations, and where local men are regularly forced to become porters for government troops.

Our party does not aim to represent only a single ethnic group or class. We are working for the rights of all the oppressed people of Burma. Our aim is democracy: freedom of elections, freedom to demonstrate, freedom of the press, freedom of trade, freedom to contact other countries.

Our most immediate concern is to gain the full support of the Burmese people and unite them in their struggle against the government, but at the same time we wish to request any foreigners who have sympathy for our cause, to take any available opportunity to voice opposition to the Burmese military regime in their own countries.

THE PEOPLE'S LIBERATION FRONT OF BURMA

1st September 1985